

A Solomon Islander's Autobiography

***The Book of My Story:
What I Saw Happen***

Simon Green Meabö

(1921–2013)

Santa Cruz, Solomon Islands

Brenda H. Boerger, PhD, Editor

Gabriel Shennum, Primary Illustrator

Autobiography of Simon G. Meabr

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with and for the children and direct descendants of Simon G. Meabr

Dedication

Rpibz Saemon kx, “Mz nivz kxetu, nzamnqtrpz buk lc mz lr mrnyznge mrkc Nedr, murde suti drtwrnge kx na-apqtrle nabzmu, nabilvz-ngrmule, x na-alvztr-ngrde nimu.”

With much love, this book is dedicated to the people of Nedö, Santa Cruz Island, Solomon Islands, in hopes that it will encourage you, entertain you, and enlighten you.

Book Summary

This is the story of one man’s life. But it is more than that. It recounts the history and culture of the island, some of which has never been previously documented, and brings to life a time no longer remembered by most people living today.

When Mr. Simon was senior translator and my husband and I were coordinators of the Natügu Language Project, we asked him to write a story about his life, especially recounting things that younger speakers might not know. He did this during our US furlough from mid-1997 to mid-1998. This text primarily results from his work that year.

The text is comprised of 82 titled episodes spread over fifteen chapters. As such, it is the longest natively authored narrative text in Natügu [ntu]—and undoubtedly one of the longest in any Solomon Islands language, perhaps even in Melanesia. Therefore, the text is also significant linguistically for the insights it provides regarding spelling, vocabulary, sentence construction, and overall organization of a text of this length.

Simon Green Meabr was born in 1921. He grew up in the southern, Nalögo-speaking [nlz], part of Santa Cruz Island, near the village of Nea. His story tells of growing up there and experiencing several natural disasters. He also shares that he was one of the first in his village to respond when the gospel—i.e. the Christian message of Jesus, the Son of God, coming to die for our sins—came to the island through the Melanesian Brotherhood. Later, the Melanesian Brothers arranged for him to attend boarding school elsewhere in the country, but his education was interrupted by World War II.

Nearly one quarter of the episodes of the book relate to things that happened to Mr. Simon and his classmates during the war. The experiences he shares give insight into the perspective of ordinary people during that time. He spent significant time on islands of three other provinces—Makira-Ulawa, Guadalcanal, and Malaita. During his travels, he met people from different languages and cultures, while having encounters most young men his age never got to experience.

Following the war, he finished his education. Then after 13 years away, he returned to Santa Cruz Island, where he took up work as a primary school headmaster, serving in multiple schools around the island. His 22-year career as a school teacher gave him the title ‘Mister,’ which was used the rest of his life.

After retiring from teaching, he held several short-term positions, after which he became the lead Natügu Bible translator. This second major career spanned over thirty years. The Natügu New Testament, Psalms, and Ruth were dedicated in 2008 and he lived to see that celebration. Mr. Simon died in 2013 at the age of 92, while still translating books of the Old Testament.

Editorial Decisions

Mr. Simon was multi-lingual. In addition to his native language of Nalögo, he also spoke the related language, Natügu, the first language of both of his wives—the first from Bënwë village and the latter from Balo. This meant that there were times when Simon’s vocabulary choice in the text was not in the Bënwë target dialect of the Scripture translation he worked on for many years, but also included words from Nalögo language and Balo dialect.

In addition to Nalögo and Natügu, Mr. Simon also knew Solomon Islands Pijin, English, and Mota [mtt], a language of Vanuatu (formerly New Hebrides), which had been used historically as the language of wider communication by the Anglican Church in its early presence in the country. His education was in Mota, and he and friends his age particularly enjoyed Christmas caroling in Mota.

While editing the Natügu text, I tried to remain as close to Mr. Simon’s original text as possible. His original handwritten document in block script included places where paragraphs were crossed out and later rewritten. It also had entire sections circled with arrows pointing to where they belonged. The volunteer typists and my later checks of their work attempted to accurately represent Mr. Simon’s intentions at each point. Thankfully, his handwriting is very easy to read, which made that task considerably simpler than it might have been. Scans of the original documents are slated to be archived with the various textual publications for use in the future.

That being said, it was necessary in places to make adjustments so that the text could be most comprehensible for the greatest number of speakers. For major changes, I included a footnote in the English version. Here are the kinds of changes made:

- **Spelling corrections**—As noted earlier, the Natügu words were not always in the target dialect or in the standardized spellings established by the Natügu Language Program team during our work on the Natügu Scriptures. Slight adjustments were made to conform to standardized spellings.
- **English language decisions**—The variety of English used in the text is a blend of several varieties, with the focus on both Solomon Islands Pijin and the English spoken there. Historically, Solomon Islands were a British Protectorate for a number of years and British English is the foundation of the English used in the country. However, since that time, there has been considerable contact with the English of Australia and New Zealand, which can vary from British English. The editor is a speaker of American English. To synchronize the main text, the editorial team used a spell check program with British English selected. For each potential change, we considered Solomon Islands usages and chose the vocabulary and spelling choices that best aligned with the Solomon Islands. For example, we used ‘soccer’ rather than ‘football’ and ‘student’ rather than ‘pupil’ for those in primary and secondary schools.
- **Punctuation conventions**—In the English text, foreign words are italicized and meaning glosses of those words are enclosed in single quotes. Double quotes are used for speech events.
- **Vocabulary changes**— I edited the text to eliminate Nalögo words and substitute Natügu words, but preserved a few Balo dialect vocabulary choices.
- **Spelling of proper names**—Mr. Simon transliterated all of the proper names of non-Natügu people and places into the closest Natügu spelling. It required considerable research to discover the English spellings of these names.

In addition, for the English translation, I converted the spelling of all names in Natügu from the new orthography (spelling system) to the old one, which is easier for outsiders to process. The only old orthography distinction I did not maintain

was using the diacritic ~ on top of a vowel to signal nasalization. Instead, for both old and new orthographies, I use the straight apostrophe ' following the nasalized vowel. These orthographies are discussed in Chapter 15, where I reference several related publications or see the references at the end of the book.

In other languages of the Solomon Islands, the straight apostrophe symbolizes a glottal stop consonant, with the International Phonetic Alphabet symbol [ʔ].

- **Dates**—The dates listed for Mr. Simon's ancestors in the first episode are approximations, and I generalized his phrasings in the English translation. In addition, there were at least two places where historical documents made the dates of events in a different month or year than those written by Mr. Simon. In these, I changed his dates to conform to the established historical record. For one event, the severe cyclone of Episode 12, I found no historical record, which makes this text the only existing record of the event.

In order to make the dates consistent, all of them have been converted to the British system of day-month-year. Since American readers are less familiar with this system, a three-letter abbreviation for each month is used in the month slot, yielding dates like 15 Sep 1956, for example.

- **Organization**—Episode 11 was written previously in a writers' workshop. But in the written text of his life, he included a note saying where the earlier story happened chronologically. Therefore, I inserted that story into the text at the place indicated, giving a fuller coverage of the events of his life. At another point, a paragraph he used as the conclusion of one episode seemed to fit better as the introduction to the next episode, so I moved it there.
- **ISO language codes and other abbreviations**—An international organization called ISO sets abbreviations for shared data around the world, including codes for languages and nations. These codes are used by librarians, for instance, to unambiguously identify particular resources. The Santa Cruz languages and their ISO codes are as follows: Natügu [ntu], Nalögo (also known as Nea) [nlz], Noipä [npx], and Engdewu (formerly Nagu) [ngr]. I use [ntu] in the footnotes to refer to Natügu words. Other language codes are also included in square brackets, where relevant in the text.

I also use my initials, BHB, in certain places to avoid writing out an entire phrase to discuss an editorial decision. Likewise, I use Simon's initials, SGM, to refer to him or his text in the footnotes.

I abbreviate Solomon Islands as SI and Santa Cruz as SC.

Abbreviations are also used for titles, but for clarity, sometimes these are spelled out:

- Br. for 'brother' in relation to a monastic order;
 - Dr. for both medical doctors and people with doctorate degrees;
 - Fr. for 'Father' as a title for priests; and
 - Mr. for 'mister' as the title for school teachers.
- **Footnotes and in text notes**—Some footnotes are for outsiders unfamiliar with the Solomon Islands. Other footnotes are written for Natügu speakers, to clarify topics they might be unfamiliar with. Some footnotes are relevant to all readers. The footnotes address the following categories: the history of Santa Cruz Island; history of the Solomon Islands; culture of Santa Cruz and Melanesia; details about the language and its spelling and meanings; translation problems encountered; textual adjustments made; and links regarding famous people and places. I also include details about plants and trees, including their common

English names with no special formatting, the scientific names of the plants italicized in parentheses, then [ntu] followed by the Natügu name in italics.

When I make editorial comments in the text, they are in square brackets like this [editor comment], but when Mr. Simon makes comments on his own work, these are in parentheses, duplicating his original document.

- **Translation style**—The English translation used here is the type called ‘free translation.’ That is, I do not attempt to use exactly and only the words Mr. Simon used. Instead, the story is told in a way that an English speaker might tell it, so that the sentences flow well following English grammar, while still maintaining the flavor of his style. On a few occasions, the meaning of the original text is less clear, so attempts were made to translate something meaningful, with obstacles noted in the footnotes.

Versions for Different Audiences

Though there multiple versions are planned, the same front and back matter is being appended to most of the versions. These versions address multiple audiences with differing needs, for example Natügu speakers who know the island and its plants, as opposed to overseas English speakers, who are unfamiliar with Solomon Islands. Mr. Simon’s life story is planned for publication in the following formats:

- **Diglot print version for Santa Cruz grade six schools**—The text is planned with English and Natügu facing pages, with illustrations and an accompanying audio recording. It is for use in schools for lessons in English, Natügu, and history, or just for a read-aloud time during which the class listens to the recording and follows along in their books. It is suggested that the book be used in Class Six after students have taken the entrance exam for Form 1.
- **Illustrated English-only reading app**—This will be an online app with an illustrated English version. Footnotes explain things which would be unclear to English-speaking readers.
- **Illustrated English-only print version**—This will be made available on line as either an e-book or with a print option.
- **Interlinearized technical version for linguists**—‘Interlinearized’ means that each word in each sentence is divided up into its smallest parts. Those parts are then labeled to indicate their meaning or function. This will be released as an e-pub in 2022, published through *Texts in Indigenous Languages of the Pacific* (TILP), an arm of *Languages and Linguistics in Melanesia* (LLM), a journal based in PNG <https://www.langlxmelanesia.com/>. It will come out in four volumes, the first of which will include a short (50- to 60-page or so) grammar sketch of Natügu.

Acknowledgments

While I, Brenda H. Boerger, served as editor and English translator of this book, it required help from many, many others. I gratefully acknowledge the assistance of the following individuals, organizations, and groups for all they did to make this book possible, to improve its quality, and to increase future readers’ understanding of the Natügu language and Santa Cruz Island culture. *Thank you to. . .*

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Team members on teams I led in 2008 and 2015 gave implicit advance permission for their photos to be used in any publications of mine. In the credits, Team 01 refers to a group of American young people who went to the Solomon Islands with the Boerger family in conjunction with the Solomon Islands Pijin full Bible and Natügu New Testament, Psalms, and Ruth Scripture dedications in 2008. Team 02 refers to a group of American research interns who went to the Solomon Islands with Brenda Boerger and her son, Alex, in 2015 to carry out the Rapid Word Collection (RWC) workshop to expand the dictionary. For these two teams, any photos they provided are indicated by the phrase ‘Advance permission granted.’

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Ch 10	US military quonset huts	US Department of the Navy	http://www.ibiblio.org/hyperwar/NHC/bases/bases-28.htm
Ep 50	WWII ship fighting at night	Digital collections of the National WWII Museum	ww2online.org
Ep 51	Japanese plane dropping bombs	Jed Carter	Commissioned
Ep 52	Carrying cargo	G. Shennum	Commissioned
Ch 11	Malaita map	SIMLHS	Permission granted
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Ep 54	Daniel with bandaged feet	G. Shennum	Commissioned
Ep 55	Kids playing near houses	G. Shennum	Commissioned
Ch 12	W & SW Guadalcanal map	SIMLHS	Permission granted
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Ep 58	<i>Southern Cross VII</i>	DOM	Permission granted by Bp. Terry Brown
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	Breadfruit	Leaves and developing fruits. Photo by: <i>Kowloonese</i> Creative Commons Attribution-Share Alike 3.0	http://tropical.theferns.info/viewtropical.php?id=Artocarpus+altilis

Autobiography of Simon G. Meabr

Ep 70	Sashed glowing man	Free clipart	http://clipart-library.com/clipart/jesus-christ-clipart_4.htm
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	Custom choir, left side	B. Boerger	Boerger collection
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	2015 Dictionary team	Team 02	Advance permission granted

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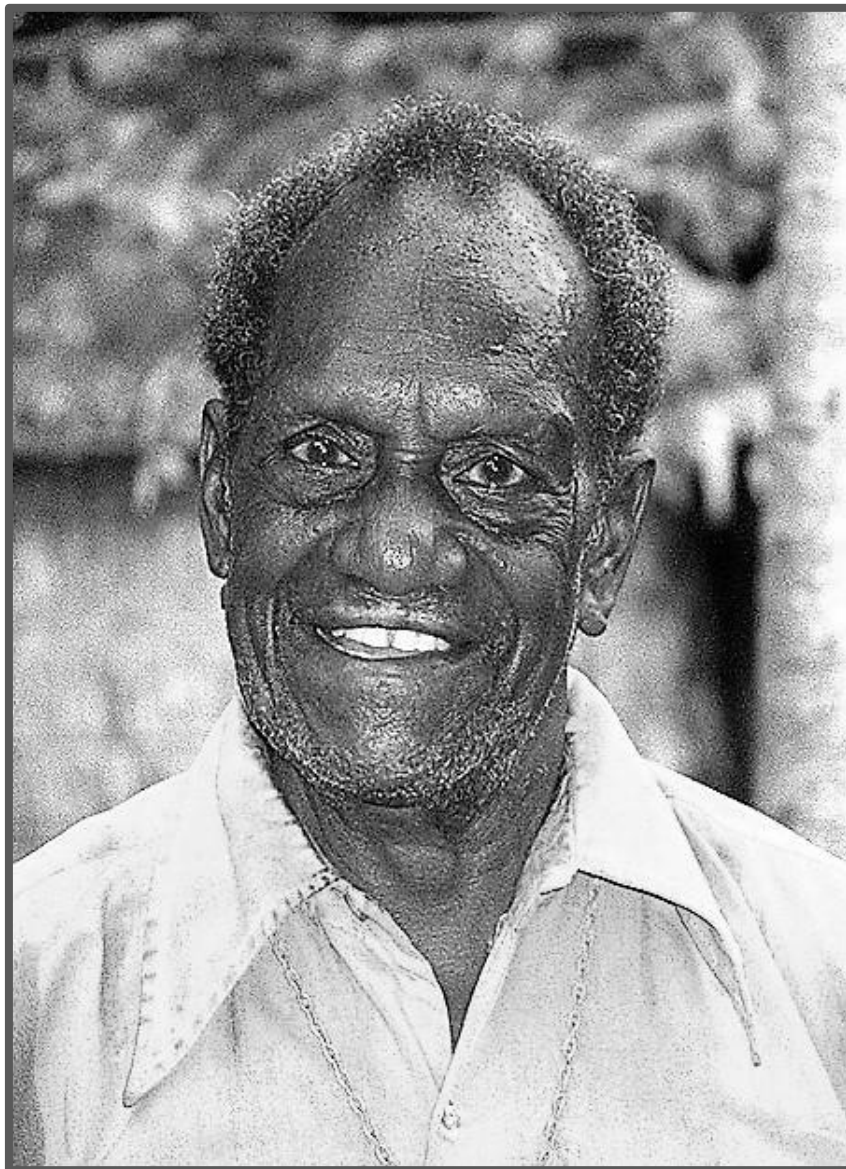
Brenda H. Boerger, PhD, Editor
Gabriel Shennum, Primary Illustrator

Buk Ngr Be Rnge:
Da Kx Mclx Kx Prtzting
Kx Yr Saemon Grin Meabr
(1921-2013)

Santa Cruz, Solomon Islands

Brenda H. Boerger, PhD, Kxatubqtingr natq

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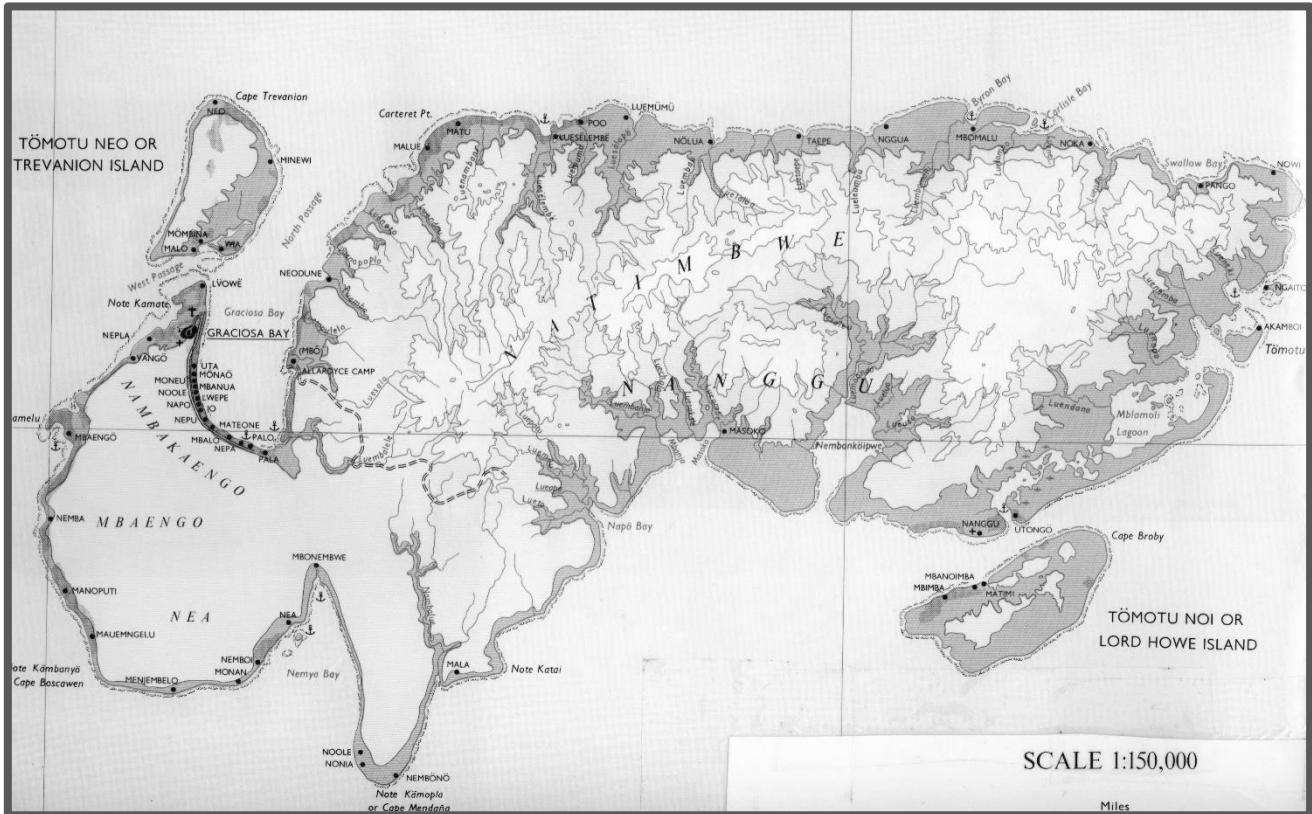


Chapter One

1915–1927

(Map of Santa Cruz Island, Solomon Islands,
often listed as Nendo on many maps.)

Dckrlzde Kc Esz' 1915–1927



1. My Grandparents

My great grandfather and great grandmother were named Mwelea and Iwongö.¹ They were born in the late 1700s and they died in the 1800s. My grandfather and grandmother were named Naplosä and Ilëtökalö.² They were born in the mid-1800s and died in the early 1900s. My father and mother were named Melomate and Ilömětangi. They were born in the late 1800s and died in the mid-1900s. Their village was named Mëdämingö, in Nepwëli, a district of Santa Cruz Island in olden times.

2. The Children of my Father, Melomate's, House

My father, Melomate, married a woman named Ilömětangi from Nemya' Island, near Nea village. The two of them had four children. The oldest, named Mepalu or Metököbade, was born in Mëdämingö in 1915. The second, Yamëli, was born in Naönëtilolä village in 1918. The third was me, Simon Green Meabö, born in Mëdämingö in 1921. The fourth was a girl named Ituku, born in Bokapwö village in 1924.

When we were born, people still wore an older form of clothing. My father had a tapa loincloth and my mother wore tapa cloth. She carried me in a tapa cloth sling and my mat was also tapa cloth.³

¹ Natügu, ISO code [ntu], has ten vowels, the common a, e, i, o, and u, as they sound in Spanish or Italian, along with *â* as in 'caught', *ä* as in 'cat', *ü* as in 'cute', *ö* as in 'put' and *ë* as in 'cut.' Several of these can also come with a nasal sound, written with a straight apostrophe ' following the vowel letter.

² As editor, I (BHB) assume these are his father's relatives, since when a woman marries on Santa Cruz she moves to the husband's village.

³ Tapa cloth, [ntu] *löpëu*, is made from the inner bark of trees of the family Moraceae. The inner bark is stripped off, soaked, and beaten, with several pieces being beaten to join them together forming the cloth. No weaving is involved.

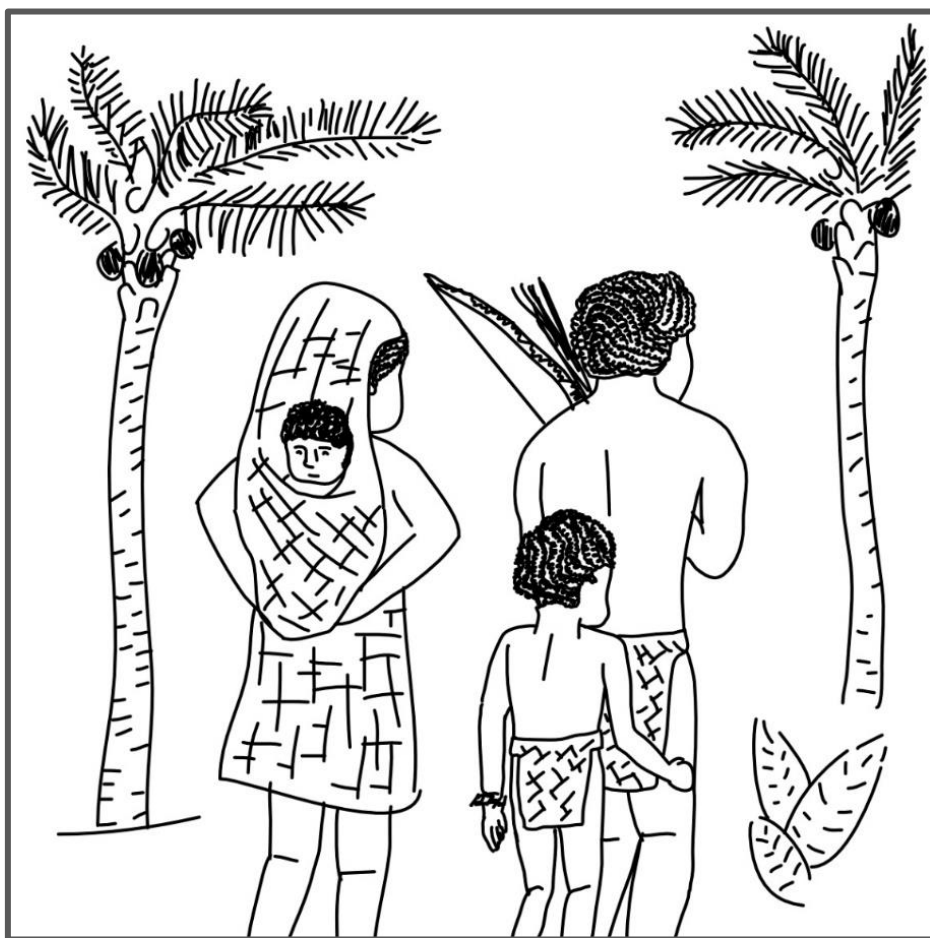
1. Melrmqngeng

Mweitange x blrkqnge drtqdr Mwelea x Iwongr. Mztr nzmc mz mzlir yiz keng 1700 x nzbzng mz mzlir yiz keng 1800. Itange x blrkqnge drtqdr Naplosx x Ilztraklr. Mztr nzmc mz mzlir yiz keng 1800 x nzbzng mz mzlir yiz keng 1900. Trtenge x lxenge drtqdr Melomate x Ilmztangi. Mztr nzmc mz mzlir yiz keng 1800 x nzbzng mz mzlir yiz keng 1900. Mztea nyzdr drtqde Mzdxmingr, yc mrkc Nepwzli. Nepwzli kzdq district ngr Trmctu Nedr mzli kc bqnc.

2. Doa Ir Ma Nyz Trtenge Melomate

Trtenge Melomate yrlztile kzdq olvz lr Trmctu Nemya' mrkc Nea, drtqde Ilmztangi. Nedr rilrdr doa nzpwxng. Kxetu drtqde Mepalu e Metrkrbade, mzte nzmc Mzdxmingr mz yiz 1915. Krali Yamzli mzte nzmc Narnztilolx mz yiz 1918. Kratq ninge Saemon Grin Meabr, mzke' nzmc Mzdxmingr mz yiz 1921. Krapwx olvz drtqde Ituku mzte nzmc Bokapwr mz yiz 1924.

Mzli leng tzmengr mzkr, leplz sc tzpxibeng lrpz kxnzyqng. Trtenge kalo lrpzu x lxenge pxi lrpzu. Yrpzbz lxenge ninge mz lrpzu x ngi nqni mnrng lrpzu.



3. Growing Up and Seeing Statues of Demons

When I reached six or seven years old, a boy named Lölvë was my best friend. He told me that their hog plum⁴ trees were ripe and that the two of us should get some. So we went. The hog plum trees stood at the base of a small hill. At the top of the hill was a temple with many demon idols inside which the people of Mëdämingö worshipped. But the two of us didn't know it was a temple for demon idols. We gathered hog plums, parcelled them up, and evenly divided the parcels between us.

On our outing, neither of us had taken a knife. So when we saw the building on top of the hill, Lölvë suggested we go up and ask for a knife to peel our fruit. When we reached the house, we asked a demon idol standing at the doorway for a knife. We spoke to it, but it did not answer us. I told Lölvë we should go inside the house, to better ask for a knife from the man standing in the doorway.

We went in, and I said to the demon idol, "Where is your knife? Let us use it to peel our fruit."

But he did not respond.

Then we saw many more demon idols there. Lölvë stubbed his toe on the demon idol in the doorway. It fell down and its arm broke off.

He picked up the broken arm of the demon idol and said to me, "They're not men. They are wooden! Will you let me collect them?" Then he collected the faces of all the demon idols.

We went further into the corner of the building and saw skulls from many heads. But because they were all baring their teeth at us, we became frightened and ran right back out. As we rushed out of the temple, we ran right past all the demon idols and ended up leaving our hog plum parcels back at the temple. We ran to my father's house as fast as we could and only stopped running when we got there.

⁴ Hog plum (*Spondias cytherea* and *Spondias dulcis*), [ntu] *tevi*, is also called ambarella, June plum, and golden apple. The fruit is golden with a spiny pit.

3. Mz Nzetupe-krnge x Mqngr Drka'ng

Kx krlzbo kc yiz kx rlimz o rtqmoz, kzdq doa kx line-zvzkr ncdz dztqde Lrlvz. Rpmle bange nc noli nyzdr sc tqplco, naopekr mqgr rllrgr. Zbz nigr kc tqvzpekr. Nc noli kc tu-aepztr mz nou kzdq newz kxtpwzne. X mz nar newz lde tuom elr ma kx tutipx-ngrm mqngr drka' kxkqlu kx nzangiolr lr Mzdxmingr. A' trkrlzkru rllrgr nzngikr ma ngr mqngr drka' le. Rmikatxkr noli, nutitxkr taplxsrgr nznurde.

Nzvzne-krgr lc trpnzngr scgr toki. Kx mclzkr ma kc tqtuom mz newz lc, sc tqrpipem Lrlvz navzdzkr elr murde narlxtrpzkr toki kx naryzkr-ngrgr noli. Kx krlzlbzkr ma kc, sc tqrlxtipebzkz toki mz kzdq mqngr drka' kx tutxpxm mz naonrx. Ycmnetrpzkr, a' trayzlupxpleu natqgr. Sc tqrpibebo mz Lrlvz nadwatrpzkr brma murde narlx-zpwxzbzkz toki mz ncblo kc tqtutxpxm mz naonrx.

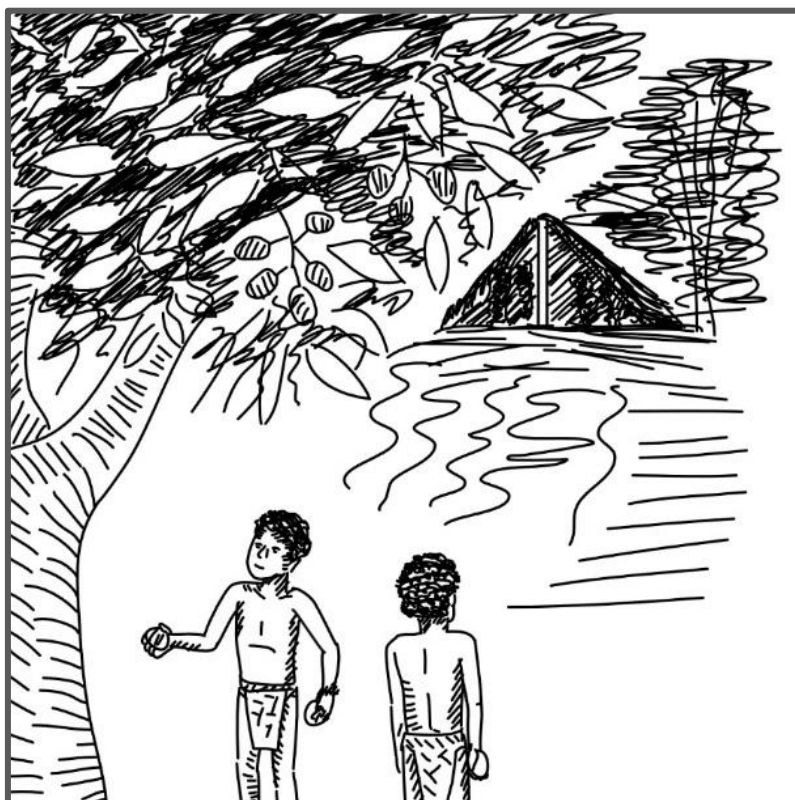
Dwatrpzkr, sc tqrpibebo mz mqngr drka' kc kx, “Myx toki scm? Kam, naryakr-ngrgr noli mqgr.”

A' trayzlupleu natqnge.

X tqmctipekr mqngr drka' kxkqlu. Lrlvz tprtrngz nanycde mqngr drka' kc tqtutxpxm mz naonrx, mrtutx mqde meitxtatpx.

Sc tqrpipemle bange kx, “Trngiu ncblo leng, krleng nounc! Rlrq nzata-krngele?” Sc tqatatrpele mz mqngr drka' kc amrlx.

Vztr-moukr mz kzdq bute' ngr ma kc, sc tqmcpekr belenga ngr nar kxkqlu. Kx mekr nzpwi-lxblrkr nqngidr, mwxlr-ngrgr x nigr kc tqvopekr. Nznglrpx-krmgr kc ma kc, mqngr drka' keng dwaplr-ngrtipekr x nznur noli mqgr dwaspx-kzpqgr ma kc. Ngrlrkr, ngrlrkr ma nyzgr mz trtenge x nigr kc tqama-atekr.



4. Lölvē and I Are Cursed

Afterward, when our village leaders heard about us breaking the demon idol's arm and knocking the others over as we ran past them, along with the two parcels of abandoned hog plums, they reprimanded us strongly about it. Then the sorcerers cursed us to our fathers saying, "Your children will get sick and die because of how badly they treated the demon images and because it is forbidden for small children and common men to enter the temple."

But even though they cursed us, we did not get sick. Thinking about it now, as I write, I believe it was the Lord who kept us from being sick, based on our words about the true function of the idols when we said, "The idols of those demons are not men; they are carved pieces of wood."

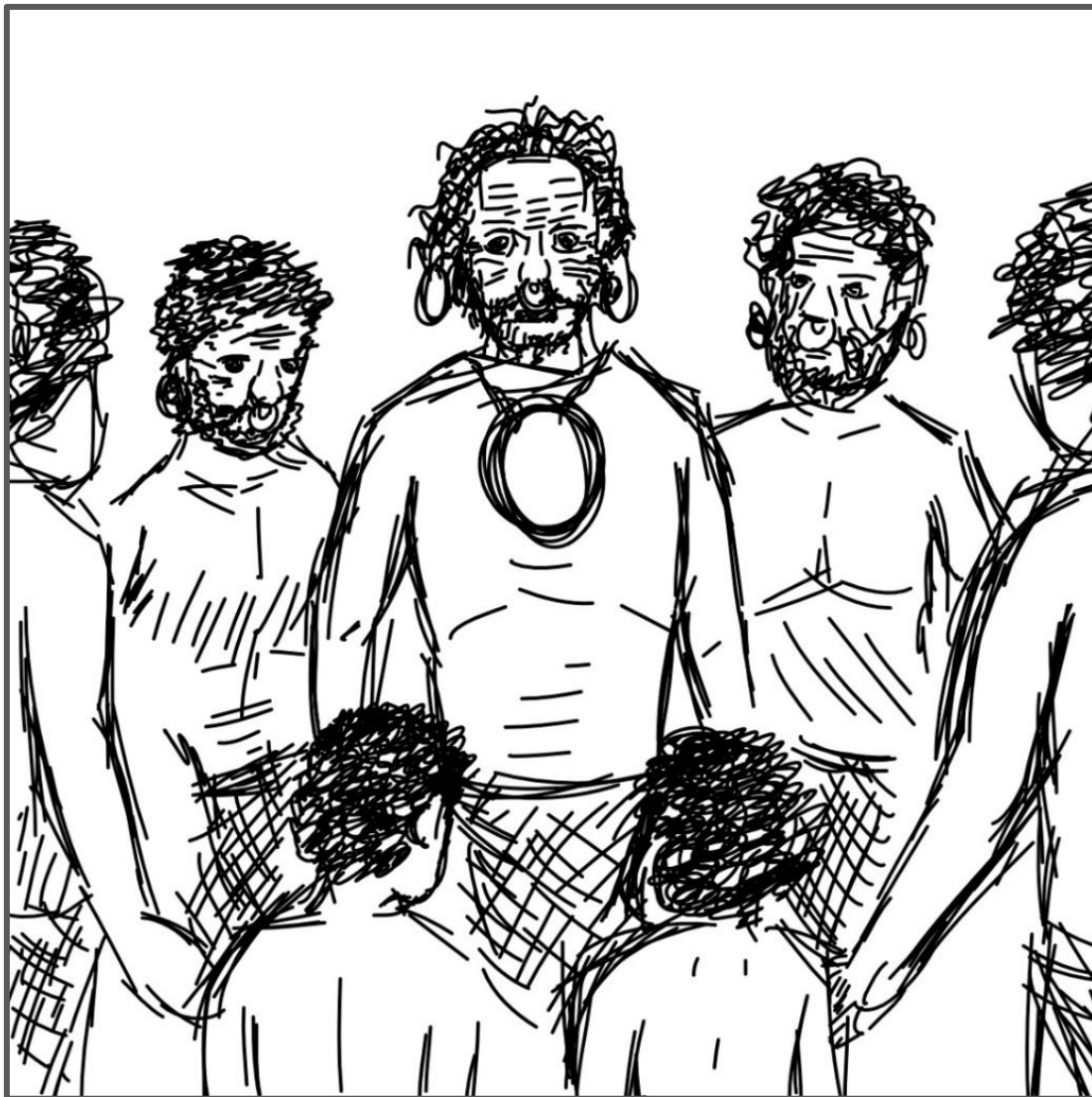
Our denying the demons and being cursed by the sorcerers happened in the past when I was still small, but when I think about it as I write now, I am thankful to God. Because if not for him, I would have already died when I was young from being cursed by the sorcerers.

4. Nzrpilzngr Nigr Mz Lrlvz

Mz nibrde, kx nzkrłzti kxnzetu rgrng mqngr drka' kc mqde tqameibzkr x krkcng tqdwaplkrng tzyrbqti-lxblrng, x nznur noli keng li tqdwasxkr, sc tzymne-ngrpemlr bagr. X nzrpibz kxnzmzntrng mz trtegrng kx, “Doa nemung sa nayagoxng x nabzng, murde da kxtrmlzu kc tzwaisr-ngrdr mqngr drka' keng, x nzapx-ngrbz badr doa kxnztopwz x ncblo txne nzdwatr-krdr ma kc.”

Kxmule-esz' nzpilzlr nigr, a' tryagox-pnz kru. Mz nzaotikr drtwrngele mzli ka tqryr-ngrne, Kxetu kx rngibatrpq trnzyagox-krgru, vzpxm mz natq keng tqpitikr kx, “Mqngr drka' keng trngiu ncblo a' nidr dapunc kx nzlzting.”

Nzymne-krgr lc x nzrpilzngr nigr waipnz'le mzli kc tqtopwzbe-ngrne, a' kx aoti drtwrngele mzli ka tqryrnge, awitx-ngrbo mz Gct. Murde nzmz bzkq nide bznz'x mzli kc tqtopwzbe-ngrne mz nzrpilz-krdr nigr kxnzmzntrng.



Chapter Two

1928

Dckrlzde Kc Li

1928



5. The Statue of the Cross Being and What Happened to Me

The house where I lived with my father had a four-panel, pointed roof and two rooms. In one room we slept with my father, and in one room there was a statue of a Cross Being,⁵ but I didn't know the carving of the Cross Being was in there.

Then one day Lölvë and I were alone together again at my house in the middle of the day. He climbed the papaya tree growing right outside the room with the Cross carving so he could pick a ripe papaya. When he looked in and saw the Cross carving, he told me, "A white man is sitting there in the house."

When I heard what he said, I went to the doorway of the room. When I saw the image of the Cross, I told him to come down so we could go in the house and see the white man who sat up high. Lölvë came with me, and we both entered the room.

The Cross carving was standing all alone in the room. It was a Cross carved from a single piece of wood. The man's head had a crown on it, and he held a club with a curved head. There were also some people at the base near his feet. In addition to the people, the sun, the moon, and some stars were there with him, and something like clouds and falling rain were also there. There were birds of the sea and jungle,⁶ along with fish of the sea and animals of the jungle. And there were many fruit trees and crops from the ground—yams, taro, wild taro, hairy yams, and wild yams. While we were looking at all those carvings the Cross carving was resting on, I accidentally knocked off a carving of a breadfruit tree.⁷

When Lölvë saw the breadfruit tree I'd knocked down, he said to me, "Yikes, the same thing the two of us did in the demon temple—exactly what they reprimanded us for—has happened again. I'm leaving right now!"

And we rushed out of the room back into the sleeping area of the house.

⁵ Simon only writes 'cross' not 'cross being' but he talks about a carved man with a crown. The significance of the image of the crowned man with a club is unclear. It could be either a pre-Christian icon or a syncretistic mix of indigenous beliefs with what people understood about Christianity through explorer Mendaña (1595–96), early Anglican missionary efforts (1850–1880), or even through blackbirding (1847–1904), especially if captured people were eventually returned to the islands. The Melanesian Brothers bring Christianity to the island in Chapter Five.

⁶ As editor, usually I (BHB) would translate [ntu] *peto* as 'bush,' but since that means different things depending on topography and English dialects, I've decided instead to use 'jungle,' which may be a better overall, pan-English translation.

⁷ Breadfruit trees are discussed further in Episode 68.

5. Mqngr Ncbr x Da kx Tutr-mcpq Bange

Ma nyzgr badr trtenge ngi ma nzanei, x rum ngrde li. Kzdzq rum ngrde mwi ngrgr badr trtenge x kzdzq rum tupx-ngrm mqngr Ncbr, a' trkrlzwxu mqngr Ncbr kc tqtupxm elr.

Zbz kzdzq zbq kx mncne-mou-ngrgr mz Lrlvz bea, oszbzle kc tabao kxplc mz nc tabao kx tutrpz yz mz rum kc tqtupx-ngrm mqngr Ncbr. Kx mctrpzle kc mqngr Ncbr, sc tqrpipemle bange kx, "Kzdzq la ncblo kxprki tqwxubupxm mrla brma."

Kx xlrbole, ninge kc tqvztrpebo mz naonrx. Kx mclx kc mqngr Ncbr sc tqrpipemle bade kx, navzm nadwatrkr ncdx brma murde namckr ncblo kxprki kc tqwxubupx wqq. Lrlvz vzm sc tqdwatrpekr ncdx brma.

Mqngr Ncbr txpwz esz'-krde kc tqtupxm mz rum kc. X nide Ncbr wxtxlz mz dapunc kc nzlzt-ngrde, narde lao-ngrm abx x malele kc bz kx narde ngalu. X nzmnczbzng mrkc tqtuongrm nanyede kzdung leplz. X yclz-kzpz mz leplz lcdeng nepi, temz x kzdung vri x yclz-kzpz da kx apule debz x tewa kc tqdcpxm elr. Yclz-kzpz utc ngr prla x peto, x yclz-kzpz nc ngr prla x animol ngr peto. X yctxope nra nounc kang kqlu x dalr drtc': lxkq, nesrkr, paeli, nraleng x neketu. Mz nzobqlvzti-krgr kc da keng amrlx tzlztitr mz dapunc kc tqwxubuo-ngrm mqngr Ncbr, amzblqtxpxmc kc kzdzq da kx apule bia kc tqtulz ate.

Kx mctxm Lrlvz nztaokr bia kc tqamzblqpxmc, sc tqrpipemle bange kx, "Eke, da kc tqwaiki mz ma ngr drka' keng, x sc tzymne-ngrpm bagi dekafe mou, naope-kaix."

X sc tqnglrpxpekr tqmncnetrpmgr yz mz nrlar ma kc tqmwi-ngrgr.



6. My Father Sees the Broken-off Breadfruit

When my father returned in the early evening, he saw the papaya skins we'd peeled in a heap on the ground outside the room with the Cross carving. When he saw the papaya skins, he went and checked the room with the Cross carving. There he saw the breadfruit tree I had knocked off.

I heard him calling me. So I went to him.

He said to me, "Who was peeling papaya over there?"

I told him, "Lölvë and I were."

Then he asked me, "You did not go through that doorway there, did you?"

I replied, "Yes, we went inside, and as we were looking at the carvings with the white man sitting on them, I accidentally broke off a carving like a breadfruit tree."

When he heard me say I'd knocked off the breadfruit tree, he went to get a switch to whip me.

When I saw him with the switch, I cried and pled with him. "Daddy, we went through the doorway because you didn't tell us it was forbidden to enter there."

When he heard my words, he threw away the switch and comforted me. After comforting me, my father entered the room with the Cross carving. When he examined the room and saw what we had done, he was very sorry that he had not told us we were forbidden to enter the room.

Then he went to Menabë, my best friend, Lölvë's, father. When he told him about us going into the Cross carving's room and about me breaking off the breadfruit tree carving, Menabë was stunned, because that was the second time the two of us had entered a place where sacred statues had been erected that were worshipped.

All right, so then the two of them figured out how they could make things right with the Cross Being, with regard to the bad things I did when I broke off the breadfruit.

6. Nzmkcr Trtenge Bia Kc Tqmzblqpxm

Trtenge kx yzlumle kc mzli kc mz nina, sc tqmcpele be tabao keng tqyzkrpxkr nzyrlwrtr-krbzlr yz mz rum kc tqtupx-ngrm mqngr Ncbr. Kx mcle kc be tabao keng, vz x sc tqobqtrpe mz rum kc tqtupx-ngrm mqngr Ncbr. Obqtrpz sc tqmcpele bia kc tqamzblqpxmc.

Xlrbo kqlepele ninge. Vzbo sc tqrpipemle bange kx, “Neke ryzkr tabao mrlc?”

Rpibo bade kx, “Nigr mz Lrlvz.”

X vea-mcpq bange, “Trdwatr wamu mz naonrx lc?”

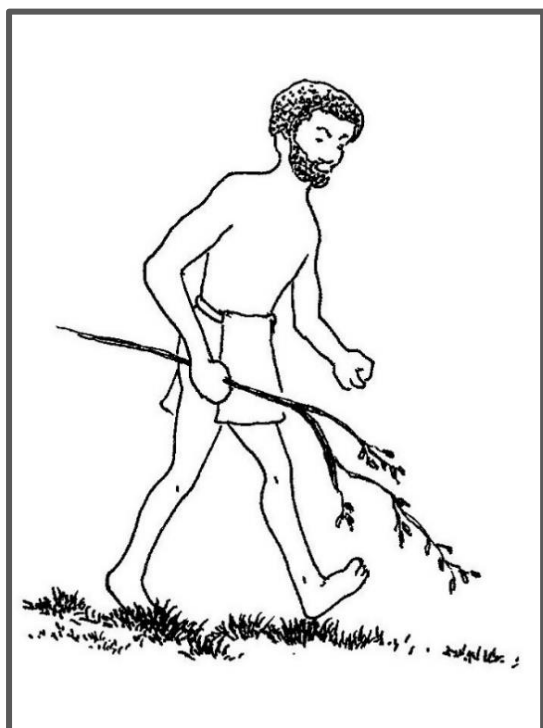
Rpi-moupo bade kx, “Dwatrkr elr, x kx mctrkr kc da keng tzlztitr mz da kc tqtu tqwxbuo-ngrm ncblo kc prki, sc tqamzblqtxpxpeme da kc tqapule bia.”

Kx xlrmlc nzamzblqpx-krmc bia kc, sc tqotipele kc nzla nounc kx naikla-ngrde ninge.

Kx mcpo nztwz-krmle nzla nounc kc, ninge kc tqyrnipex x tqrppebo bade kx, “Trte, dwatrkr mz naonrx kc murde trpipe'u bagr kx naonrx kc nzapxngr nzdwatr-krgr elr.”

Kx xlrmlc natq kc tqpibo bade sc tqrtctxpe-ngrde nzla nounc kc tqmalele, x sc tqvzpele bange tqamqlrpipele ninge. Mz nibr nzmqlrpi-krnge trtenge sc tqdwatrpe mz rum kc tqwxbupx-ngrm mgnggr Ncbr. Kx oblvztile rum kc x mcte da kx aletikrng, drtwrde vztz murde trnzpi-krpleu bagr nzzrpa'-krde nzdwatr-krgr mz rum nyz mqngr Ncbr.

Zbz sc tqvzpebz mz Menabz, trte Lrlvz, kc tqvzne-zvzkr ncd. Kx pibzle kc nzdwatr-mou-krgr mrkc tqtupx-ngrm mgnggr Ncbr, x kxmu nzamzblqpx-krmc bia kc tzlztitr mz dapunc kc tqwxbuo-ngrm Ncbr, kctitpx Menabz, murde nzwrde krali lcpe nzdwatr-krgr me nzatupx-ngrm mqngr da kx nzangio.



Mrlz, sc tzpipelr rilldr kxnamu na-amrlztr-ngrbzlr drtwr Ncbr. Murde da kxtrka kc tqalex mz nzamzblqpx-krmc bia kc.

7. My Father Sacrifices to the Cross Carving and Prays to It for Me and Lölvë

One day soon afterward, my father and Menabë sacrificed two male doves. They removed the hearts and made them a burnt offering to the Cross Being. That day, my mother and Lölvë's mother cooked pudding,⁸ yams, lesser yams, fish, taro, and crushed ngalinuts.⁹ They also brought edible fruit.

Then, when evening arrived, my father and Menabë took the meal into the room with the Cross carving. They put it in front of the Cross Being. And the hearts of the two doves were given to it as a sacrifice. They lit a fire and burned them. Then my father got me and Lölvë and brought us into the room. He seated us on either side of the wooden base of the cross statue. But my father remained standing and prayed. His prayer was long, and I have forgotten some of what he said. I can only retell the beginning and ending of his prayer.

In his prayer he said, "Our Lord Cross, accept the offering which we give to you. Don't respond with your club or with your anger at these two because of what they caused to happen in your sight. . . "But punish me instead, because their wrongdoing rests on me for not telling them it was forbidden to enter through the doorway of the room where your image stood."

Following his prayer, he and Menabë moved the food to the sleeping room, and he told us we had to eat all of it with them and it must be completely finished, with none left over.

Then after our meal, he and Menabë lit a fire to burn the flesh of the doves, fish, and any inedible pieces of food left over, and all the leaves used to wrap and serve them.

⁸ Pudding is made by grinding a root crop and mixing it with coconut cream. That cream is made by grating coconuts, soaking the grated meats in water, and then squeezing the meats by hand or through a strainer. The resulting coconut cream is mixed with the ground root crop, wrapped in banana leaves, and baked in a stone oven. The result is a thick, solid substance which is sweet and rather chewy.

⁹ The Pacific almond (*Canarium*), [ntu] *ninë*, or Solomon Island Pijin *ngalinut*, has green- or purple-skinned, hard, oblong nuts about the size of a small avocado. When the outer husk is split, the centre nut—the size of a Brazil nut—is the edible part.

7. Nrzkakrbz Trtenge Blz Mz Ncbr X Nzkrka'krbzle Nigr Mz Lrlvz Bade

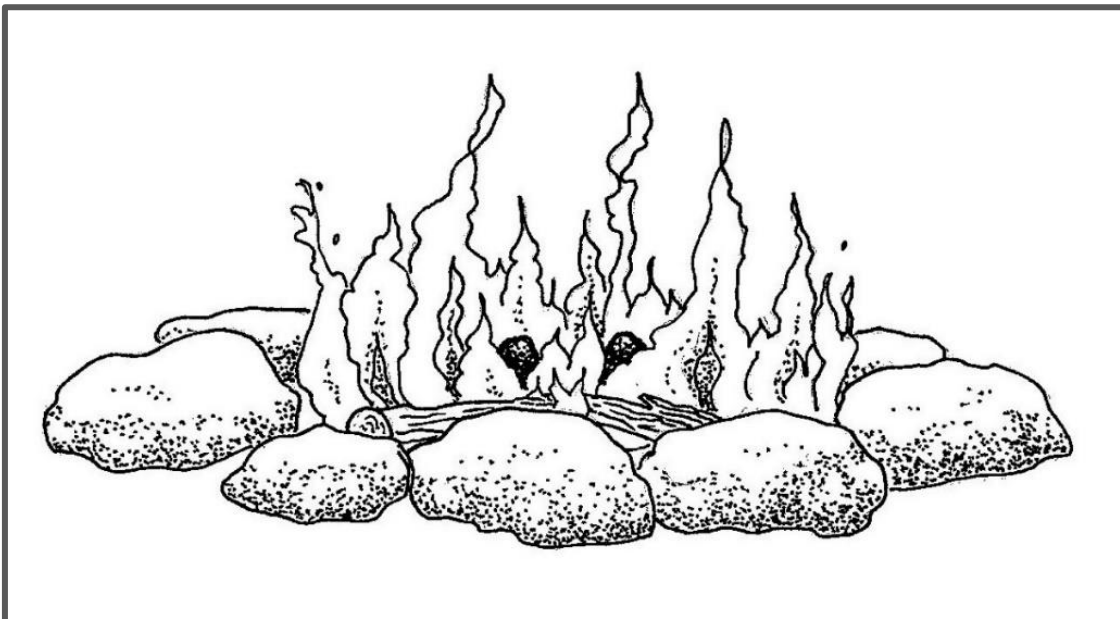
Kzdzq zbzq trtenge x Menabz nzabzlr bona kx ncblongr li. Nzkapxmlr dabukr bona kcng li sc tzangcepbzlr mz Ncbr. Mz zbzq lc lxenge x lxe Lrlvz nzasung kai, lxxq, nesrkr, nc, nya x ninz kx nztabr. X nzrtwz-kzpqng nra nounc kxnzng.

Zbz mzli kcepe milzpq, dakxnzng kcng sc tqtwzope trtenge mz Menabz mz rum kc tqtupx-ngrm mqngr Ncbr. Nzyrlqtrpzlr mrkc tqxlvrkipx Ncbr. X dabukr bona kcng li ngi blzkr Ncbr, nztelvzlr nyr ngrde x sc tzangceplr. Otim trtenge nigr mz Lrlvz, vzmiole nigr mz rum kc, awxbule nigr, taplxsrgr nrlar dapunc kc tqwxbuo-ngrm mqngr Ncbr. A' trtenge tutxpwx x sc tqkrka'pe. Nzkrka'-krde boi, a' mrbrtitrpe drtwrge kzdung natqde. A' napitxpo ye nzabzokr nzkrka' krde x mrkc tqyrkrkipxle.

Mz nzkrka'-krde rpile kx, “Kxetu rgr Ncbr, aolvz blz kc tqkabzkr bam. Bzkq ayzluqbz scm mz nzngyatikr drtwrm doa lcng nzli mz nzvzbatrkrbzlr mzpq. ...A' ayrplapx ninge, murde nzvz-rbr-krdr tutrpq bange, mz trnzpi-krpou badr nzapxngr nzdwatnrg mz naonrx ngr rum kc tqtupx-ngrm mqngrm.”

Mz nibr nzkrka'-krde, sc tztwzopelr mz Menabz dakxnzng kcng mz rum kc tqmwi-ngrr, x tqrpipemle bagr kx dakxnzng kcng nangqtxkr badr nayrkrtx bzkq kx nzyrlq.

Mz nibr nzmu-krgr, nztelvzlr mz Menabz kc nyr nzangcti-ngrrdr ncvr ngr bona, nc, muli dakxnzng kx yetxo x leu rdrng amrlx.



8. My Father Admonishes and Teaches Us

On another early evening, my father called together all of us children from his family and Menabë's. We all gathered at our house for my father to admonish and teach us.

He said, "Even though these two children, Meabö and Lölvë, once entered the room where the Cross statue stands, the Cross Being did not get overly upset about it, because their wrongdoing was my fault. And we appeased him by offering him a sacrifice. So now you two should know better. When you're walking around in the sleeping area, don't ever enter the room where he is. Because if you do, the Cross being will become very upset and will respond by taking up his club. We would all be injured by the punishment he brings to pass. That is, he could cause sickness, famine, or cyclones, or rain, or drought from incessant shining of the sun, and other things too. It will be clear whether he is upset or not, [based on what happens]. If he's upset and brings sadness, you must give him an offering, lest afterward he return with his club.

"God, the creator of the world, is greater than the Cross being. God is powerful, holy, and significant in and of himself; he's unseen, and no one can carve his image. He alone made all we see in the world: trees, grass, vines, animals, birds, fish, along with small flying and crawling things. He made all their colours, such as white, red, blue, black, yellow, grey, purple, green, brown, and multi-coloured. And where he lives in Heaven is decorated with many stars, and his face is exceedingly beautiful. Therefore, we worship him as the creator of the world.

"The image of the Cross being was carved because sometimes he can be revealed to people as a man and can speak to them. The Cross carving is white, meaning that he is from Heaven where the sun shines and he lives there with Creator God.

"The demon statues you saw in the house standing on the small hill were all one colour; they are all dirty. It means they are of the night and they always fall in the night. But there is nothing they can do which is as big as what Creator God does."

8. Trtenge Lc-apqbzle x Alvztrle Nigr

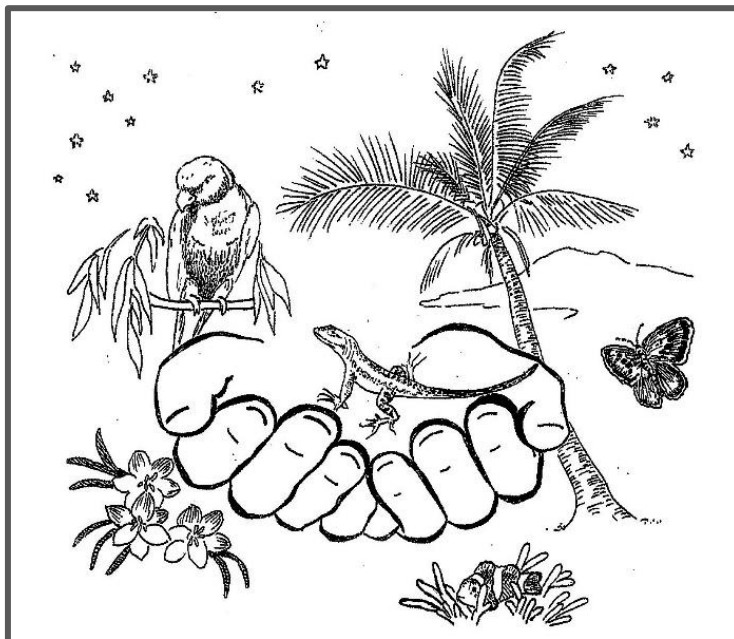
Kzdzq zbzq mzli kc mz nina, trtenge kqlele nigr doa lr ma nyzde x ma nyz Menabz. Yrlwr-lxblrkr ma nyzgr badr. Trtenge sc tqryapwpxpem bagr mz nzlc-apqbzngr x nzalvztrngr.

Rpile kx, “Doa lcng nzli, Meabr mz Lrlvz, nzdwa-trkrdr kc mz zbzq kc mz rum lc tqtpux-ngm mqngr Ncbr, drtwr Ncbr trtrka-zlwzpwzu badr, murde nzvz-rbr-krdr vzpxm bange, x amrlztrpebzku drtwrde mz nzkra-krbzku blz bade. Mzli ka krlzpeamu rllrmu, x bzkkpe dwatramu mz rum lc tqycom mz nzoprta-px-krmamu elr. Murde nzmu drtwr Ncbr natrka-zlwzle x sc tqayzlupele bz scde, trkaku amrlx ngrgu mz nzayrplapx-krde nigu mz da kx na-avzmle. Mz nzavz-krmle zyagox, dzbi e nounenq, e tewa, e nzti-alokr nepi x kzdu kz da kzbleng. Nzmu drtwrde kx tqmrlz-moule, nzklztrpz nike tqtrka'ngr drtwrde. Da kxmule lcde navzngr drtwr x nakabz bade blz, x sc tqayzlu-atele bz scde.

“Be Kxrpalz nrlc nide kxetubz mz Ncbr. Be nide ncblo kx matq, tr, amya' lzbq, trnzmcu x trpnzngr kx narlz mqngrde. Nide txpwz kx rwzngr da amrlx lcng tqmctikung mz nrlc: Nounc, nabr, nqvi, animol, utc, nc, da kxnztopwz kx nzlvcneng x kx nzngrlaneng. Yrlqbzle drlzdrng amrlx. Da lcng kzdung drlzdr prki, pc, bo, blq, plc, bx, mibiz, mqbq, blaopu x yaluli. X mrkc tqmnc-ngrde mz Bongavz anglotile vri kxkqlu x mzte luli-esz'ngr. Mz nzmu-krde lcde, nzangio-krdu nide tutr angidr mz nzngini-krde Kxrpalz nrlc.

“Ncbr mqngrde nzlz, murde kzdung mzli krlzle nzadcp-x-lzbq-ngrbz badr leplz apule ncblo, x nzymne badr. Mqngr Ncbr drlzde prki, drtwr ngrde kx nide lr Bongavz, mrkc tqtingr nepi, x nzmncng mz Be Kxrpalz.

“Mqngr drka' kcng tqmctiamu mz ma kc tqtuom mz newz kc topwzne, drlzdr esz'ti, nzblqking amrlx. Drtwr ngrde nidr dalr nrlckxbq x nzdc-zvzng mz nrlckxbq. A' trpnzngr da kx nzalelr kxetu da kc tqwai Be Kxrpalz.”



Chapter Three

1928–1929

Dckrlzde Kc Tq

1928–1929



9. We Leave Mëdämingö Village

In that same year of 1928, our village of Mëdämingö became uninhabited. It began with a sickness of diarrhoea and vomiting blood, which proved to be fatal. Then many of those still alive were murdered by ambush.

At that point, Menabë and my father discussed leaving Mëdämingö. In talking it over, they reached the conclusion that they should both leave the village.

When we left Mëdämingö, our two families didn't go to the same village. Menabë and his children left first, going through Nea village to live in a village named Bokapwö. A few days later, we set out with our father and went to our grandmother Ilëtökalö's village, called Naönëtilölä.

9. Nzrlasz-krgr Mzteá Mzdxmingr

Mz yiz lcpwz 1928 mzteá nyzgr Mzdxmingr sc tqmznrpe. Mznr murde leplz ngrdeng nibqti kzdq zyagox kx nzpwrngr x nzngqbangr mepyr. Kx nzlutxpwzng nzbzti-alzung mz vea-kapq.

Zbz Menabz ncdt trtengc sc tzymnetrpe-ngdr nzrlasz-krgr mzteá Mzdxmingr. Nzycmnetrng elr x drtwrdr esz'ti kx narlaszpelr mzteá nyzdr.

Nzrlasz-krgr Mzdxmingr trvzkru mz mzteá kxesz'. Menabz badr doa nedeng nzvz-kaing, nzvzkiolr Nea, nzmncng mz kzdq mzteá drtqde Bokapwr. Mz nibr kzdung zbq, nigr badr trtengc rkalzmqgr x vzkr mz mzteá nyz blrkqgr Ilztrkalr, drtqde Narnztilolx.



10. Our Living in Naönëtilolä

That same year, when I was six years old, we came to live in Naönëtilolä. It is a marvellous village, located on the top of a hill. A man can look out towards the ocean and see Utupua Island from there.

While in Naönëtilolä, sometimes my father was hired to build houses. His house construction was better than some people's, due to the way he closed the doorway in the walls of the houses he was hired to work on. Rather than tying its branches together with rope, he wove fern trees¹⁰ together to make a shutter, like a door, for closing up the house. Men also hired him to carve their wooden demon statues and to carve their *nelâ* dance¹¹ nose shells.

Of my father's occupations, the only ones I took up were cutting *nelâ* nose shells and drawing designs.

¹⁰ The fern tree (*Cyathea vittata*), [ntu] *nâ tea* is the tree preferred for closures to traditional houses. See the photo starting Chapter 3.

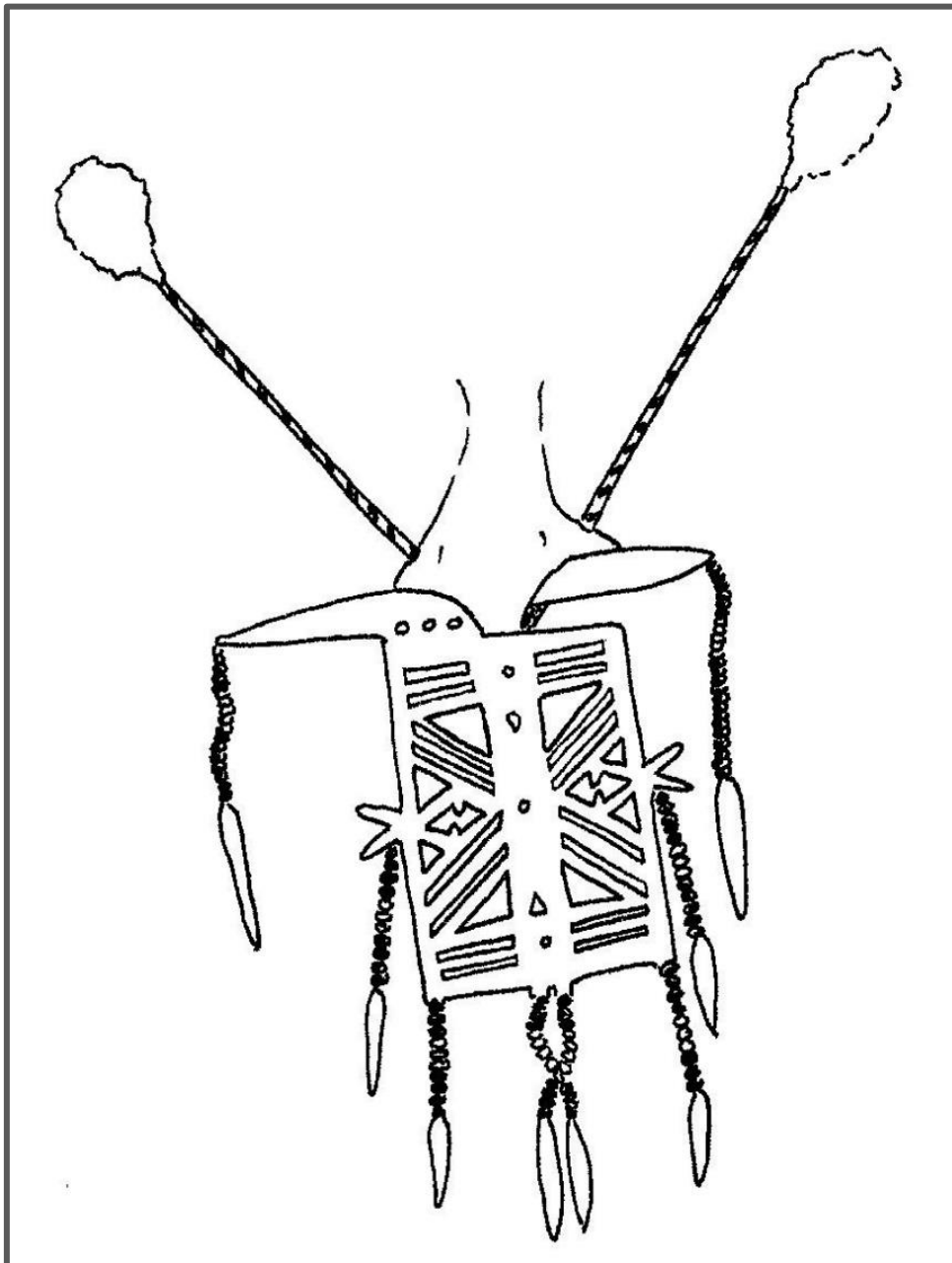
¹¹ The *nelâ* dance is the most culturally important dance on the island and is shared by all four related languages: Natügu, Nalögo [nlz], Noipä [npx], and Engdewu (formerly Nagu) [ngr]. The dance is named after the nose piece worn by the male choristers who sing and dance at such events, which run from dusk to dawn. The dance is performed in a dedicated dance ring (see Episode 20), and community members routinely join the paid choristers, with everyone dancing anticlockwise in the ring—the men follow the choristers, then the women and children. In a full dance ring, the lead choristers often catch up to the women, and while it can look like a disorganised mass of dancing people, there is significant structure. The dance is discussed briefly in Boerger 1997, 1998, 2015, and 2016.

10. Nzmncpe-krgr Narnztilolx

Vzmqgr Narnztilolx mz yiz lcpwz 1928 mz nzmnc-krgr elr. Narnztilolx mztea kx mrlzvxi x ycpx mz nar nra. Ncblo obqpx prla, x nzmcpx kz elr trmctu Utupua. Narnztilolx madxi ngrde nc ninz kx tutr elr, nide kc tqkcbzpxngr lika nyz Metalo kc mz Trmctu Nemya'.

Kzdu mzli mrlc Narnztilolx, trtenge nzamcti mz nzwzti-krbzle ma nyz kzdung ncblo. Murde nzlrnztr-krde mz ma myaszpxle kzdung ncblo, murde mz nzbqtr-krde drkq ngr kzdung ma lcdeng tzamcti-ngrde, amwitixpwzle nc tea ngrdr, trpeleu mz nqvi. Nzamcti kz ncblo nzrlz-krbzle nedr mqngr drka', x nzamcti-kzlr nzrlz-krbzle nedr nelc.

Mz narlue sc trtenge lcng, narlue kx twztxpo nzrpzngr nelc x nzryrtingr drlz.



11. The Kite Whose String Broke¹²

There was a man named Metalo who lived on the island of Nemya'. He earned a living by flying fishing kites. So, one morning when the wind was blowing out of the southeast, he took his canoe and paddled out to sea to fly his fishing kite.¹³ After some time, his kite had not caught many needlefish, and the wind intensity steadily increased as the sun rose high in the sky.

Then, finally, a tiny needle fish was caught by his kite. But at the exact instant it caught the needle fish, a strong gust of wind came and slammed into the kite, snapping the line from where it was tied to the canoe and carrying it off. Metalo looked up along the kite string to see the small needle fish dangling up there.

But a sea hawk living in a nearby Pacific teak tree¹⁴ also saw the needle fish. It swooped down and bit the fish right in half. It didn't get to eat it, though, because it didn't have a secure hold, and the piece of fish fell into the sea. So then the hawk flew after the piece still hanging from the kite string. It flew and flew, but did not succeed in getting the piece of needlefish to eat, so it returned once more to its teak tree.

The loose kite caught the wind, going on and on until it got stuck in the top of a Pacific almond tree standing near the single-house¹⁵ in Naönëtilolä village. Its string trailed down the roof and reached the ground. The head of the needlefish was still dangling from its hook.

One of the young men from the single-house went outside. He saw the kite string lying on the roof of the house with the piece of needlefish hanging there. He crept back into the single-house and spoke softly to his companions, saying, "Shhh! Be quiet! A devil is fishing down from the top of the almond tree out there. The string of his fishhook is lying up high on the roof of the house, and his hook is baited with needlefish."

¹² This story was originally written in 1990 as, "The Story of the Kite Whose String Broke" and is separately listed as *ntu-012-1990-writ-bhb-007* in the Natügu text catalogue. It is included here as part of Simon's memories of his youth. In his handwritten text he notes that this is where the story happened.

¹³ For kite fishing in Melanesia, a kite is tied to the fisherman's canoe and flown from there with another heavier line hanging from the kite and dangling live bait with sinkers on the line to keep the bait under water. The dipping of the kite makes the bait jump and lures the fish.

¹⁴ Pacific teak (*Intsia bijuga*), [ntu] *nâ nökö*, is also known as scrub Mahogany. The common name used throughout Melanesia is *kwila*. It is used for posts and house building. Its bark and leaves are used for medicine.

¹⁵ Historically, the single-house was where the older men of the village went to teach the teenaged boys and initiate them into manhood. In more recent times, young men still live in the single-houses until they are married or move away, but there is less interaction with the older men, so some cultural knowledge is no longer being taught in this manner.

11. Lika Kx Nqvi Lrde Yzpr

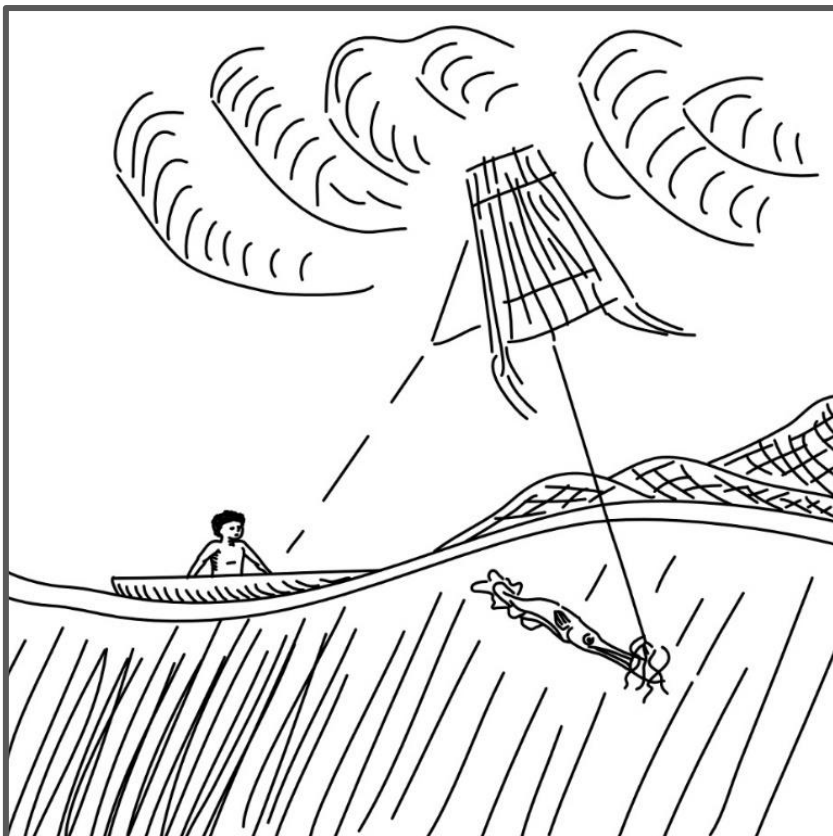
Kzdzdqc kcc ncblo drtqde Metalo. Metalo lcde, mnc mz trmctu Nemya, mrgc Nea. Da kx ngi narlue scde, mz nzmabz-krde, nzalvc-krde lika. Zbz kzdzdqc zbc kx nenq bao-ngrde mz tonga mzli kc rla, glqtxole nua'mu scde, x sc tqyapxpe prla mz nzalvc-krde lika. Lika nede tryclvzopeu, mz nzmwa'-krde ncboi kxkqlu, x nenq etunepx zluz kz mz nzwq-krde, mz nzvzdzpe-krm nepi wq.

Zbz kzdzdqc ncboi kx topwzne sc mwa'tipe lika nede, x mzli kcpwz tqmwa'ti-ngrde ncboi kc topwz, nzancpo kxetu sc tqvzpe-kzp, kx tatitrpzle lika kema, dwakilzmle nqvi lrde mrgc tqpeo-ngrdele mz nua'mu. Sc tqpwxnqblqlzpe Metalo nzvzdz-krde, x obqbz ncboi kema topwz donelzpe-kzp.

Kx mcpxm kzdzdqc lr kx mncpx mz ncnrkr ncboi kema, sc livetitxope-kzpqle kz x mawitxde. A' trngq-pnz'leu, malelvitxde tatxo prla. Sc tqlvcnqblq-moule ncte kc tqdotr mz nqvi lr lika kc. Lvcbz, lvcbz, trngq-pnz'leu dapu ncboi kc, sc tqyzlupe-moup mz ncnrkr nyzde.

Lika kema twz nenq vz, vz, vz x kcbzpx mz bc ncinz kx tutr madxi ngr mztea kc tqngi drtqde Narnztilolx, x nqvi lrde vzom mz nibrma x krlzole drtc'. X nar ncboi kema sc tqdotrbe elr.

Kzdzdqc lr madxi kema, kx vzpxmle kc yz sc tqmcpele nqvi lr lika kc tqyrbqom mz nibrma x dapu ncboi kc tqdotr elr. Sc tqprngeitr mou madxi, tqycmne-awapebz badr kztedeng, rpibzle kx, "S,S,S, mnc-lrpamu! Drka' sc tqmwa'om mz bc ncinz lc tqtutrp. Nqvi lr trmztau scde sc tqyrbqom mrlc wq mz nibrma, x ngi be ngr trmztau scde ncboi."



One of them told him, “Go get a shaman from Neboi to tell us why the devil is fishing to catch us from the top of the almond tree out there.”

So he went to Neboi to get a shaman. The shaman told the man who had gone to him, “For the time being, just go back. I'll come tomorrow. But tell the villagers not to go outside during the night.”

So the man went back and told the villagers.

The midday wind that had broken the kite string was constant and did not cease through the whole night. During the night, a gust of wind broke off a papaya tree branch and blew it onto a corner of the single-house. When an old man sleeping in that corner heard the branch banging up there, he let out a scream. When his companions heard him scream, they all screamed too.

Some of them cried out, “The old man! The devil killed him!”

And some of them yelled, “The old man, the devil caught him (on his fishing line)!”

When they lit a light, they saw that a papaya branch had poked a hole down through the corner of the house.

Later, when morning came, the shaman they'd sent for arrived. He told them, “Don't be afraid. That fishing line doesn't belong to a devil. It's the string of a kite. Go pull it down.”

When they pulled on it, the kite fell from the top of the almond tree. About that time, someone from Nea village arrived, so they asked him about the kite.

He said, “Oh yes, that's Metallo's kite. The string broke off his canoe yesterday.”

So then they handed it over to him to take back to Metallo.

Sc tqrpipebz kzdq nidr kx, “Nao dq kxkz mrgc Neboi, napimle bagu kxmu drka' lc tqmwa'tiomle nigu mz ncninz lc tqtutrp.”

Sc tqope kc nidr kxkz kc Neboi. Rpibz kxkz lcde mz ncblo kc tqvzbz bade kx, “Yzlutxpe, navz-krlzpo kalrla. A' pinebz badr lr mztea nyzm, bzkq nimu kx dwapx yz mz nrlekxbq.”

Ncblo kcma yzlum sc tqpipebzle badr lr mztea nyzde.

Nzwqkr nenq kc bea tqyzprlz-ngrm nqvi lr lika kc vztx alo trmwi-pnz'u mz nrlekxbq. Zbz kzdq nzancpo kx vzmle kc mz nrlekxbq, plameilzmle kc nctabao rtclz-ngarde mz kzdq bute' ngr madxi kc, kx xlr kzdq letzlvz kx mwitr mz bute' lcde nzyrpuo-krmle elr, sc tqnepe. Kx nzxlrzbz kztedeng nzne-krde, sc nznepeng amrlx ngrdr.

Kzdu nidr nznemilr kx, “Letzlvz kc bqpe drka'!”

X kzdu nidr nznemilr kx, “Letzlvz kc mwa'tipe drka'!”

Kx nzngxlutlrle kc, sc tzmcpelr nabx nctabao keng tqlungeomle lo ngr bute' kc.

Zbz mzli kc mz nourla kxkz kc nzotilr sc tqvzpem. Rpibzle badr kx, “Bzkq mwe'ramu, nqvi lc trscu drka', krlc nqvi lr lika, otiamu x vecomamu.”

Kx nzvecomlrle kc, lika kc sc tqtapxpe mz bc ncninz kc, x mzli lcde pwz kzdq doa Lea, sc tqkaputrp-kzpz, sc tzveatipebzlr bade.

Rpibzle badr kx, “O lika ne Metallo, nqvi lrde yzprlzm mz nua'mu scde bq.”

Mrlz, sc tzka-moupwzlr bade, tqyzlumipe-moupwzle mz Metallo.

12. The Big Cyclone

In 1929, I personally experienced a severe cyclone which completely destroyed the island of Santa Cruz. The trees were wiped out from being pushed over and broken by the winds. Houses were gone too. In some villages, only two or three houses remained standing, but those houses only held up from being tied with many vines.

After the cyclone, the only thing to be seen was the bleakness of the stripped trees and the brownish red of their leaves as they dried up on the ground. Walking through the jungle was very slow because people had to climb up and over trees, as well as crawl through downed trees and undergrowth.

As for those of us from Naönëtilolä, since the hill made us higher than the edge of the jungle's growth, we were able to look across barren Santa Cruz Island and see the top of Tinakula Island's volcano, with its smoke [about forty-eight kilometres (19 miles) away].

Afterward a great famine came, because the root crops—wild taro, yams, lesser yams—and all the garden food either rotted, got trampled, or became water-logged. Then, because there were no trees left standing, the birds all died because there were no fruits for them to eat. The only things people ate during that time were king tree greens, sandpaper cabbage greens, ming aralia greens, chayote, and king tree fruit.¹⁶

From the time of that cyclone until now—[sixty years later]—I have never seen a cyclone as destructive as that one.¹⁷

¹⁶ The first of the survival foods listed, [ntu] *lopöta*, are the leaves of the female king tree or spinach joint fir (*Gnetum gnemon*), a favourite food of Santa Cruz people. The second, are the leaves of the sandpaper cabbage (*Ficus*), [ntu] *kupli* in the Balo dialect used here by Mr. Simon. They are hairy and rough and eaten when they are young. The third, ming arelia greens, [ntu] *döngi*, come from a yellow bush (*Polyscias fruticosa*), which is also used for boundary hedges and decoration. Chayote, what Mr. Simon called 'vine papaya,' is (*Sechium edule*), [ntu] *bükü*, and bears a gourd-like fruit smaller than tree papaya and survived by having a denser skin, being above ground and out of the saturated soil, as well as low to the ground where it was not uprooted by the wind. It needs to be cooked to be edible and the preference is roasting it over an open fire. Apparently, this fruit was not indigenous to the area, but comes from South America and was brought by Europeans.

¹⁷ As editor, I (BHB) researched this cyclone in the international, online literature and reports. I could find no record of it, which is surprising in light of the severity Mr. Simon reports. However, it was possibly distant enough from outside contact at the time that no one beyond the island heard of it. Others of the records kept by Mr. Simon have proven accurate, and I trust that this one is, as well.

12. Nounenq Kxetu

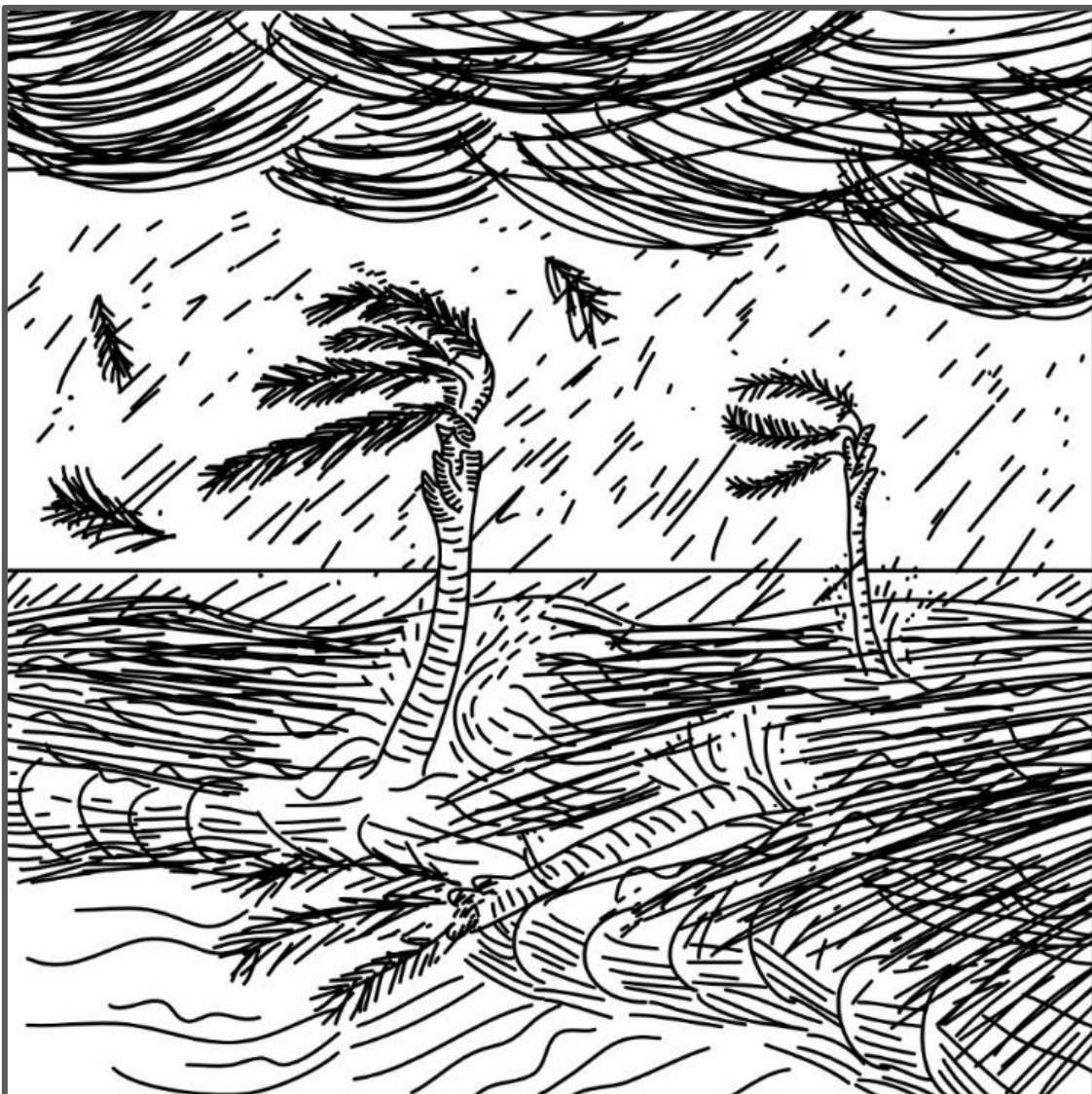
Mz yiz 1929 brtitx angidr mzke' kzdq nounenq kxetu. Nounenq lcede odatitx-atwrnz-ngrde mrka Sada Krus. Nounc yrkrto mz nzqqtuti-krdelr x nzrplameiti-krde. Ma yrkrto-kz. Kzdung mztea ma tunepwz li e tq, a' ma lcdeng tqtunepwz nzatolwa-ngrng mz nqvi kxkqlu.

Mz nibr nounenq lcede kc tzmctxpwz nzlalatikr nounc x nzpetikr leu rdr mz nzglrpe-krdr. Mz nzvzne-krgr peto asa, murde leplz tqprt看 wq mz nounc, tqdwao, tqvzne wq mz nounc x tqngrlaplx nounc.

Nigr lr Narnztilolx, mz nztuo-krmgr me vzdz wq peto mckr nar trmami x nzsikapu-krde.

Zbz mz nibrde dzbi kc tqvzpem, murde trpq, lxkq nesrkr x dakxnznq amrlxpe kzdung tqmibi, tqngrli x tqngilo. Mz nzngi-trpengrkr nounc kx tuti, utc ngr peto nzbzti-lxblrng murde trpengr nra nounc kx nangqdr. Da kx nzngqtitxpwz mzli lcede loprtu, kapli, drngi, kilu x bqkq, x nra soli.

Abzo mz nibr nounenq lcede, vz krlzmle mzli ka, trgalr nounenq kxetu kx mclx kx apule krlcede.



13. Santa Cruz Island Empties Quickly

As a result of the cyclone, during the time of recovery many villages were quickly abandoned. Our village of Naönētilolä was also nearly depopulated. The villages of the island emptied quickly because all the people ceased their worship of God and the Cross.¹⁸ In olden times this island was full of people because they worshipped God and the Cross and submitted only to them in their love, and the things that happened to them were not too difficult for them.

When they engaged in battles, they fought in open warfare and the women were powerful peacemakers who made the fighting stop. During exchanges of arrows back and forth during the battles, the women rushed in to offer two coils of red feather money with two red rooster tail branches.¹⁹ They ran these onto the heads of bows of the army leaders. When the warriors saw the two coils of money, fighting ceased, and opponents were reconciled again.

Later on, people worshipped demons, which caused them to forget about worshipping God and the Cross. And the marvellous love in their hearts became cold.

The demon worship arose from several places; some came from what they dreamed, and some were demons of their grandfathers, and some were demons they met while walking around in the jungle or paddling around at sea. Those demons caused the people who worshipped them to have evil ways and evil thinking. And due to this evil, their followers abandoned openly declared warfare and instead made deceitful warfare from hiding. People being killed from ambush is what further emptied many villages on the island. And such killing from ambush still has not ceased but continues today.²⁰

Back then, they knew which clans of men were on the warpath, and only the men of those clans killed their enemies from ambush. But with respect to the ambushing of today, it is not clans of men on the warpath. Instead, a man goes on the warpath to kill anyone he comes across.

¹⁸ It is unclear whether this was a version of the Judeo-Christian God and the Cross of Christ or a syncretistic mix. Some Christian concepts could have arrived through Mendaña's colony in 1595 or later Anglican missions endeavours, such as that led by Bishop John Patteson, who was martyred elsewhere in Temotu Province on Nukapu Island in the Reef Islands group. Encounters with slave ships (blackbirders) between 1847 and 1904 also provided contact with Europeans. But it seems that Christianity had been rejected. A footnote in Episode 5 says Santa Cruz islanders accepted Christianity around 1936, through the Melanesian Brotherhood.

¹⁹ See red feather money photo at Episode 62. It was historically used for bride price and peace-making. The time required to create a full coil made their value very high. A rooster tail branch (*Cordyline fruticosa*), [ntu] *nc nqngq* was worn in the back waistband of a war leader so his men could easily see him. See Boerger 2009 for more.

²⁰ There was legitimate open warfare where everyone knew who was fighting and why. But in a hidden, illegitimate killing, men shot others from hiding without an acceptable reason.

13. Trmctu Nedr Anitxpwez Nzmznr-krde

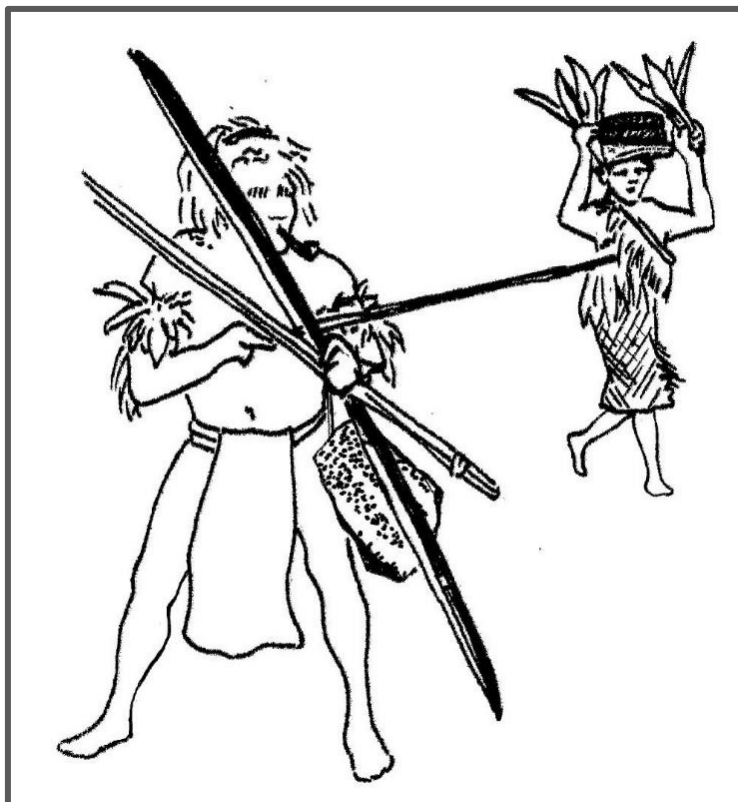
Mzli kape mztea nzqqlutx kx nzanitxpwezng nzmznr-krdr. Mztea nyzgr Narnztilolx ycepe pipz kz nzmznr-krde. Mztea ngr trmctu ka nzanitxpwez nzmznr-krdr murde leplz amrlx nzartx-krbzlr nzangio-krdr Be ncdz Ncbr. Mzli kc bqnc trmctu ka yrbu mz leplz murde nzangio-tpwezlr Be ncdz Ncbr x nzmnczbz badr mz nivz lrdr, x nzmctilr da amrlx tr-blxpwzu badr.

Mz nzrtwz-krdr vea nzvecpwezng mz veamlz, x olvz nidr lang tzmatq mz nzarsaki-krdr nzvecngr. Mzli kc rkapu r nipna' tqvz-etr-ngrde mz nzvecngr, olvz nzngrlmipxbzlr trau li tuom badr ncnqngq kxpc li, x nzavobzlr mz nar popa' sc ncblo keng tzmailzlr bzo. X mz nzmct-krbz ncblo ngr bzo keng li trau keng x nzvecngr kc tqamaope, x tzodutr-lxblr-moung.

Zbz mz nibrde kx nzangiolr kc drka' kzbleng, sc tqamrbtrpele nzangio-krdr Be ncdz Ncbr, nivz lrdr kc mrlzvxi baone kz mz nabzdr.

Drka' keng tzangiolr, kzdu nzvzpxmqng mz da kx nzmwibletilr, x kzdu drka' ngr melrmqdrng, x kzdu da kx nzmctinedr mz nzvzne-krdr peto x mz nzyane-krdr prla. Drka' lcng nzrkabz badr nqmz kxtrka x drtwr kxtrka. Nqmz x drtwr lcdeng tqtrka dekc tzrtctx-ngrdr veamlz x nzmtrngzti-alzupwezlr veakapq. Mz nzayonepe-krdr mz vea-kapq mz nzmribq-krdr leplz, delc tqamznrpele mztea kxkqlu ngr trmctu ka. Nzayongr lde mz vea-kapq tresakipeu krlzmle mzli ka x sc tqvzbe.

Mzli kc, nqvi lr ncblo kc tzayoti nzkrzlr, x ncblo ngr nqvi lde lapwz nanibq-kapqlr. A' vea-kapq ngr mzli ka trnzayotipelru nqvi lr ncblo mz nzmribqngr. A' ncblo rnibqpe leplz kx nzmctxpwez.



14. Naönëtilolä Village Must Be Abandoned

Our village, Naönëtilolä, was a marvellous and beautiful village. But even though it was beautiful, yet after a short time it also became empty. The only ones who lived there were the following: my father and we in his household, two of my father's brothers and their families, a married man named Meleu along with his family, and another three people who had recently died. It had been just the twenty-two of us living there.

My father was married to a woman from Nemya' Island near Nea, and he was the oldest of his brothers and Meleu. When my father saw that those living at Naönëtilolä had become so few, he told his brothers and Meleu that they should all go along with him to Nea. When they heard what he recommended, they agreed with his counsel and were content to follow it. Therefore, from the day we left Naönëtilolä until now, that village remains empty.

14. Narnztilolx Namznrpe

Mztea nyzgr Narnztilolx, mztea kc mrlzvxi x mzte opx. Kxmule-esz' mzte opx, a' ycpe pipz kz nzmznr-krde. Leplz kx nzmnectxpepwz elr, nidr seleng: Trtenge x nigr doa lr ma nyzde, mzle trtenge nzling x doa lr ma nyzdr, x kzdq ncblo kx yrlz drtqde Meleu nidr badr doa lr ma nyzde, x kzdung kz doa nztqng kx nzbzszng. Nigr kx nzlutxpepwz nzpnu-ligr-nrade-li.

Trtenge yrlzo mz Trmctu Nemya' mrkc Nea. X nide kxetubz badr mzledeng x Meleu. Kx mc trtenge trnzqqlu-krpepwqgru kx nzmncng Narnztilolx, sc tqpipebzle badr mzledeng x Meleu nzvzo-krdr badr Nea. Kx nzxlrblzlrle nzaolvzbzlr natqde x nzabrtzlvzlr. Mz nzmu-krde lcde, mz zbq kc tqrkalzpe-ngrmqgr Narnztilolx sc tqmznrlxpe.

Chapter Four

1930–1935

Dckrlzde Kc Pwx 1930–1935



15. We Live in Bokapwö Village

We left Naönëtilolä village to live in Bokapwö²¹ village in 1930. Bokapwö was a tiny village on the seashore belonging to the brothers and maternal uncles of my mother.

We were happy living there because of regularly being able to swim in the sea and paddle out to Nemya', the island of our mother and her brothers. Our cousins²² were also happy that we came to live near them.

One of our cousins, named Menâkëpo, was always paddling in the sea with my big brother Metököbade to catch sharks. And another of our cousins, named Meamupa, and I always paddled around together and flew kites for catching fish.

²¹ This is the village which Simon's friend Lölvë and his family moved to in Episode 9. But he does not mention whether they reconnected there or not.

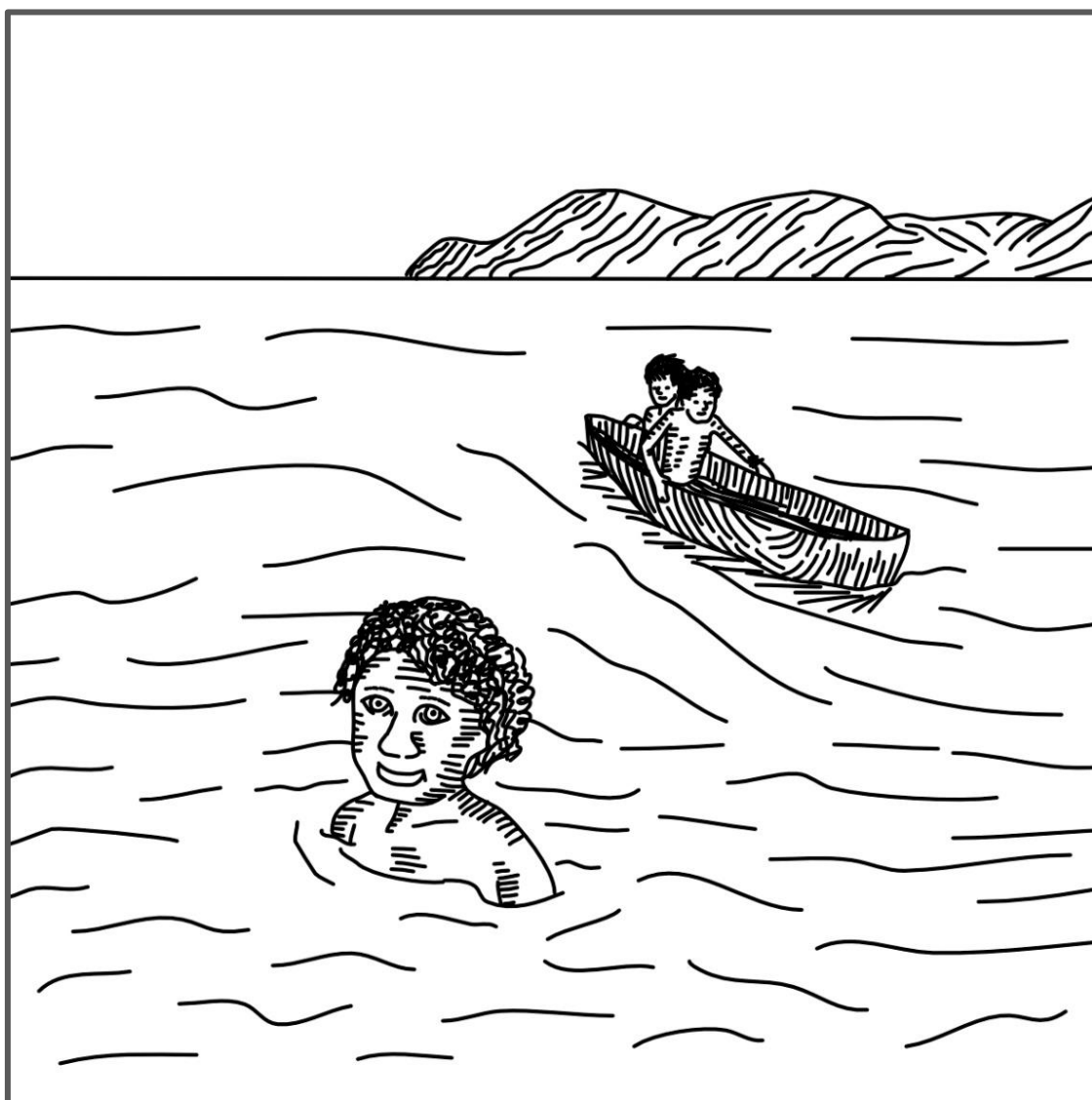
²² The kinship term here is [ntu] *käbü*, which refers to a maternal blood relationship—either an uncle or a nephew in a particular orientation to a particular person. Here, these are probably *käbü* in relation to Simon's mother, since they are of the same generation as Simon and his brothers. For English readers, we call them *cousins*, since my mother's nephew is my cousin.

15. Nzmncpe-krgr Bokapwr

Rlaszkr Narnztilolx mz nzmncpe-krgr Bokapwr mz yiz 1930. Bokapwr mztea kxtpwzne nyz mzlweg x kxbqng lxeqr x ycp x prla.

Abrtzlvzkr nzmnc-krgr elr murde nzkipu-zvz-krgr prla x yapx-zvzkr Nemya', trmctu nyz lxeqr badr mzlwedeng. Kxbqgrng nzabrtzlvzlr nzmnc-krgr badr.

Kzdq kxbqgr drtqde Menckzpo, nzya-zvzng prla mz mzleng kxetu Metrkrbade mz nztplx-krdr bwa. X kzdq kxbqgr kz drtqde Meamupa, yane-zvzkr ncdz mz nzalvc-krgr lika mz nzmwa-krgr ncboi.



16. The Big Tsunami

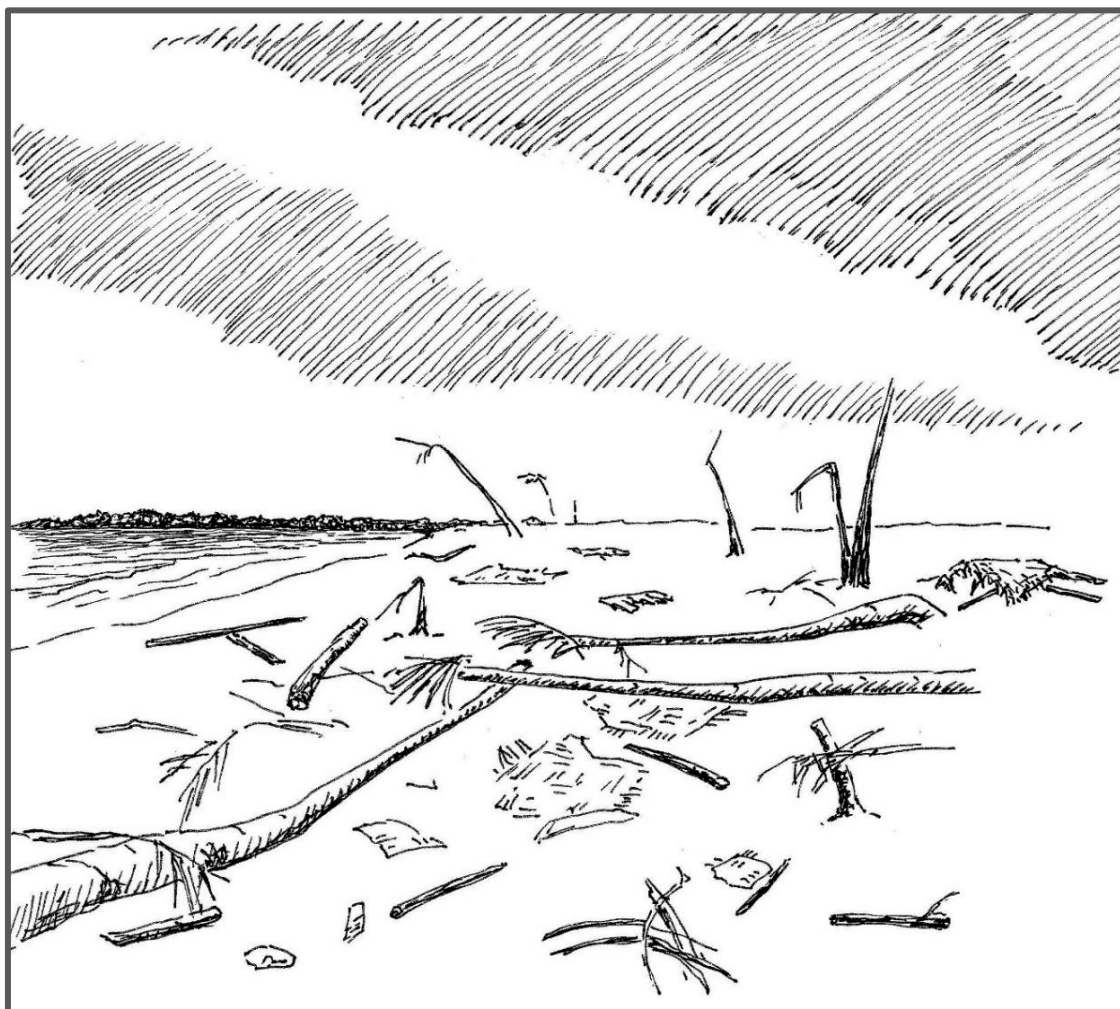
One day, in 1932, there was a big earthquake followed by the huge tsunami it generated. The tsunami completely destroyed Bokapwö, where we were living. The houses all washed away into the sea, along with a government building for paying taxes that was raised up on posts. All evidence that those houses had ever existed was gone forever. In fact, that tsunami affected many places on the island. The major damage was done at the villages of Baengö and Wia and the bays at Luesalo and Nebo.

Since once again we had nowhere to live anymore, we children were all saddened and so was our father. This was especially true because we had just recently left our previous village of Naönëtilolä up on the hill, where we would have been safe from the tsunami and its intrusive, destructive waves.

16. Dxvo Kxetu

Kzdzq kc zbzq mz yiz 1932, vzm kc nengq kxetu vz-nqblqm dxvo ngrde kxetu. Dxvo lcde atrkatitx-atwrnr-ngrde mztea nyzgr Bokapwr. Ma ngrdeng yrvitxpxleng prla amrlx. Kzdzq ma kxetu nyz Gzpmán tu mz plou. Ma lcde nzxpepx-ngrm takes yrvitx-kzle. Ma lng mztr mrbrtx alo. Nrlc kqlu kx vztrngr dxvo lc. Me etutx-zlwzng dxvo lc nidr seleng, Baengr, Wia, nabzn kc Luesz'lo x Neboi.

Kx trpengr me namncne-ngrgr, drtwrgr badr trtegr kc tqvztxpe mou mz nzrlasz-krgr mztea nyzgr Narnztilolx. Murde nzmu mnc-zpwxkr mrlcde mz nzvz-krm dxvo x nrc kxpztz kxoda.



17. The Nânümë Villagers Feel Sorry for Us

Seeing we were in need, the Nânümë villagers felt sorry for us. They said we should go there to live with them, since the tsunami had not reached their village. When we heard that they had invited us to live with them, we were all relieved.

So we went and lived with them in Nânümë village. We were content living there because it made us forget our homesickness for our village Naönëtilolä. We had lived with them only a short time when our grandmother Ilëtökalö died.

18. The MV *Hygeia* Ship Comes to Temotu Province

In 1935 a government medical ship named the MV *Hygeia*²³ arrived with a doctor to do medical work on all the islands in Temotu Province.²⁴ On the doctor's rounds, people were injected, sores were treated, and medicine was dispensed to the sick.

On its travels, the ship called in at the Reef Islands. When the *Hygeia* arrived, Fr. George Henry West was already there. He had paddled down [north] to the Reefs for his own work. But there was a strong wind from the southwest, which was difficult to paddle against, so they'd already been at the Reefs a long time.

When the doctor's work at the Reefs ended, he wanted to travel up to Santa Cruz Island, so Fr. George paddled out to the ship's captain and made his request: "I paddled down here with my boys to do our work, but it has been difficult for us to paddle back up [south] to Santa Cruz because the wind has been out of the southwest. Would you let us board your ship and pull our boat?"

But the captain declined. "I didn't travel here to transport you for your work; rather I came to assist the doctor's work."

When the captain denied them transport, Fr. George said, "All right, you all go first, we can just paddle along."

So, the *Hygeia* left the Reef Islands and came along over to us in Nea [on the south coast of Santa Cruz]. The doctor worked for us at Nea two full days, because people from many villages had gathered at Nea. The names of villages people came from were Baengö, Nölüwä, Mëjébälo, Nâmiä, Bapo, Mënan, Mënëmpä', Neboi, Nânümë, Manâu, Nâole, Nepö, Nânia, and Nebönë.

When the doctor finished working, he returned to Nemya' Island just off the coast of Nea, where the ship was anchored, and he slept.

²³ https://www.academia.edu/2015363/Archaeological_Signatures_of_a_Maritime_Industrial_Frontier_Shipwrecks_and_Seafaring_in_the_Solomon_Islands_1788-1942_Honours_Dissertation_2010 by Annika Korsgaard.

See also: <https://www.solomonencyclopaedia.net/biogs/E000085b.htm>. Another report notes that on 10 Dec. 1935, a severe cyclone passed over Vanikoro Island [southeast of Santa Cruz]. MV *Hygeia* was totally wrecked at Nea village, Santa Cruz. On Utupua Island, eighteen kilometres (about eleven miles) further south of Vanikoro, there was total devastation (AR 1935 18). So as editor, I (BHB) changed the date in the text from 1934 to 1935.

²⁴ In 1981, the Eastern District of the Solomon Islands was divided into two provinces, one of which is Temotu. Therefore, at the time of the story, there was technically not yet a Temotu Province. The region was previously known as Santa Cruz Islands Province, then changed to Temotu, a Polynesian word for 'island,' which has been borrowed as [ntu] *tömātu*.

17. Lr Ncnqmoz Nzycngr Drtwrdr Nigr

Kx trmncne-zpwxpekru kc, sc tzyccnggr drtwr lr Ncnqmoz nigr. Nzrpimlr bagr kx navzbzkr namnc-lxblrpekr badr, murde mztea nyzdr trkrlztrpwzu dxvo. Kx xlrzbzkr nzpi-krmlr nzmnc-lxblr-krgr badr, abrtztz-ngrrgr amrlx ngrgr.

Zbz vzbzkr x nigr kc tqmnc-lxblrpekr badr mz mztea nyzdr Ncnqmoz. Abrtztz-ngrrgr nzmnc-krgr badr murde amrbtrle nzyctikr drtwrgr mztea nyzgr Narnztilolx. Mnctikr badr mzli trboiu x blrkqgr Ilztrkalr kc tqbzpe.

18. Lcsu Aijz Vom Mz Trmctu Provins

Mz yiz 1934 kzdq lcsu sc Gzpmann vom drtqde Aijz. Lcsu lc vo-ngrm dckta mz nzwz-krde mz trmctu amrlx mrka mz Trmctu Provins. Mz nzwzkr dckta, tqrlxplz leplz, tqrpnu'ti kxsqki x tqrkabz medesin badr kxnzyagoxng.

Zbz sc tqvope kz Nzlvz. Mzli lcede tqkaputr-ngrbz Aijz Nzlvz, Mama Jos Enre Wes sc tqmnc elr. Yao kz Nzlvz mz nzwz-krde. A' nenq kx mnctxde kc mz ulu sc tzmntx-alopeng Nzlvz.

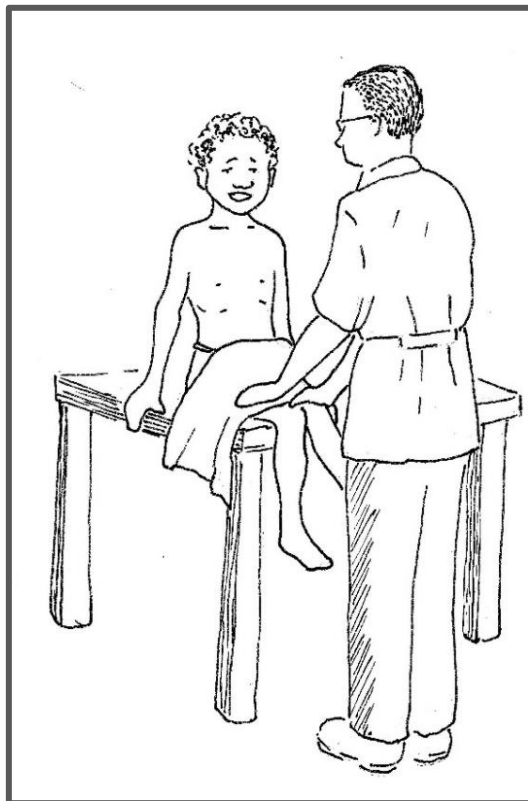
Nzwzkr dckta kx yrkrpxbzle kc Nzlvz x narkalzpem mz nzolz-krmle Nedr, Mama Jos sc tqyapxpebz mz Kzpten. Rpibzle bade kx, "Yaomqgr badr boe nengeng mz nzwz-krnge mrka, a' rblxtxpe nzyalz-krgr Nedr murde nenq mnctxpe mz ulu. Nzmu rlr-ngrme nzprtz-krbzkr mz lcsu scm x nakilzbzle bot segr?"

A' rpibz kzpten kx, "Trvo-ngrpmcu mrka nzvomine-krnge nim mz nzwz-krm a' vo-ngrmc nzwzkr dokita."

Kx rpwa'-ngrbz kzpten nzprtz-krbzlr, sc tqrpipebzle kx, "Mrlz ye, vo-kaiamu, nigr la yane-krlzpwzkr."

Aijz rkalzm Nzlvz sc tqvokipemle bagr Nea. Dckta wz-ngrmle bagr Nea nou r bea litxtr, murde mztea kqlu kx leplz ngrdr nzyrlwrmqng Nea. Drtq mztea lcdeng nidr seleng: Baengr, Nzlqwc, Mzizbxlo, Ncmix, Bapo, Mznan, Mznzmipc', Neboi, Ncnqmoz, Mancu, Ncole, Nepr, Ncnia x Nebrnz.

Dckta yrkrpxbz kc nzwz-krde sc tqmwitxpe mou mz Trmctu Nemya'.



19. Waves from a West Wind Break Apart the *Hygeia*

During the night, while the captain and crew were sleeping near Nemya' Island, a strong west wind came up. In the early morning, the captain and crew were rudely awoken. Sea swells were rocking the *Hygeia* back and forth. When Bwëng village was hammered by the waves pounding the outer reefs on the two points of Nemya' Island, they woke up instantly and fully.

At the time, they didn't realise the rope of their dinghy had become tangled in the *Hygeia*'s propeller. So to escape the buffeting waves, they pulled up the anchor and engaged the engine. But once the propeller started turning, the dinghy's rope tightened around it and stopped the propeller. Since it could not propel the ship, the *Hygeia* ended up being carried along by the wind. The wind blew the ship out along the eastern point of Nemya' and then carried it towards a place along the headland, called Nëo. When it was clear that the wind was driving the ship into the shore, the doctor and the crew disembarked into the ship's two dinghies.

But the captain said, "I refuse to go. I will die with the ship."

The doctor and some crewmen, however, reboarded the ship, got the captain, and tossed him down to those waiting in the dinghy. Then they motored away from the *Hygeia*, leaving it floating far behind. As they left, a huge wave threw the *Hygeia* onto the headland. Then a second wave lifted the *Hygeia* into the air and dashed it down onto the rocks, breaking it in half. When the captain saw his ship broken in half, he wept.

Later, more waves smashed the two halves into small bits and rolled the engine into the depths of the sea. Then the doctor, captain and the crew took their dinghy to Bwëng. They stayed in the new government tax house that had replaced the one swept out to sea by the tsunami [three years previously].

19. *Aijz* Taglc Nrc Ngr Nenq Trlaki

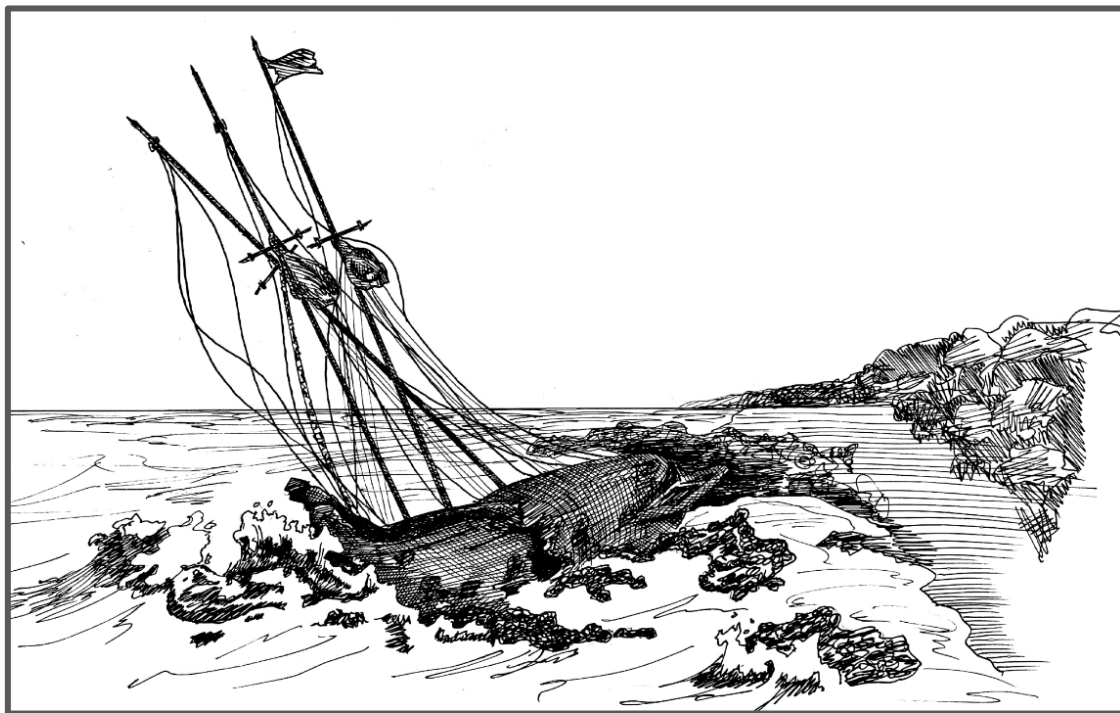
Zbz mz nrckxbq lcde tzmwi-ngrdr mz Trmctu Nemya', nenq trlaki sc tqwqpe. Nzdwa-rbrlz-ngrm Kzpten badr kru nedeng *Aijz* nzalxngitkr ebio le mzli kc mz rngalx. Nzobqzbng mzli kc Bwzng yrplabrtqpe mz nrc ngr maboi kcng li mz nctq Trmctu Nemya' rlilr.

Nqvi lr bot scdr yapilwztrpe mz prcpelz ngr *Aijz*. Nzveclzmlr agz x sc tzawztrpelr enjin. Prcpelz kxwzle kc sc tqamqngitr-zlwzpele nqvi lr bot kc, x prcpelz sc trtqwzpeu. Kx trwzpeleu kc, *Aijz* kc tqtwzpe nenq. Twzkipxlele mz nctq Nemya' kc tqprkilzm nepi, x twztrle mz nartrkla ngr kzdq nrle ngrpibz Nzo. Kx ycepe pipz kc nztwztrkr nenq le mepz, Dckta badr kru sc tzpoopeng mz bot kcng li.

A' Kzpten px-ngrde nzdwaongr mz bot, rpile nabzmipele lcsu scde.

Dckta badr kru kcng nzprtz-mopwzng mz lcsu nztrngztiolr Kzpten, nzrtco-ngrdr mz bot. X sc tzvoszpelr *Aijz* tqlvabetrpebz rlru. Kzdq nrc kxetu vztrpz x rtclz-ngrde *Aijz* mz nar-trkio. X krali vztr-kzpz glalzmle *Aijz*, rtco-ngrde bxpizpx ncte li. Kx mcpz Kzpten ncte nzli-krde sc tqyrnipe.

Mz nibrde, odati mou nrc ncte kcng li mulide pipzne x enjin ngrde alqliole me boongr. Zbz Dckta, Kzpten x kru nedrng sc tzvope mz lons scdr mrkc Bwzng. Nzmncng mz ma ngr takes kxmna kx nztekqtrngr krkc tqyrwilx dxvo.



20. The Ship's Crew Stay in Nea Village

The doctor and captain were happy to stay in Nea because our leaders regularly engaged them in conversation. The crew were also happy because they often came with us to work in our gardens, build houses, hunt with dogs, trap birds, fish in the sea, and dance together in the dance ring. When food was prepared for them, double portions were given to the doctor and the captain and to the crew members.

One day while living there, the doctor was sad and wept, because he saw all the sick people in our village, but he no longer had any medicine to help them. All his medicines had gone down with the *Hygeia*.

They stayed with us for four months, before another government ship finally arrived to get them.

21. Farewells to the Doctor, Captain, and Crew

The British Protectorate government in Tulagi sent a ship named the *Veronica* to get the doctor, captain, and crew. When Mēdealwä, the main leader of Nea, heard the ship was there to get them, he paddled out to the captain of the *Veronica*. He requested that the captain anchor his ship an extra day, so the villagers could hold a farewell feast for the doctor, captain, and crew. The *Veronica*'s captain agreed.

So they all ate with us in the early evening. Afterward, our leaders made a place for a dance ring on the beach at Bwëng. At dusk we started dancing with the crew members and we danced until dawn.

Later in the morning, the dinghy came for them. Our leaders went into their guests' sleeping quarters and lifted the doctor and captain into the air. Then they sang about them, praising how they'd blessed the community as they carried them down to the dinghy. Each crew member was also embraced by our leaders before they boarded the dinghy. We shook hands with them, we cried for one another, and they paddled out to the ship to leave.

20. Nzmnc-krdr Nea

Nzmncr Dckta x Kzpten Nea, nzabrtzlvzlr murde kxnzetu rgrng nzvz-zvzbzng badr mz nzyapwx-krdr badr. X kru nedrng nzabrtz-kzng, murde vz-zvzkr badr mz nzwzng m nrlanc, nzwzng ma, nrvzmingr kuli, nzrletingr kio, nzmwangr prla x elakr badr mz nrz. Mz nvrtrngz-ngrbz nzmungr nadz dzu lipwz, nan Dckta kc mz Kzpten x nan kru nedrng kc.

Mz nzmnc-krgr lcde, kzdq zbq Dckta drtwrde vztx x yrnitx kz, murde nzmnc-krde kxnzyagoxng mz mztea nyzgr, a' trpnzng medesin kx naokatr-ngrde nidr. Murde medesin amrlx nidr keng tqtrkami lcsu *Aijz*.

Nzmnc-krgr badr takitr temz kxpwx, x sc tqoti-atem kzdq lcsu sc Gzpmannidr.

21. Nzaelrkr Lr Ncnqmz Dckta, Kzpten X Kru Nedrng

Gzpmannrkc Tulzgi sc tzatwzlrpe-ngrmllr kc lcsu drtqde Veronika, mz nzoti-krmle Dckta, Kzpten x kru nedrng. Kx xlr Mzdealwx, kxetu ngr Nea, nzotipe-krm lcsu Dckta x dzbede nede, sc tqyapxpebz mz Kzpten ngr Veronika. Rpibzle kx nadwatitx mou dq zbq lcsu scde, murde na-ale-kaipzng nzmungr mz Dckta x dzbede nede x aolvzbz Kzpten ngr Veronika.

Zbz sc tqmupekr badr mzli kc milzpq. Mz nibrde, nzalebz kxnzetu rgrng kc me nangi nrz mz nabz drta' Bwzng. Zbz mzli kcepe mz nina nigr kc tqelapekr badr kru keng. Elakr nrlc ngrltxo.

Mzli kc rla bot kc tqotitrepemle nidr. Kxnzetu rgrng nzvz ma kc tzmwi-ngrdr, nzglqlzmlr Dckta x Kzpten, sc tzangrlvzneopelr, nzangrlvznedr x nzglqolr mz bot. Kru keng nzbrlclvznepx-kzpq kxnzetu rgrng mz bot. Sekaentxkr badr x yrni-etrtxkr badr, x sc tzyapxpeng mz lcsu tzvopeng.



Chapter Five

1936–1937

Dckrlzde Kc Nzlvqn 1936–1937



22. Melanesian Brothers Convert Nea People

Anglican monks²⁵ called the Melanesian Brothers came to Nea in January 1936²⁶ to bring the Good News²⁷ to us, the people of Nea. At the beginning, our leaders refused to believe the Good News. But later, some people accepted it as true and believed the Good News.

I was in the first group of those who believed the Good News. Our small group prayed with the monks outdoors only, because the leaders forbade the monks to pray inside the houses where they slept.

Two months passed, and more people joined with us first believers. Another month passed, and more joined us. By April, everyone else in the community had put their belief in the Good News about Jesus Christ. That is, all except for two men—these being Nea's leader, Mēdealwä, and my father, Melomate.

²⁵ In the Anglican Church of Melanesia (ACOM), two monastic orders are recognised. The Melanesian Brotherhood is a not-for-life order and includes more members than the Franciscan Brothers, which is the other order. The monks in this account were Melanesian Brothers. See note at Episode 68.

The word 'monk' is used, rather than 'brother,' where the original Natügu text has *tēsüu* (Solomon Islands Pijin *tasiu*). One hypothesis regarding the origin of the word is that it is derived from 'tonsure,' the custom of cutting a monk's hair as a symbol of his service.

²⁶ As editor, I (BHB) changed the year of the Melanesian Brothers' arrival from 1935 to 1936 because this event follows the historical date of the visit of the *Hygeia*.

²⁷ That is, the Christian gospel message about Jesus Christ dying for our sins so that we are reconciled to Father God.

22. Tzsiu Nz-zpqtrlr Nea

Tzsiu nzvzmqng Nea mz temz Jenwzri mz yiz 1935. Nzvzmqng mz nzrtwz-krmlr Nrpakxmrlz bagr nigr leplz ngr Nea. Mzli kc ayrrngr trnzaolvzpwxu kxnzetu rgrng nzlxngiti-krgr Nrpakxmrlz. A' mz nibrde sc tzaolvz-atebz kzdung leplz nzlxngiti-krdr Nrpakxmrlz.

Ninge dq kx prtrpz badr leplz lcdeng tzrlxngiti-ayrrngr. Nigr lcdeng krka'nepwzkr badr tzsiu yz, murde nzrpwa'-ngrbzlr badr tzsiu nzkrka'px-krmlr mz ma kc tzmwipx-ngrmlr.

Temz otxpx li x sc tzprtr-mopwq kcng leplz bagr nigr kcng tzrlxngiti-kaing. X temz otxpx esz' mou nzprtr-mopwq kcng bagr. Kx krlzbzle kc temz Eprol, leplz amrlx kcng nzmncpwzng sc tzprtrpe-kzng mz nzlxngiti-krdr Nrpakxmrlz. Nzmncpxwz ncblo nzling, krlcdeng Mzdealwx kxetu r Nea, x trtenge Melomate.



23. Mēdealwä Believes by Witnessing the Power of Healing Sickness

Mēdealwä, along with my father, Melomate, did not yet believe in the Good News. Then in 1936 (or 1937), Mēdealwä became sick with a serious illness. He took medicine from many demons to make his body well. But it didn't work, and his illness only grew much worse. Sorcerers were also consulted, but without success. When his illness continued to worsen, everyone was unsettled about him, thinking Mēdealwä would never get well.

Then one day, the head of the monks said to Mwekati the leader of the village Nānümē, "Just ask Mēdealwä whether or not he wants us to try something that we have?"

Mwekati spoke to him, and he said, yes, they should try it.

The monk said to Mēdealwä, "We will give you no medicine to drink, but instead we will just ask our deity, whose name is God, to heal the sickness in you so your body may be well again."

Mēdealwä said to Mwekati, "Tell them to try it, because if I get well, then I'll believe in their deity, God."

Afterward, the head of the monks called together some of us who believed and took us to join in prayer for Mēdealwä. After finishing his prayer, the head of the monks said to him, "Just sleep a little bit first, and when you wake up, you must bathe."

Mēdealwä slept a little and woke again. When he woke up his body was already healed, and he went down to the sea on his own to bathe.

23. Mzdealwx Rlxngiti Mz Nzmc-krde Zmatq Ngr Nzrkatxngr Zyagox

Mzdealwx nidr mz trtenge Melomate trnzlxngitikalr Nrpakxmrlz. Zbz mz yiz 1936 Mzdealwx sc tqyagoxpe, nzyagox-krde etutx zlwz. Luekxpiz ngr drka' kang kqlu mnqtipele, nzmulr drtqde namrlz. Trpnzngr, a' zyagox ngr drtqde sc etunepx zlwz. Nzmcpe-kzpz kxnmznztrng, a' trpnzngrpwz. Zyagox ngr drtqde kx etunepx-zvzle kc, drtwr leplz amrlx sc tqlitrpebz bade kx trpengr nzmrlzkr Mzdealwx.

Zbz kzdq z bq, kxetu r tziu rpibzle mz Mwekati kxrmailz ngr mztea Ncnqmx, kx, "Pibz ena mz Mzdealwx, nzmou suti drtwrde nzabz-krbzk kzdq da kx yem bagr e trtingr?"

Pibz Mwekati bade x rpibzle kx, "Eu, na-abzbzlr ena."

Rpibz tziu kc mz Mzdealwx kx, "Trpnzngr luekxpiz kx nakabzkr namnqq, a' narlxtitx-pwzkr mz drka' ngr kc drtqde Gct nzkatx-krbzle zyagox ngr drtqm murde drtqm namrlz mou."

Rpibz Mzdealwx mz Mwekati kx, "Pibz bade na-abzbzlr, murde kx tqmrlzx, ninge kc tqlxngiti-atex drka' nedr Gct."

Mz nibrde, kxetu r tziu kcng kqlele kzdu nigr kcng tzrlxngiting, vzbzkr sc tqprtrpebzkr badr mz nzkrka'-ngrbz mz Mzdealwx. Yrkrpxbz nzkrka'-krde, sc tqrpipebzle bade kx, "Mwitx kai kxpipz, x mz nzmelz-krme ma nim kc tqkipope."

Mzdealwx mwitx kxpipzne x sc tqmelzpe-moupq. Mz nzmelz-krmlle drtqde mrlzpe, sc tqvzope esz-krde prla tqkipope.



24. Mëdealwä Confesses He Believes in God

That evening, Mëdealwä blew the conch shell to call his villagers.

We gathered with him, and he said to us, “I have just now believed, because I truly saw with my own eyes the strength and help of the monks’ deity. Because their deity, who is named God, when he heals sickness, the sick person doesn’t drink medicine. He doesn’t chew tree bark or medicinal leaves; there are no leaves for restoring the body or for binding to the body; nor is there any leaf that can forgive the sick person for what has caused his sickness.

“Furthermore, when our deities heal sickness, it is delayed, but when the monks’ deity heals sickness, it is not delayed, as has just happened to me. They prayed today, asking their God to heal my body’s sickness, and their deity, God, answered the prayer right away. Therefore, all of us must believe in the God of these monks.”

As for my father, when he heard Mëdealwä say he believed in the God of the monks, he also believed.

Afterward, the two of them were baptised. The name the monks gave Mëdealwä was Thomas, because he wanted to first see so that he might believe [John 20:24–29], and my father was named Frederick,²⁸ because he wanted to first understand the meaning of what he would believe.

As a result of Mëdealwä’s faith, he gave the monks Bwëng to be their village.

²⁸ The association of Frederick with the need to understand is unclear. The name means ‘peaceful ruler’ in its Germanic source language. St. Frederick of Utrecht was martyred and became the patron saint of the deaf.

24. Mzdealwx Plzpxle Nzlxngiti-krde Gct

Mzli kpe mz nina, Mzdealwx sc tqvxutrpele trpu kx nakqle-ngrde lr mztea nyzde.

Yrkrbzk bade, sc tqrpipemle bagr kx, “Mzli ka ninge kc narlxngiti-atepex, murde mc-angidrpex mz mzke' kxmu nzxplrkr x nzokatrkr drka' ne tziu lncg. Drka' ndr kc tqngi drtqde Gct. Gct lc nzrkatx-krde zyagox, kxyagox tr-rmnqu luekxpiz, tr-rmabru be nounc e leu kx nzmabr. Trpnzngr leu kx na-atutrpz e napilvzti nrkrdrdq, e leu kx naipqpxngr kxyagox.

“Drka' negung nzrkatx-krdr zyagox nzmneti, a' krnedr tziu lncg nzkatx-krde zyagox trnzmnetiu, da kc tqwaipex. Nzrlxtibzlr mz Gct rdr nzkatxpx-krbzle zyagox ngr drtqngc mz zbkqa, x angidati-pnz-kzpz drka' ndr Gct. Mz nzm-krde lcde nalxngitiku amrlx ngrgu Gct r tziu lncg.”

Trtengc kx xlrbzle nzpipxkr Mzdealwx nzlxngiti-krde Gct rdr tziu kncg sc tqlxngitipe-kzle.

Mz nibrde sc tzwrkxtrpeng rilldr. Drtq Mzdealwx kx nzyrlqbz tziu Tomas, murde rpilc namc-kaile dakc nalxngitile [Jon 20:24-29], x trtengc drtqde Fredrik murde rpilc nakrlz-kaile drtwr ngr da kx nalxngitile.

Mzdealwx kx rlxngitile kc, sc tqrlrpebzle Bwzng mz tziu kncg, nangipe mztea nyzdr.



25. Monks Go Out Five Times to Convert Other Villages

So the monks settled in Bwëng. When they finished building their house there, they went out to convert other villages. On their first trip, they converted three villages, Neboi, Mënëmpâ', and Mënanü, and then they returned.

When the group went out to convert the villages, two of their fellow monks stayed behind to watch over their house. Those two monks taught a group of people from Nea who were scheduled to be baptised first, and I was part of that group.

When we knew the words of the responses for baptism, the brothers invited Fr. George West to come, and he baptised us. We were baptised outside of the house of the monks. The priest was from England, and he lived in Namâ. After we were baptised, Br. John Binii from Vanuatu became my supervisor.

The second time the monks went out, I joined their tour. During that second trip, they converted three more villages, Bwapâ, Nâmiä, and Mëjëbälo. Then they returned. On their third tour, they converted Nëlüwâ and Banyö.

The fourth time, they converted Mwanëwü, Nâole, and Nânia. And the fifth time, they converted Nebönë and Neawö. Then they returned.

25. Nzprpxkr Tzsiu Nzwrde Nzlvqn Mz Nz-zpqtr-krdr Mztea Kzbleng

Ma nyzdr tzsiu kx tupele kc Bwzng, sc tzprpxpeng mz nz-zpqtr-krdr mztea kzbleng. Mz nzprpx-krdr ayrrngr, nz-zpqtrlr mztea tq, Neboi, Mznzmipc' x Mznang, x sc tzyzlupe-mopwzng.

Mzli kc tzprpxngr dzbede kc tz-zpqtrng mztea, nzmncpxwz kztedr tzsiu keng li nzaclvepwzlr ma nyzdr. Tzsiu leng li nzalvztrlr kzdq dzbe doa Lea kx nawrkxtr-kaing x ninge prtrx mz dzbede lcde nawrkxtr kai.

Kx krlzpekr kc natq keng tzayzlu mz nzwrkxtrngr sc tzaveatipe tzsiu keng Mama Jos Wes vzm sc tqawrkxtrpele nigr. Wrkxtrkr yz mz ma nyz tzsiu. Mama lc nide lr Inqlan x mnc Namc. Mzli lcde tqwrkxtr-ngrgr aclvele ninge Tzsiu Jon Binii dalr Vanuatu.

Mz nzwrde krall kx nzprpxngr mou tzsiu, prtrpo badr mz nzvz-krdr. Mz nzwr nzprpx-krdr krall lc nz-zpqtr-kzlr mztea tq, Bwapc, Ncmix x Mzjzbxlo. Mrlz sc tzyzlupe-mopwzng. Nzwrde kratq nzprpx-krdr, nz-zpqtrlr Nzlvqn x Banyr.

Nzwrde krapwx, nz-zpqtrlr Mwanzwq, Ncole x Ncnia. X nzwrde kranzlvqnq, nz-zpqtrlr Nebrnz x Neawr. X sc tzyzlupe-mopwzng.

26. What I Saw When I Accompanied the Monks

One of the first things I witnessed while going out with the monks was a marriage bride price event. At the feast, the host showed the two brothers we were travelling with their portion of the food. But it was already eight o'clock at night when he told them.

The monks said to us, "Some of the food needs to be taken down for those back in Bwëng, because many of our friends live there."

Three young men from our group agreed to take it, but there were no dry coconut leaf torches for them to use to light their way, since it had rained that day and everything was wet. They asked around for something to light their way, but there was nothing, except for a single dry papaya branch less than two metres [six feet] long.

One of the monks took the branch and broke it into two equal pieces. He lit the two pieces of papaya stalks and said, "It has been raining. But today as you go, if you see some wet torches on the road, don't pick them up to use instead. Rather, you must depend exclusively on these two papaya stalks to light your way."

They left Neboi in the interior of the island at nine o'clock, and by the time they arrived back in Neboi on their return, it was midnight. We were all amazed when we saw them coming because they were carrying the same two papaya stalks they'd used to light their way there, and they were only burnt to the middle by the time they got back. It was a powerful sign—a miracle!

26. Da Kx Mclxng Mz Nzvz-nqblq-krnge Tzsiu

Da aynrngr kzdq nzmangr mz nzyrlzng. Ncblo kx rmale kc, sc tzippebzlr mz tzsiu keng li tqvznekr badr dzu r drta'dr. Nzpihzlr badr mz nrlekxbqpe mz nabz nepi kc tqrtqmz.

Nzrpibz tzsiu keng kx, "Nartwzobz da leplz mrkc Bwzng, murde kztegr kxnzkqlu sc tzmncng elr."

Kzdu doa nztq nzrpilr natwzbzlr, a' trpnzng peao kx nangelune-ngrdr. Murde mz zbq lc tewa dc kz. Nzveaneng da kx nangelungr a' trpnzng, ngitxp wz kzdq dapu nc tabao kxglr trtakitru nabx.

Rtrngztibz tzsiu kc plameitxde dapude li rsakrlng. Tekatrtxbzle dapu nc tabao keng li, sc tqrpibzle kx, "Tewa dc. A' koma, kx tqmclamu du peao kxlrpr mz lrpzki, bzkq kalzmamu. Nangitxp wz nc tabao lcng li."

Nzrkalmqng Neboi kc peto mz nabz nepi kc tqrpwxmz, x nzkr lztr-mouplr Neboi mz nyzlu-krmlr mz nabz nepi kc nzpnu-nrade-li. Kx mckr dapu nc tabao keng li nangelune-ngrdr nzrlasz-ate-krdr metavao, ketitxpxkr amrlx ngrgr. Krlc kzdq r kx kxmatq, kzdq merikol.



The second thing I saw relates to a married woman from Mënanü who was sick. The woman was very sick, and the only one looking after her day to day was her husband. One day her husband saw our leader, Br. John. He ran out of the house and told John that his wife was sick. We accompanied the man back into their house, and John said to the sick woman, “There’s no medicine I can give you to take, but I will just ask our spirit, God—whom we have already encouraged you to believe in—for him to remove the sickness that has come on you, so that you might be well again.”

Then Br. John prayed to God. When he finished praying, he said, “We will visit you again on our return from Bwapâ.”

As for us, we resumed our journey to Bwapâ and stayed there an hour and a half. On our way back, we stopped again to see the sick woman at Mënanü. When we entered her house, I was surprised at how she quickly said to us, with great happiness, “I put some food for you into that basket there.”

Br. John said to her, “Did your daughter come from the jungle and she’s the one who cooked the food?”

But she said, “You said you’d ask your deity, God, to remove the sickness that afflicted me, and God answered your prayer. My body is well. I picked greens and cooked them with this food the two of you are eating.”

Now, as I write this many years later, this woman reminds me of Peter’s mother-in-law, whom Jesus healed at Capernaum. She was healed, and she got up and cooked them food immediately [Luke 4:38–41]. This woman at Mënanü was like that too. After we left her house to go to Bwapâ, she was healed and she cooked us food.

Da krali kzdq olvz lr Mznanq kxyrlz yagox. Olvz lc yagotx zlwz x mnclvzrngr txpwz ncblo ngrde bea. Kzdq zbq kx mcpxm ncblo ngrde tzsium Jon kc tqvz-nqblqnene, sc tqngrlrpxpem mz Jon, tqpipebzle kx olvz rde kc tqyagox. Vztrkr badr brma nyzdr, sc tqrpipebz Jon mz olvz kc tqyagox kx, “Trpnzngr luekxpiz kx nakabo kx namnqq, a' narlxtitxpo mz drka' negr, Gct, kc tqpibzkr bam kx nalxngiti-kzamu, nzkatxpx-krbzle zyagox kc tqdwatibzle nim murde drtqm namrlz mou.”

Zbz tzsium Jon sc tqkrka'pebz. Yrkrpxbz nzkrka'-krde sc tqrpipebzle kx, “Sa naoklatitr-mopqgr nim mz nyzlu-krmgr Bwapc.”

Nigr kc tqvzpekr Bwapc, mnctikr elr nabz nepi esz' x ncte kc. Kx yzlumgr kc sc tqvztr-mopwzkr mz olvz kc tqyagox Mznanq. Kx dwatr-mopwzkr kc brma, kctitxpxx nyrpi-ani-krmlle bagr mz nyzcmne-abrtzngr kx, “Drta'mu la tqyrlqobo mz trpaliki la.”

Rpibz tzsium Jon bade kx, “Inyxm vzpem peto delc tqasule dakxnzngr lng?”

A' rpibzle kx, “Nyrpi-krme kc, narlxtibzme mz drka' nem Gct nakatxbzle zyagox kc tqdwatimle ninge, atutrzele, drtqnge mrlzpe, rnipex loprta x asumipebo dakxnzngr lng tqngqnamu rlilrmu.”

Kx aoti drtwrnge olvz lc mzli ka tqryr-ngrne, sc tqdcppe kz kzdo Pita kc tqamrlz Jiszs Kzpnizm, drtqde mrlz x sc tqasupez nadr dakxnzngr, mzli lcedepwz [Luk 4:38–41]. Olvz lc kxmu-kzle lc. Murde mz nibr nzrlasz-krgr ma nyzde mz nzvz-krgr Bwapc x drtqde kc tqmrlzpe x tqasupe nagr dakxnzngr.

27. Br. John Asks My Father's Permission to Send Me to School

Br. John went to my father and said, "I want you to entrust your son Simon Green Meabö to us so we can send him to school (on another island)."

My father said, "This son is too young, and I don't allow it; but I can let you take one of my older sons."

But John replied, "We haven't got to know those older sons of yours, or to even talk with them yet, and we haven't travelled around with them. But your son Simon, we know him well, we've spoken with him often, we've travelled with him in our work, and we've often discussed with him what it's like to be at school. When he heard what we had to say, he was happy about it, and he told me to ask you to release him, so that he could go to school."

When my father heard Br. John's explanation, he said, "Thank you very much, John, for that explanation. From the way you spoke to me initially, I thought it would be difficult to persuade him, but since you've already spoken to him, it will be fine; there's nothing more for me to say. But I would request that you don't take him on his own, but instead choose one or two other young men to go along with him."

Br. John searched and found two people, Andrew Medöka' from Neboi and Samson Meölve from Mëjëbälo. So then, when the *Southern Cross VII*²⁹ came in 1937, the three of us boarded it. We sailed away on the ship and disembarked at a school called Alangaula.³⁰

²⁹ For the *Southern Cross*, see <https://www.solomonencyclopaedia.net/biogs/E000302b.htm>

³⁰ St. Barnabas', the junior school for boys at Alangaula, was started in 1936, one year before Mr. Simon arrived. The school was on Ugi Island in Makira Province and was run by the Melanesian Brothers. <https://www.solomonencyclopaedia.net/biogs/E000259b.htm>

27. Nzrlxti-krbz Tzsiu Jon Ninge mz Trtenge Murde Na-atwzlr-ngrde Ninge mz Skul

Tzsiu Jon vzbz mz trtenge, rpibzle kx, “Suti drtwrnge narlr-ngrme bagr mrlxm Saemon Grin Meabr, na-atwzlr-ngrgr nide mz skul.”

Rpibz trtenge bade kx, “Mrlxnge la topwz tr-rlr-ngrpou; a' krlzx nzrlr-ngrbz kzdq mzlede kcng tqetu.”

Rpi-mopwz Jon kx, “Mrlxmq lang etu tqpime bange trkrlz-kakr nidr, trycmne-kakr badr x trvzne-kakr badr. A' mrlxm lc tqngi Saemon krlz-angidrkr nide, ryapwx-zvzkr badr, vznekr badr mz nzwz-krgr x yapwxti-zvzbzkr bade kxmu nzmncngr mz skul. Kx xlrlele abrtztx-ngrde, x rpimle bange kx narlxtibo nide bam, murde navz mz skul.”

Kx xlrbz trtenge nzymnekrbz Tzsiu Jon, sc tqrpipebzle kx, “Awitxpe Jon, mz nzymne-krm la. Kc tqmu nzymne-krbo kc mzli kc kai, mz drtwrnge ma tqrbxltille nigu nztamititr-krgr nide, a' kx tqycmnepeamu bade sa tqmrlzpe, trpengr da napitr-moupo. A' da kx napitxpo, bzkq esz'ne, a' rtangrtibz dq doa kx naling ncdz mz nzo-krde.”

Tzsiu Jon rtangr x rmctile doa li, Andru Medrka' dalr Neboi x Samson Merlve dalr Mzjzbxlo. Zbz Saotzn Kros kx vomle kc mz yiz 1937, nigr rtqlrgr kc tqvopekr elr. Vokr x prckr mz kzdq skul drtqde Alankaula Skul.

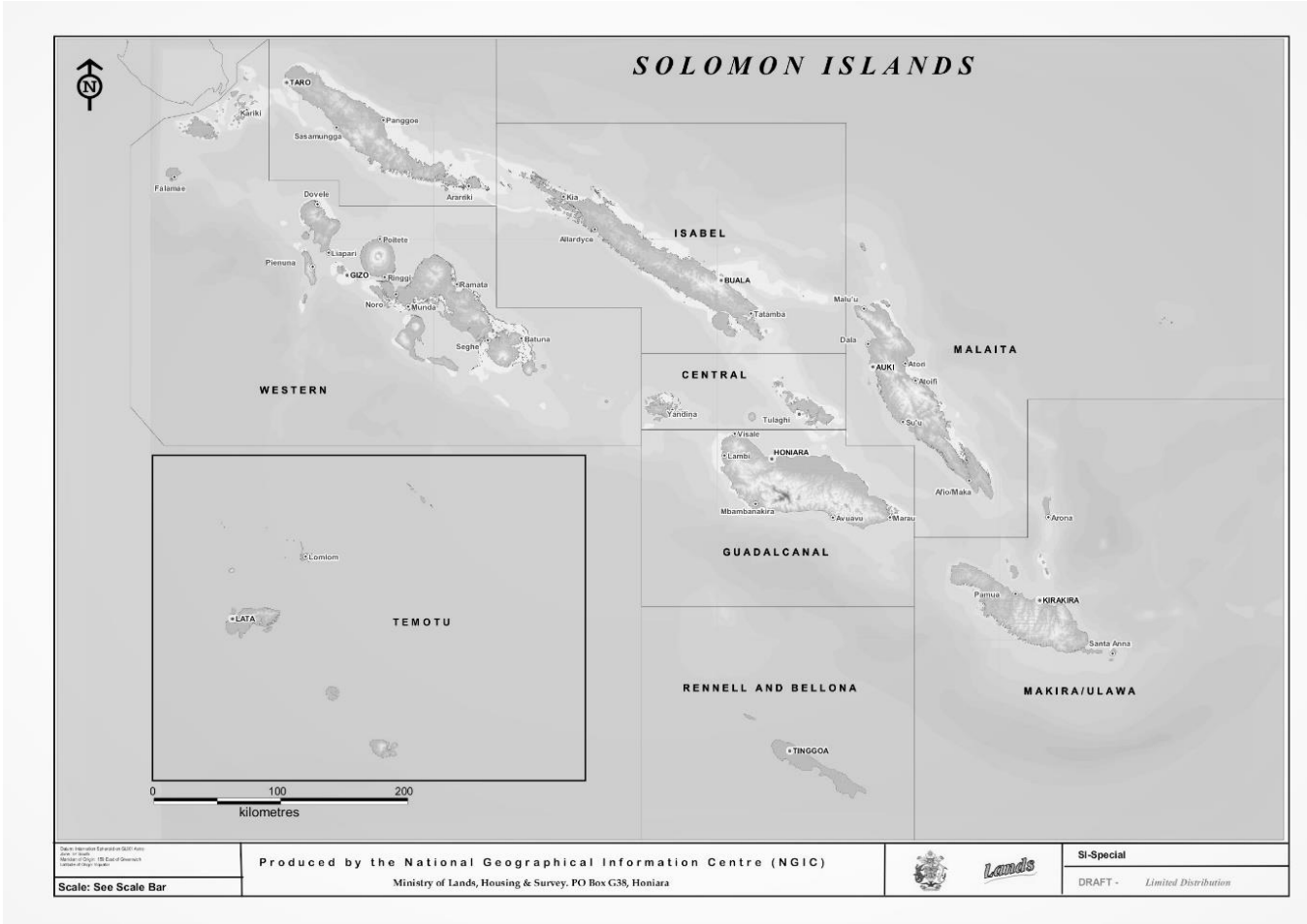


Chapter Six

1937–1939

Dckrlzde Kc Esz'mz

1937–1939



28. The First School I Attended

The first school I attended was called Alangaula, on Ugi Island, in Makira Province. I started there in January 1937 at age sixteen. When I lived at Alangaula, I saw for myself that what Br. John had told me back in Nea village was really true. All the men who taught at the school were monks, and the headmaster was Dr. Fox.³¹ Since I had met some monks before, I was not afraid to talk with these new monks.

When I had been at the school one year, Dr. Fox appointed me to look after his chickens. At about the same time in 1938, the headmaster of Pawa School,³² elsewhere on Ugi Island, went on furlough. While he was gone, Dr. Fox celebrated Holy Communion at Pawa and Alangaula schools on alternating Sundays.

29. I Accompany Dr. Fox for Holy Communion at Pawa School

One Saturday evening Dr. Fox told me I should accompany him across the island to Pawa School when he celebrated Holy Communion the next day, Sunday.

At dawn on Sunday, it was raining. I woke up, washed my face, put on my Sunday clothes, and went to Dr. Fox's house.

He said, "Let's stand by. We both need to wait a bit until the rain lets up."

When the rain let up some, we set out for Pawa. But by the time we reached a small village called Akanipua, the rain had become heavy again. Then Dr. Fox held out his hand toward me to give me the umbrella so I could use it to protect his bag, which I was carrying over my neck. But he bumped the right side of his head on the crooked place of a coconut tree that bowed out over the path.

I said, "Sorry, Doctor!"

And he said, "That's all right."

³¹ The Reverend Dr. Charles Elliot Fox (1878–1977) was the first headmaster at Alangaula. He later joined the Melanesian Brotherhood. At the time of this story, he would have been sixty years old. In linguistic circles, Dr. Fox is known for his grammars and dictionaries of Solomon Islands languages, which scholars continue to build on today.

https://en.wikipedia.org/wiki/Charles_Elliot_Fox

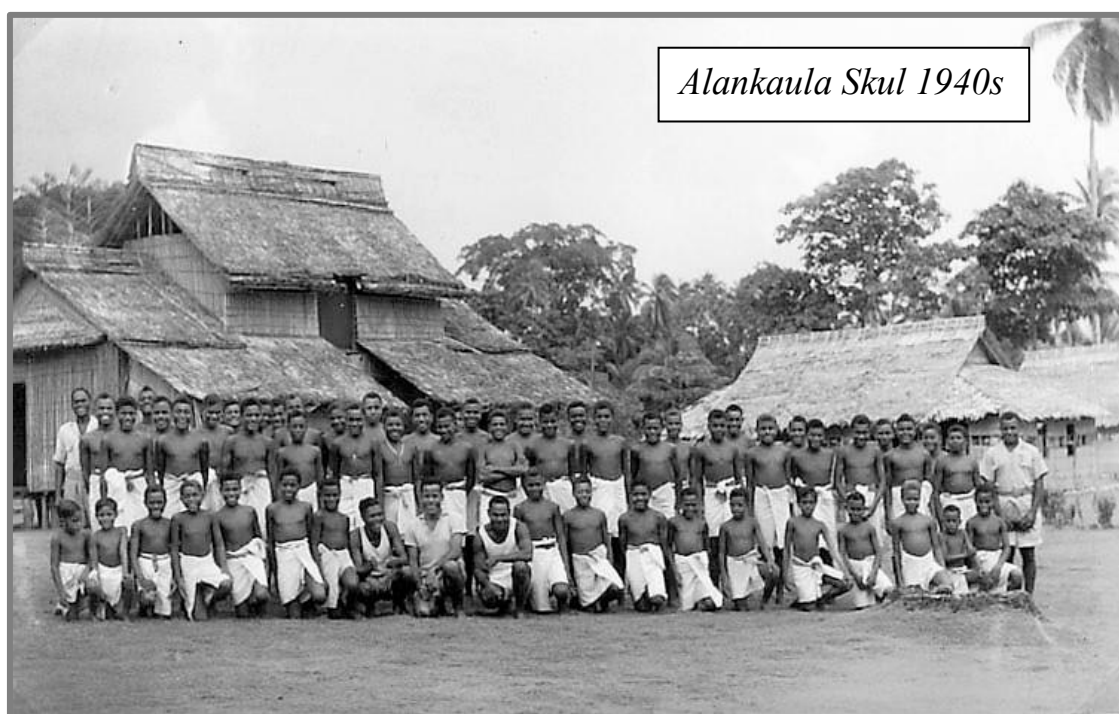
³² All Hallows', the senior primary boys' school at Pawa, was also on Ugi Island. It was the best school in the Solomon Islands Protectorate at the time. Teaching at Anglican schools was in Mota [mtt], a language of Vanuatu, which had been chosen by the Anglican mission as a language of wider communication. Its headmaster from 1938–53 was Alfred Hill, so presumably he is the one who was on furlough in this account.

<https://www.solomonencyclopaedia.net/biogs/E000007b.htm>

28. Skul kx Mnc-ayrnr-ngrne

Skul kx mnc-ayrnr-ngrne drtqde Alankaula. Prtrx elr mz Jenwzri 1937. Kx mncpex kc Alankaula sc tqmcpex kx nike pim tzsium Jon bange mrkc Nea da zpwxtx. Ncblo kcng amrlx nzalvzting mz skul ngitxpwz tzsium, x Hedmastz Dckta Foks. Mz nzmu-krde lcde trmyatitrwxu tzsium lcdeng mz nzyapwx-krgr badr.

Nzmnc-krnge mz skul kx krlzbzle kc yiz kx esz', sc tqtwzpe Dckta Foks ninge mz nzacive-krbo kio nedeng. Mz yiz lc 1938, Kxetu ngr Pawa skul sc tqvo mz nzama-krde. Mzli lc Dckta Foks kzdq Sade tqamukxtr Pawa x kzdq Sade Alankaula.



29. Vex Dckta Foks Mz Nzamukxtr-krde Pawa Skul

Kzdq Satqde mzli kc milzpq rpim Dckta Foks bange navex Pawa mz nzamukxtr-krde mz Sade.

Nrlc kxngrlxobzle mz Sade tewa kc tqdcpe. Melzmc, ycpqtxpax mzke', yrlqtxbo lrpz ngr Sade x ninge kc tqvzpebo ma nyz Dckta Foks.

Rpimle kx, "Krlzu, na-aenzlitzki ena nzkqo-krm tewa."

Tewa kx kqomle kc nigr kc tqvzpekr. Vzbxkr mz kzdq mztea kxtpwz drtqde Akanipua, tewa sc tqetunepxpe mou. Dckta Foks kx lxlvrkimle kc mq, murde nakamle abrelz kx na-adrvr-ngrbo bxli scde kc tqlux, nrlar narde kxmc sc tqyrplatpe me ngalu ngr kzdq nc nzlu kx yrngzpxm mz lrpzki.

Rpibo kx, "Sore, Dckta!"

X rpimle kx, "Sa tqmrlz ye."

After we left the coconut tree behind us, I heard it crash to the ground as it died, cracking upward from its base.

I said, "Yikes!"

And he replied, "What are you yelling about?"

I answered, "I yelled because the coconut tree you bumped your head on has just fallen over."

But he responded, "It fell because it was rotten down to the roots."

Afterward the rain started falling even harder. But the thing that amazed me about being in the big storm was that it seemed like we were covered by a big umbrella. For even though we were being battered by a big storm, wherever the two of us went, the rain was not getting us wet. In fact, the storm was so severe that the Pawa School faculty and students thought Dr. Fox would surely never make it there to celebrate Holy Communion for them that day. As we walked along, there was a dark mist from the rain. When their head student prefect saw us walking towards him from the middle of the storm, he assumed we would arrive soaking wet from the rain. So he handed us two towels to dry ourselves with. But Dr. Fox said, rather cryptically, "We dried our bodies with our own towels."

So the prefect prepared the altar and rang the bell. Dr. Fox celebrated Holy Communion, and when it was finished, he went to Deacon Hill's house to eat. After they'd gone, the student prefect took me aside and said, "I didn't see the towels Dr. Fox said you two used to dry your bodies."

I replied, "In the midst of the rain there was a miracle, because we did not get wet on our journey in spite of the pouring rain."

He said, "I want you to tell the story to the students at the dining hall after our meal together."

Then we left for the dining hall. As for me, I ate with him at the prefects' table. While we ate, the head of the prefects said to all the students, "I saw something when Dr. Fox and Simon arrived; I unnecessarily took them towels for them to dry themselves. I want Simon to tell you what I saw on their arrival and for you to listen to him."

Rlaszkr nc nzlu kc, xlrzkr mz nibrgr nc nzlu kc yrpupe bzprlpem mz noude.

Sc tqrpipex kx, “Eke!”

X rpimle kx, “Nike tqyrkelvzq?”

Rpibo kx, “Tqyrkex murde nc nzlu kc tqyrplatnrg narm mrtupe.”

A' rpimle bange kx, “Krla tqmrtu-ngrde dzbrde mrvrtipe.”

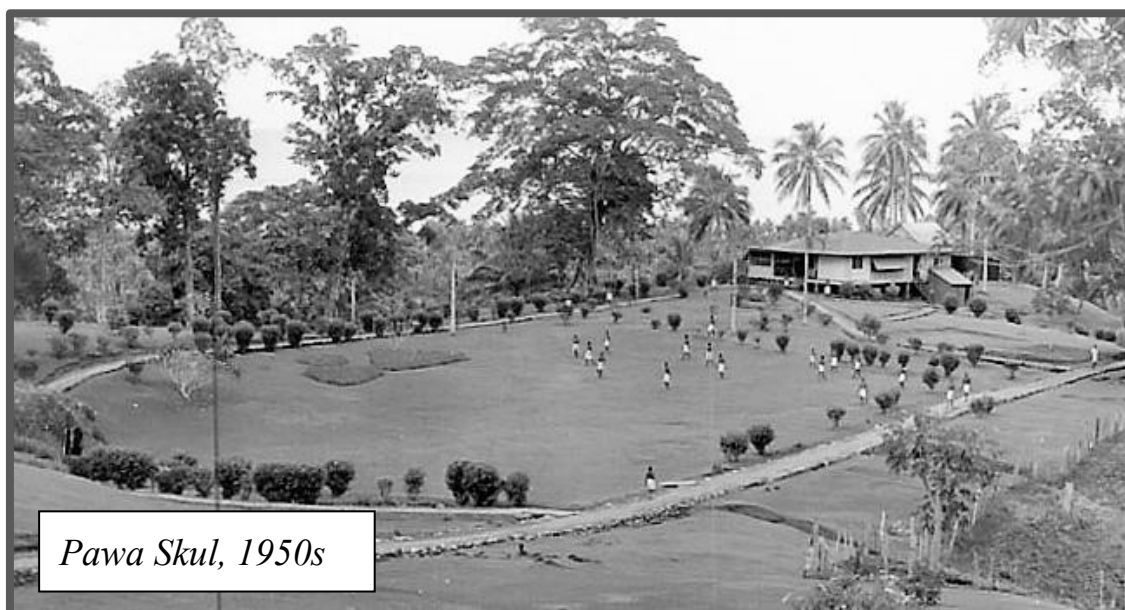
Mz nibrde tewa kxetu kc tqvzpem. Da kx kctitpxx mz tewa lcde etu, opxm kx drvr-ngrgr kc abrelz kxetu. Murde mz trlipu r tewa kc etu tqtzle nigr, mrkc tqvz-ngrgr riligr trkipokru tewa. Tewa lcde etutx zlwz x mz drtwr Kxetu r Pawa skul x doa kxnzskul trpengr nzvz-krbz Dckta Foks mz nzamukxtr-krde nidr. Kx tqvzbzkr kc nrle sikapu txpwz mz bq r tewa. Kx mcpxmle nigr kxetu rdr pripekt nzvz-krbzkr mz tewa kc etu, mz drtwrde kipopekr mz tewa. Drvrminemle taol li kx na-amingr-ngrgr drtqgr. A' rpibz Dckta kx, “Drtqgr amingrpekr taol scgr.”

Pripekt kc sc tqoliqtipebzle olta x tqayrnipe belo. Dckta amukxtrtx, yrkrpxbz x sc tzvzpeng mz Dikon Hill ma nyzde mz nzmu-krdr. Mz nibr nzvz-krdr, sc tqrpipem pripekt kc bange kx trncleu taol kcng tqpibz Dckta Foks tqamingr-ngrgr drtqgr.

Rpibo bade, mz nabz tewa kc ngi merikol, murde trlrprkru mz nzvz-krmgr kc mz tewa kc etu.

Sc tqrpipemle bange kx nayapwxtibo mz mangrnzmungr mzli kc namu-ngrgr badr.

Zbz nigr kc tqyrkrtrpekr mz mangrnzmungr. Ninge, mulzpekr badr pripekt mz tebol nyzdr. Mzli kc tqmu-ngrgr, rpibz kxetu r pripekt kc badr doa amrlx kx, “Kzdz kc da mclx mzli kc tzvz-ngr Dckta Foks ncd Saemon, rtwztx-nrbalqbo badr taol kx na-amingrti-ngrdr drtqdr. Suti drtwrge nayapwxtimle dakc mclx bagu x nalalztqbzku bade.”



Pawa Skul, 1950s

30. I Recount Two Miracles to Pawa Students

So I told them the story: “Here’s what the prefect saw, as well as some things he did not see.

“Whenever Dr. Fox comes here on Sundays for Holy Communion, he brings one student with him. But he brings a different student each Sunday. Last night, Dr. Fox told me that today would be my turn. So this morning I washed up, put on my Sunday clothes, and went to his house. As I walked there, it was raining. He said we should wait awhile for it to let up a bit. And when it let up, we set out. But when we reached Akanipua, it started raining even harder.

“While walking along, as the doctor turned his hand to give me his umbrella so I could cover his basket I was carrying, he bumped the right side of his head on a coconut tree hanging over the path. I think he really felt it because he didn’t give me the umbrella after all.

“I said, ‘Sorry, Doctor!’

“And he said, ‘That’s all right.’

“We moved on down the path a bit and then we heard the coconut tree crash behind us.

“I said, ‘Yikes.’

“And he replied to me, ‘Why did you say yikes?’

“I answered, ‘I was exclaiming because the coconut tree where you bumped your head is dead.’

“He responded, ‘I think its roots were rotten; that’s why it died.’

“This is the first miracle I saw today.

“As we continued walking, on the one hand, it was not immediately evident to me that a heavy rain was falling, because neither of us were getting wet. But on the other hand, I clearly saw that there was runoff flowing along the road. Also, when I looked up, and on either side of us, and ahead in the direction we were going, I saw heavy rain falling. As we approached Pawa School, the air was smoky with the mist of rain. But since we were dry despite the heavy rainstorm, we went directly into the church. When the head prefect saw us, he ran up with two towels for us to dry ourselves, but the doctor said, ‘We’ve already dried ourselves with our own towels.’

“This was the second miracle I saw today. This second miracle is the one the prefect also witnessed, and he told me I should recount to all of you what I saw today. That’s the end.”

Another thing I like to say about these two things is that they really are like miracles—these things God demonstrated back when I was still at school in 1938. But even now, as I write this, they feel like they’re still new. God reveals such things to us so that we might believe and trust in Jesus and his Father, God, in everything now while we’re still living in the world.

30. Nzryapwx-krbo Mz Doa Kxnzsiklu Pawa Merikol Li

Rpibo badr kx, “Dakc tqpi pripekt kx mcle x trmcleu nide sele.

“Zvz mz Sade keng tqvz-ngrm Dckta Fox mrka mz nzamukxtr-krde, tqrvmipwq doa kxesz'. A' rvzmim doa kx bletipx-lxblrng mz Sade keng tqvz-ngrmle. Bq mzli kc milzpq, rpim Dckta bange kx navzmgr rlilrgr. Zbz koma mz nourla, ycpqtxpxx mzke', pxiqtxne lrpz ngr Sade x sc tqvzpebo ma nyzde. Kx tqvzbo kc tewa kc tqdc. Rpimle na-aenzli-kaikr nakqtxom kxpihz. Kx kqomle kc nigr kc tqvzpemgr. A' kx krlzmgr kc Akanipua, tewa kc tqetunepxpe mou.

“Zbz Dckta, kx lxlvrkimle kc mq mz nzka-krmle abrelz scde murde nadrvr-ngrbo bxli scde kc tqlux, nrlar narde kxmc sc tqyrplatrpe mz kzdq nc nzlu kxyrngzpxm mz lrpzki. Mwe xngitxtrle, sc trtqkaepwqle abrelz kc.

“Rpibo bade kx, ‘Sore, Dckta!’

“X rpimle kx, ‘Sa tqmrlz.’

“Osopxbzkr kxpihz xlrhzkr nc nzlu kc yrpupe.

“Sc tqrpibo kx, ‘Eke!’

“X rpimle kx, ‘Nike tqrpi-ngrn eke?’

“Rpibo bade kx, ‘Tqyrkelvzx nc nzlu kc yrplatrngr narm mztupe.’

“X rpimle kx, ‘Mwe dzbrde mrvrlzpem la, dela tqmztupe-ngrde.’

“Krlc merikol kc kai.”

“Mzli kc tqycmne-ngrrgr mz nzvz-krmgr, tropxu mz mzke' kx tewa kxetu kc tqdc, murde trlrprkru rlilrgr mz nzvz-krmgr. Mzke' tqopxpe-ngrde nubla nzyrleti-krde mz lrpzki. Ninge kc tqobqlzpex wq, mz nrlargr rlilr, mz nibrgr x mrkc tqvzkipxkr, tqmcpep nzdc-zlwzkr tewa. Mzli kc tqvzdzpe-ngrmgr mrka Pawa, nrlc sikaputxpwz mz bq r tewa. Nzmingr-krgr kc mz trlipu r tewa kc etu dwamitxtr-zpwxkr makxtr. Kx mcpxm kxetu r pripekt nigr, ngrrlmimle taol li kx naycpq-ngrrgr drtqgr, a' rpibz Dckta kx, ‘Drtqgr ycpqtipekr mz taol segr.’

“Krlc merikol krali. Merikol krali lc nide kc tqmcpe pripekt lc, x tqpipemle bange nayapwxtipxbo bamu kxmu nzmc-krngele. Nide lape.”

Da kx napitxtr-mopo mz da lcng li tzapulr merikol, da lcng aelwapx-pnz Gct mzli kc tqsiklube-ngrne mz yiz 1938. A' krlzmle mzli ka, sc tzmrnabeng. Aelwapx Gct da kxmule lcng murde nalxngitiku x na-abrtzpzku drtwrgu mz Jiszs x Trtede Gct mz da amrlx mzli ka tqlu-ngrgu mz nrlc.



31. Our Store at Alangaula is Destroyed

On New Year's Day of 1939, students from Pawa Secondary School came over to our primary school.³³ When they reached Alangaula, they broke down the door of our store. They stole bags of rice, tins of hard biscuits, cartons of pork and fish, bags of sugar, bags of flour, axes, knives, hoes, spades, clothing, and some other things. When we saw how they'd already damaged our store, some Alangaula classmates also took things from our store during the night.

As for me, I got up during the night and went to protect Dr. Fox's chicken coop, which I was responsible for, so that they wouldn't also break down its door and take the chickens. While I was there, four schoolboys from our own Alangaula School came to the coop. They wanted me to give them some chickens, but I refused. They came three times and asked for chickens. The third time I told them to wait there for me while I went to ask Dr. Fox whether he would give them what they wanted. When they heard me say I was going to Dr. Fox's house, they ran away.

But later, I myself went back to the chicken coop, took three eggs, and left. As I was walking down the path, I heard a voice speaking right behind me saying, "The thing you forbade those students to do three times is exactly what you're doing now, because you think you'll get away with it. Go back and put the chicken eggs where you found them."

I looked around but saw no one; and I called out all around, but no one answered me either. When I didn't see anyone, and no one answered me, I started thinking that a good spirit had spoken to me. So I went right back to the chicken coop and returned the three chicken eggs. Then I went to our dorm and fell fast asleep.

³³ Some of the very same students who had heard Simon's report of the two miracles when he accompanied Dr. Fox were those who came and destroyed the other school.

31. Stoa Nyzgr Alankaula Nzodati

Mz zbq ayrrngr kc tqkaputr-ngrm yiz kxmna 1939, doa lr skul kc Pawa nzvong mz Niu Yiz. Kx nzkrizmlr kc Alankaula Skul, sc tztavetpelt naonrx ngr stoa nyzgr. Nzrkatipxmng bxki ngr raes, tin ngr bisket, katin ngr poi x nc, bxki ngr suga, bxki ngr flawa; akes, toki, hou, sped, lrpz x kzdung kz da kzbleng. Kx mcpzkr nzatrkatikrbzlr stoa nyzgr, kzdung nigr sc tzrtwztipe-kzng dalr stoa mz nrckxbq lcde.

Ninge, tulzmc mz nrckxbq lcde, ninge kc tqvzpex mz nabxbz ngr kio ne Dckta Fox kc tqaclvex, murde ma tztavetr-kzlr naonrx ngrde x tzrtwz-kzng kio. Nzvzmng mrkc mz nabxbz kc skulboe ngr Alankaula nzpwxng. Nzrpimlr nakabo du nadr kio keng mz nabxbz kc. A' rpwa'tx-ngrbo badr. Nzvz-ngmrlr bange mz nzrlxti-krmrlr kio keng nzwrde tq. Nzwrde kratq rpibo badr na-aenzlipwzlr ninge, navz-kaipo mz Dckta murde naka-zpwxzbzle badr kx nangi nadr. Kx nzxlrmrlr nzrpi-krbo nzvz-krbo mz Dckta Fox sc tzvopeng.

Mz nibrdr dwatxtrx mz nabxbz ngr kio kc, katxpxmc neimr kio tq sc tqvzpex. Kx vzne kc mz lrpzki sc tqxlrpex kc natq kx ycmne-kimle mz nibrnge rpimle kx, "Dakc nzwrde tq tqrpwa'-ngrbzme badr doa keng nide la tqtrngztibzme kx tqrpirn narlapxq. Yzlu x yrlqtx mou neimr kio lang."

Tqobqnene mrkc trpnzng kx mclx, x tqabcnene trpnzng kx ayzlumle natqng. Kx trpnzng kc doa kx mclx x kx ayzlumle natqng, sc tqaotipe drtwrge kx mqngr kxmrlz dekc tqycmnem bange. Yzlumitx-moux neimr kio keng tq mz nabxbz x ninge kc tqvzpex ma nyzgr tqmwipex.



32. The Students Who Steal Chickens at New Year's

Back at the dorm, when the four classmates who'd asked for Dr. Fox's chickens saw me sleeping, they went back to the coop, broke open the door, and carried off three chickens. They took them down to the banks of the river flowing past the school and cooked them there. They took the chicken out of the pot three times, but it was still raw. They put it back on the fire, and at daylight the bell for Morning Prayer started ringing. They decided to go to prayer while leaving their chicken hanging over the fire. After prayer, they went back to where the food was cooking. They took out the chickens to check them a fourth time, and this time there was no more blood flowing to indicate they were still raw. But even so, they put it back on the fire to cook a little longer.

33. Dr. Fox Inspects the School to Discover What Was Damaged During the Night

After Morning Prayer, Dr. Fox inspected the school to discover what had been damaged during the night. First, he went to the store, and afterward he inspected the student dorms and the classrooms. And he also went to see his chicken coop that I was in charge of. I told him that the door of the coop was broken and three chickens were missing.

He asked me, "Did you see those who broke down the door?"

I replied, "I didn't see it happen, but some students from this school came to me three times, saying I should give them some of your chickens to eat, but I refused. After they left, I also left to go to sleep. But I don't know whether they came back, and they're the ones who broke the door down, or if it was someone else."

After I spoke, he questioned me further "But what about you, did you take any chickens or anything else?"

I answered his question by saying I hadn't taken any chickens, but I had taken away three eggs. But then I had returned them. Because as I was going to the dorm with the eggs I'd taken, I heard a voice speaking right behind me. It said to me, "The very thing you forbade those students to do three times is exactly what you are doing now." When I looked behind me and I didn't see anyone, I took those three eggs right back to where I'd taken them from.

32. Doa Kx Nzpnang Kio Mz Niu Yiz

Doa keng nzpwxng tzrlxtimlr kio ne Dckta Fox, kx nzmctr kc nzmwipe-krnge, sc tzvzpeng mz nabxbz kc, nztavetr lr naonrx, x nzglqpxmlr kio tq. Nztwzlr sc tzkukirpelr mz nqlvi r lue kc tqycngr Alankaula skul. Kio keng nzkalz-ngtmlrle pct nzwrdetq, a' mepyr ngrdr kc tqvobe. Nzadolz-moulr mz nyr x nrlc kc tqngrlxope x belo ngr nzkrka'ngr kc tqyrnipe. Sc tzipelr navz-kaing mz nzkrka'ngr x kio nadr nadotxopq mz nyr. Mz nibr nzkrka'ngr sc tzvzpe-moung mrkc tzkuki-ngdr. Nzkalzmlr kio keng mz nzwrdetq krapwx, a' trpnzngrpwz mepyr ngrde kc tqvopwz x nzglqlz-moulr mz nyr.

33. Dckta Fox Olvxtile Skul Mz Nzmc-krde Da kx Nzatrkti Mz Nrlckxbq

Mz nibr nzkrka'-krgr mz nouri, Dckta Fox sc tqolvxtipele skul, murde namcle da kx nzatrkti mz nrlckxbq. Vz kai mz stoa, x sc tqolvxti-atele ma keng tzmwipx-ngm doa kxnzskul x ma keng tzsiklupx-ngtmlr. X vz-kzpq mz nabxbz ngr kio nede kc tqaclvebo. Rpibo bade kx naonrx ngr nabxbz lc nztavetr x kio lcng mrbrpxm tq.

Rpimle bange kx, "Mclq doa keng nztavetr naonrx lc?"

Rpibo bade kx, "Trmcwxu, a' kzdu doa lr skul ka nzvz-ngtmlr bange nzwrdetq, nzipilr nakabo du kio nem nangi nadr, a' rpwa'-ngrbo badr. Mz nibr nzvzpe-krdr ninge kc tqvzpe-kzx mz nzmwingr. A' trkrlzwxu kx nyzylu-mcpqng, nidr lcng tztavetr naonrx lc e doa kzbleng."

Mz nibr nzymne-krnge, sc tqveape bange, rpimle kx, "A' mz nim, trpnzngr kio kx twzq e da kzbleng?"

Ayzlu-ngro natqde kx trpnzngr kio kx twzx, a' kapxmc neimr kio tq. A' yrlqtx-moux rtqlrdr, murde mzli kc tqvz-ngrne ma nyzgr mz nztwz-krnge neimr kio keng, xlrk kc natq ycmnekimle mz nibrnge. Rpimle kx, "Da kc nzwrdetq tqrpwa'-ngrbzme badr doa keng nzale-krdrle; nide la tqalepeq." Kx obqkimc kc mq x trpnzngr doa kx mclx, sc tqyzlumipe-moux neimr kio keng tq mrkc tqkakilzmlr.



Well, then he resumed his inspection of the grounds, ending at the generator shed standing on the bank of the river. He looked down and he saw some students cooking the chickens.

He called down to them, "What are you cooking?"

And they replied, "We're cooking fish."

He responded, "I'd like some fish too."

Then he returned home, got bread from his cupboard, and took it along for the meal.

34. The Students Who Stole the Chickens Are Afraid

The students were in shock when he returned and stood there with them. They were really afraid because they had stolen his chickens.

He said to them, "This fish has been boiling a long time now. Take it off the fire and let's eat, so it doesn't come out in small pieces."

They answered, "We lied. It isn't fish. These are chickens belonging to the school, and we stole them, but they're not cooked yet from still being raw."

Dr. Fox replied, "Take it off the fire, it's done."

They took it off, and when they put it on the large leaves laid out there as table and plates, the chicken fell into pieces.

Then when they had eaten, one of the four youths who had stolen the chickens said to Dr. Fox, "We are very sorry for stealing from you. These chickens are not the school's chickens; these are your chickens we stole last night."

When he heard they were sorry for stealing his chickens, he told them, "I forgive you because you confessed to me about stealing my chickens. But even so, I must still punish the Pawa School students who broke down the door of our store and stole things."

Mrlz, sc tqvzpe mou mz nzolvxti-krde nrlc, rmnr-ngrtxbzle ma kx wxbupx-ngrm enjin ngr gas. Ma lcede tutxpx mz nqlvi r lue. Obqobz sc tqmcepele doa keng tzkuking kio.

Rpiobzle badr kx, “Nike tqkuki-ngnamu?”

X nzipilzmlr kx nzkuking nc.

X rpio-mopwzle kx, “Nabo du ma nc la.”

X sc tqvzpe ma nyzde. Rtrngztitrle bret li mz sef nyzde, x sc tqtwzpebzle.

34. Doa Keng Nzpnang Kio Nzmxlring

Nzpwrkilvcngr doa keng nztupebz badr. Kx nzmc doa keng nide sc tzmwelrng, murde kio nede keng tznatibzlr.

Sc tqrpipebzle badr, “Nc la bztipede nzyrle-krde ma tqwxlikitxpx, kaomamu, namupeku.”

Nzrpibz doa keng kx, “Pokiabzkr. Trngiu nc, krlcng kio ne skul x pnatibzkr, a' trsuka mepyr ngrde kc tqvobe.”

Rpi-mopwz Dckta Fox kx, “Yolxomamu supe da la.”

Nzyolxomlr, kx nzkaobzlrle mz leu kx nzprlxlr mrkc, kio keng wxlikitxpxpnz.

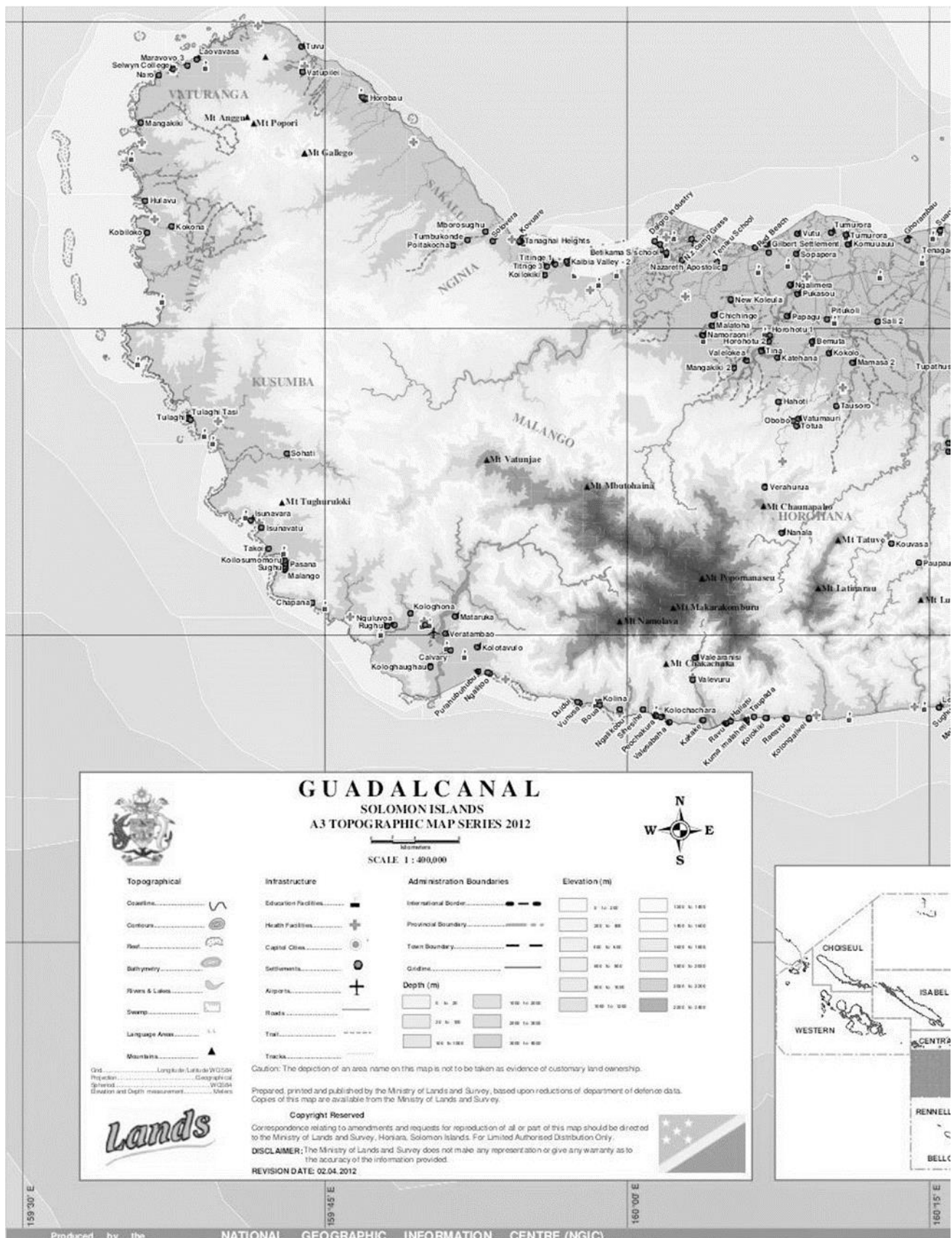
Zbz mzli kc tzmupe-ngdrdr, kzdq doa keng nzpwxng nzpnatilr kio keng, sc tqrpipebzle mz Dckta Fox kx, “Drtwrgr vztuxe-ngrde nzpnati-krgr nim kqlutxpe. Kio lcng trngiu kio ne skul; krlcng kio nem pnatikr kau.”

Kx xlrbzle nzvzkr drtwrdr nzpnati-krbzlr kio nede, sc tqrpipebzle badr kx, “Ipqpebo nimu mz nzplzpx-krmamu bange nzpnati-krbzmu kio nenge. A' kx na-ayrplapxxng doa lr Pawa Skul keng tztavetrir naonrx ngr stoa nyzgu x tzrtwzting da.

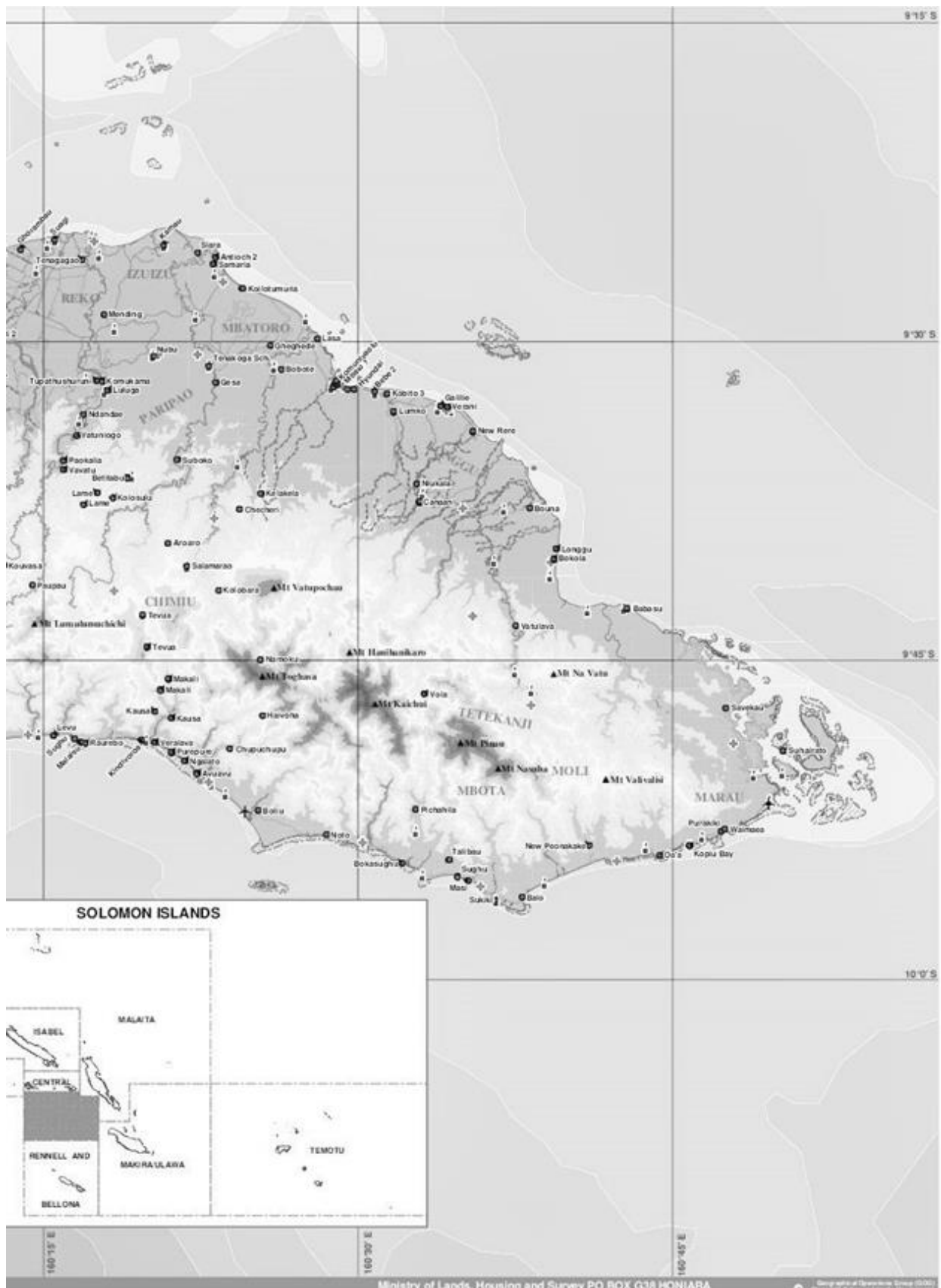


Chapter Seven

1940–1941



Dckrlzde Kc Rlimz 1940–1941



35. I Enter School at Veranaaso

In January 1940 I was sent by Dr. Fox to Veranaaso³⁴ School on Guadalcanal Island. The school was beautiful, and the number of male students there totalled 250. My contentment at that school was even greater than at Alangaula. But the rules of the school were very strict, because whoever broke the school rules was whipped and paddled twelve times. They gave detention to one, two, or three students who broke the rules. But if there were ten of them, there was no detention. Instead, they whipped all the students in one cohort. If there were only two or three violators, those were the ones who got detention.

Even though the school rules were strict, we weren't afraid or discouraged, because there was so much at the school that greatly pleased us. For example, some things we liked to do regularly were soccer, cricket, sport, drill,³⁵ boxing, and movies. The days for doing these things all ran together and caused any fear or discouragement about the strictness of the school rules to be forgotten.

We worked very hard at the school, as if we were men working for a wage. For example, we constructed large buildings. In the jungle, we cut grass, cut down trees, and burnt them. Then we hoed the ground and planted it. We gathered the coconuts from the school's plantation to turn it into copra.³⁶ We carried bags of coconut to the drier, dried it, and then carried bags of dried copra to the dinghy when the church ship *Southern Cross* came to the school. On school days, starting from Monday—the first day—until Friday, we had no free time; all our time was scheduled right up until night time. Veranaaso School's facilities were better than the schools at Pawa, Alangaula, Siota, and Bungana.³⁷ Veranaaso students were happier than those at those other four schools.

In 1941, after I'd been there one year, the school headmaster chose me as his housekeeper. The headmaster's name was Fr. Leslie Stibbard from England. That same year, we heard news about a war between the English and the Germans. Though we heard about the war, its news did not affect us, because we had no idea it would ever reach the Solomons.

³⁴ Maravovo village is on the coast and Vera-na-aso, [also Veranaso or Veranaaso (herein)] is the hillside site of ACOM organisations, with the two terms often used interchangeably. It recently became the training centre of the Community of Sisters of Melanesia. The large plantation at sea level became the site of present day Selwyn College.

<https://www.solomonencyclopaedia.net/biogs/E000186b.htm>

³⁵ While is uncertain what 'drill' refers to here, it was likely either doing calisthenics ending with a handclap in unison or marching in unison, often led by drummers.

³⁶ Copra is dried coconut meat from the coconut palm (*Cocos nucifera*), [ntu] *nēlu*. After drying, it is shipped, and then oil is extracted with the by-product fed to animals.

³⁷ These were the five Diocese of Melanesia junior primary boarding schools: a girls' school on Bungana Island, near Gela; Pawa and Alangaula on Ugi Island in Makira Province; and Siota School, also on Gela Island (known as the Floridas).

<https://www.solomonencyclopaedia.net/biogs/E000097b.htm>

35. Nzprtr-krnge Mz Skul Kc Veranaso

Mz temz Jenwzri ngr yiz 1940 ninge kc tqatwzlrpe Dckta Fox Veranaso. Skul lc mzte opx x nzqqlukr doa ncblo keng tzsiklung elr krlzbzle trtqki-li-nrade-nzpnu-nzlvqn (250). Nzabrtzngr mz skul lc myaszpxle Alankaula Skul. A' nqmq ngr skul lc xplr zlwz, murde neke rnzlvzole nqmq ngr skul nziklapwz, x bz-ngrde nzpnu-esz'-nrade-li pwz. Nzapresin-ngr doa kx esz', li, e tq, a' kx krlzbzle kx nzpnu, trnzpresinu. Nziklatxpwnzng doa amrlx mz set kxesz'. Kxli e kxtq, dela tzpresinqng.

Kxmule-esz' nqmq ngr skul xplr a' trmwelrkru, x drtwrgr trvzu, murde da kqlu mz skul kx rkattrpq bagr nzabrtz-zvzngr. Kzdung da keng tqabrtz-zvz-ngrgr nidr seleng: sokz, krikrit, sport, dril, boksing x muvi. Da leng zbq rdr yc-lxblrbz, x nidr keng tzamrbtrlr nzmwelr-krgr x nzvzkr drtwrgr mz nqmq ngr skul keng tqxplr.

Nzwz-zlwz-krgr mz skul, apukr ncblo kx nzwztrng trau. Murde rwz-ngrgr ma kxetuting. X ikzkr peto, lzokr nounc ngrde, angetikr, houkr x petikr. X ata-lxblkr nzlu mz planteson, kzporapekr, rglqkr bxki r nzlu mz draea, aglrkr x rglqpxkr bxki r kzpora mz digi mz nzo-krm *Soutzn Kros* mz skul. Mz zbq keng tzsikluti, yzutr mzbq kx nzotrng krlzbzle zbq kranzlvqn, trpnzngr mzli kx yc-nrbalq, a' mzli amrlx yctrpengr vz krlzbzle nrlckxbq. Veranaso Skul, nznrgisc-krde myaszpxle Pawa Skul, Alankaula Skul, Siota Skul x Bungana Skul. X nzabrtzkr doa kxnzsiklung elr myaszpx-kzle nzabrtzkr doa ngr skul leng pwx.

Kx krlzbo kc yiz kxesz', sc tqtwzpe Kxetu r skul ninge mz nzwz-krnge mz nabz ma nyzde mz yiz 1941. Kxetu r skul lcde drtqde Mama Lesile Stibad dalr Ingran. Mz yiz lcpwz sc tqxlrpekr nrpa ngr vea kc tzpnz-lzbqngr lr Ingran badr lr Jzmzne. Xlrkr nrpa ngr vea lc, a' trpnzngr da kx tz drtqgr, murde mz drtwrgr trnakrlzpqlu Solomon.

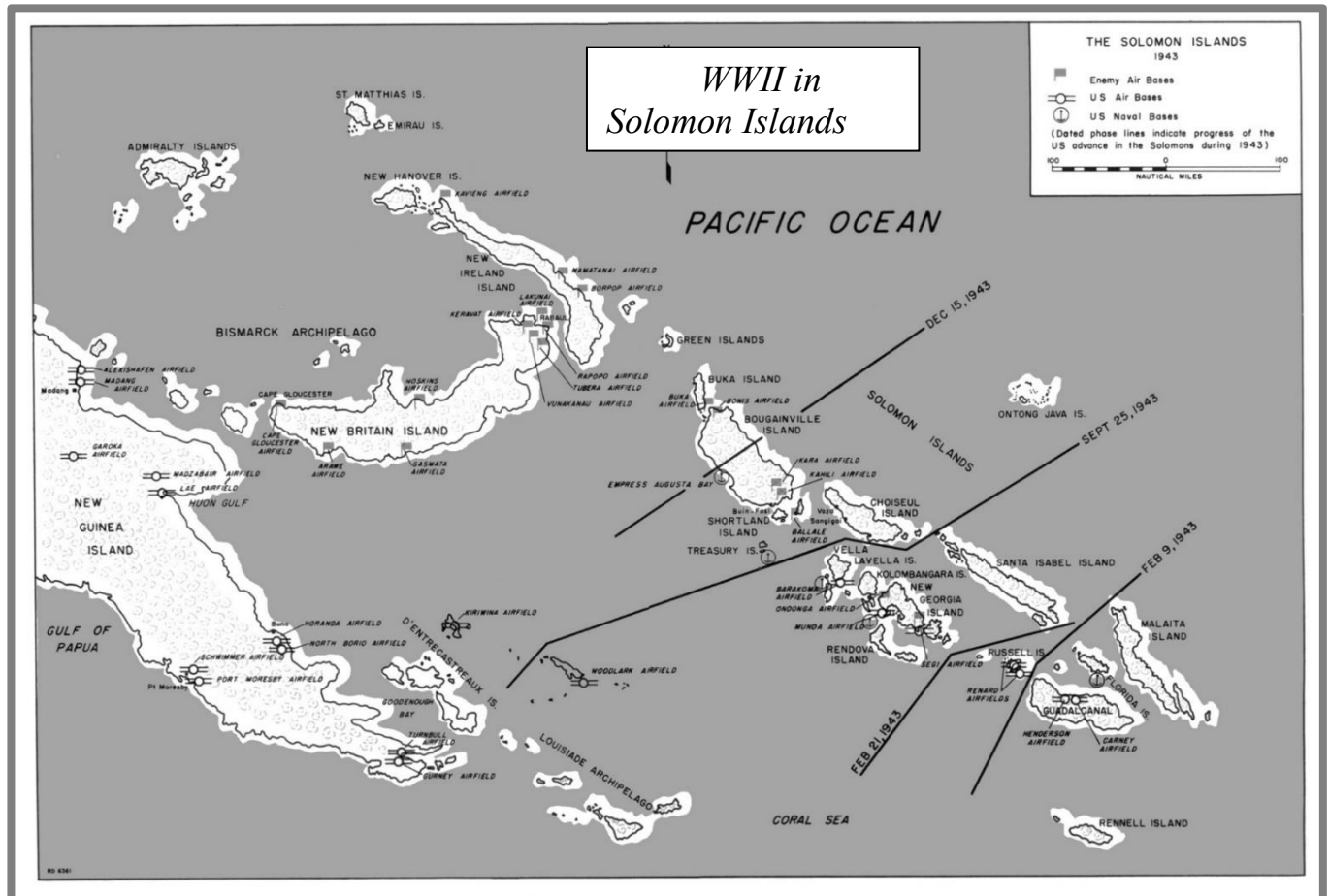


*Nzrtavaotrngr mrkc Veranaso
(Maravovo) mz yiz kc 1938.*

Chapter Eight

1942–early 1943

Dckrlzde Kc Rtqzmz 1942–early 1943



36. The Foreigners' War Reaches the Solomons

In January 1942 we heard that the Japanese were helping the Germans, and that the Americans and Russians were allied with the British. In April we heard more news that the Australians and New Zealanders were also allied with the British. Then, in June, we were shocked to hear that the Japanese had reached Tulagi Island, located in the Floridas, which was the capital of the Solomon Islands at the time. When we heard how close they had come to us, we were afraid. First, they were in Tulagi, but shortly afterward they crossed over to Lungga, on Guadalcanal to the east of where we were. They built their airport there, a place for their flying ships—called ‘aeroplanes’—to be based.

36. Vea Scdr Lrmztangi Krlzmle Solomon

Mz temz Jenwzri mz yiz 1942 xlrkr kx lr Japan nzokatrpeir Jzmzne x lr Merikz x Rasia nzokatrpeir Ingran. X xlr-moukr mz temz Eprol kx lr Austrelia x Niu Silan nzokatrpe-kzlr Ingran. X mz temz Jun pwrkilvc-ngrgr nzxlr-krgr kx lr Japan sc tzmncpeng Tulzgi, mzteadau ngr Solomon. Kx xlrkrle nigr kc tqmwelrpekr. Nzmncng Tulzgi, a' topwztr zbz sc tzprckiopeimlr Luga tztwz-ngrpeng nyzdr ezpct, me nawxbungr lcsu kxlv scdr, nzrpibz 'eropen.'



37. Americans Bomb the Japanese Airport Built by the Japanese at Lungga

At daylight one day in August 1942,³⁸ we were rudely awakened by the sound of many American aeroplanes. The planes flew in two groups, and each group had ten planes. Those two groups flew together. One bombed the airport, and one bombed the Japanese camp. Then those two groups were switched out—the first two groups returned, and two different groups flew on raids instead. That day it felt like a huge earthquake had hit Guadalcanal Island, due to the continual shaking from the vibrations caused by the impacts of the huge bombs.³⁹

By midday, warships started arriving, shooting at the Japanese base. They kept moving towards land until Allied soldiers were standing on the shore and fighting the Japanese. They fought and displaced Japanese from positions they'd held previously.

As our fear grew, the headmaster decided the students should run away into the jungle with him.⁴⁰ So we fled and hid in the jungle, where we stayed for two weeks. Then our headmaster told two students to go reconnoitre our school, to see whether the Japanese were there or not.

³⁸ Historical documents make this date to be 7 or 8 Aug. 1942, during the US amphibious landing on Guadalcanal. SGM text originally had June, so as editor, I (BHB) changed it.

³⁹ Unexploded WWII bombs are still being located on Guadalcanal to this very day in 2021, as the text is being edited. See <https://www.abc.net.au/news/2021-05-11/us-japan-wwii-bomb-explosion-blast-honiara-solomon-islands/100128436> and <https://www.theguardian.com/world/2021/may/19/more-than-100-unexploded-bombs-found-in-solomon-islands-back-yard-second-world-war> and <https://safeground.org.au/project/solomon-islands/>.

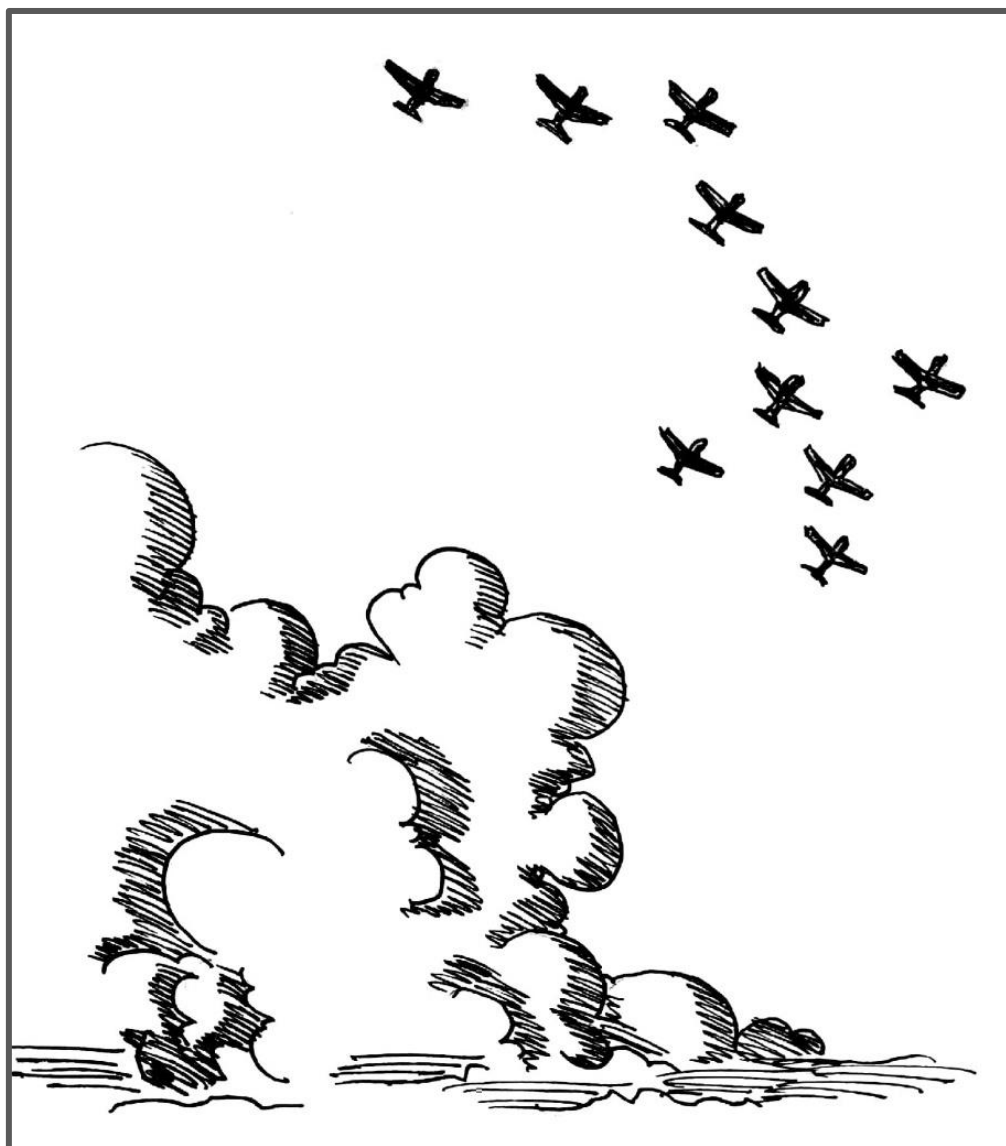
⁴⁰ According to Episode 35, there were 250 students, as well as additional staff, at the school. It would have been a major enterprise to go into the jungle with that many people and keep them adequately cared for with minimal resources.

37. Lr Merikz Nzbomlr Ezpct Kc Tzwznglr Lr Japan Luga

Kzdzq zbzq mz temz kcpwz, Jun mz yiz 1942, mzli kc mz rngalx dwa-rbrlz-ngrmqgr natq eroplen kxkqlu scdr lr Merikz. Eroplen leng nzlveng mz dzbede li, x dzbede kxes' eroplen rde nzpnu-esz'. Dzbede kcng li-lxblr, kzdzq bomle ezpct x kzdzq bomle kampi nyzdr lr Japan. Dzbede leng li nzteqqr-lzbqng. Krkc kai yzlu x lvc-alzupq kzdzq mou dzbede li. Mz zbzq lc, Trmctu Gwalekana apule vzm kc elr nengq kxetu kx aycnglr-alole trmctu lc, mz nzaycnglrtrtkr nzyrputipxkr bom kxetuting.

Krlzbzle mzli kc bea x lcsu ngr vea kc tzkaputrpe tzrpnztrpzng x sc nzotrpzng vz vz mzli kx nztungr ncblo ngr vea mepz, x sc tzvecpeng badr lr Japan. Nzvecng x nzdwazszb lr Japan nrlc badr.

Kx mwelr-zlwzkr, sc tqrpipem Kxetu r skul nadwapekr badr peto. Dwakr x mnc-kapq-nggr kc nrlc peto. Mnctikr mrlcde wiki li. Zbz kzdzq zbzq rpibz kxetu rgr mz kzdu doa nzling, navzng x naobq-kapqng mz skul, namctr kx lr Japan nzmncpeng mz skul e trgalr.



38. The First Wartime Miracle

Those two boys went and spied on the school. When they didn't see anything at the school from a distance, they went onto the school grounds. They checked all the dorms, classrooms, teachers' houses, the dining hall, and the chapel. When they saw no sign of the Japanese at the school, they followed the road going to Maravovo village, reaching the place where the Anglican monk Ini Kopuria had erected a cross of the crucifixion of Jesus.

When they arrived there, the boys saw two Japanese soldiers. One had a gun and the other had a sword. The boys wanted to run into the jungle, but it was too far away. So they ran down to the sea to hide in the clumps of spider lily plants. But the Japanese also went down to the sea, so the boys ran back up. But then the Japanese split up, with one coming along the sea and one coming along the road.

When there was nowhere for the two young men to escape, one of them said, "Let's run to the base of the cross so we can die there." So they ran and threw themselves down at the base of the cross.

The two Japanese soldiers went and searched the area where the students were crouched at the base of the cross. In their searching they went right past where the two boys were, but they did not see them. The two students felt like screaming, but neither of them did.

This whole thing is something God ordained to save the two students. The Japanese searched for them near the base of the cross for a full hour before they finally left. After they left, the two students stood up and rushed through the jungle back to where we were waiting.

The headmaster asked them, "Were the Japanese at the school or not?"

They replied, "No, they were not, but later we nearly died."

The headmaster responded, "I don't know what you're talking about; just tell it clearly."

Then they told how they met the Japanese and how God saved them at the base of the cross.

When he heard their report, the headmaster said, "We should leave our hideout here in the jungle now and flee further up into the mountains."

38. Merikol Ayrnrngr mz Mzli r Vea

Ncblo keng nzling nzvzng sc tzobq-kapqpxpeng mz skul. Kx trpnzng kc da kx nzmcpxbzlr mz skul, sc tzvzpxpebzng mz skul. Nzvztrng mz ma kx nzmwingr amrlx, kx nzskulngr amrlx, krnyzdr kxnzalvzting amrlx, ma ngr nzmungr x makxtr. Kx trpnzng kc lr Japan kx nzmctr mz skul, sc tzo-zlipelr lrpzki kc tqvzkile mztea Maravovo. Nzvzbzng mz kzdq nrle kx atulzngr tziu Ini Kopuria kros kx nztqlvztrngr Jiszs.

Mrlcde nzmctilr lr Japan nzli. Kzdq nidr rmale pu x kzdq rmale tokir vea. Nzmulr nangrlrkitrlr peto a' nrle boipxm. Zbz sc tzngrlkiopelr prla murde namnc-kapqtrng mz nzmq nc lebwaio. A' lr Japan keng nzvzkiope-kzlr prla, sc tzngrlrlz-moupq. A' lr Japan keng sc tzaki-lzbqpe, kzdq vzkimle prla x kzdq vzkipemle mz lrpzki.

Doa keng nzli kx trpengr kc me naokilr, sc tqrpipebz kzdq nidr kx, “Nangrlrtrki mz nou kros la nabztrki elr.” Nznglrltrng nztco-lzbqng mz nou kros kc.

Lr Japan keng li nzvzbzng sc tzrtangrpe mrkc nztcolzbq-ngrdr doa keng mz nou kros kc. Nzrtangr-krdr kc nzprtilzlr doa keng nzli a' trnzmclru. X doa keng nzli nzmulr naneng a' trpnzng kz.

Krlc da kx batrpz Gct murde doa keng nzli narlapxng. Lr Japan keng nzrtangrti-krdr doa keng nzli mz nou kros kc takitr nabznepi kx esz' x sc tzvz-ateng. Mz nibr nzvz-krdr, doa keng nzli nztulzm sc tzngrlkipebzlr peto mrkc tqmnc-ngrgr.

Rpibz Kxetu rgr badr kx, “Lr Japan nzmncpeng mz skul e trgalr?”

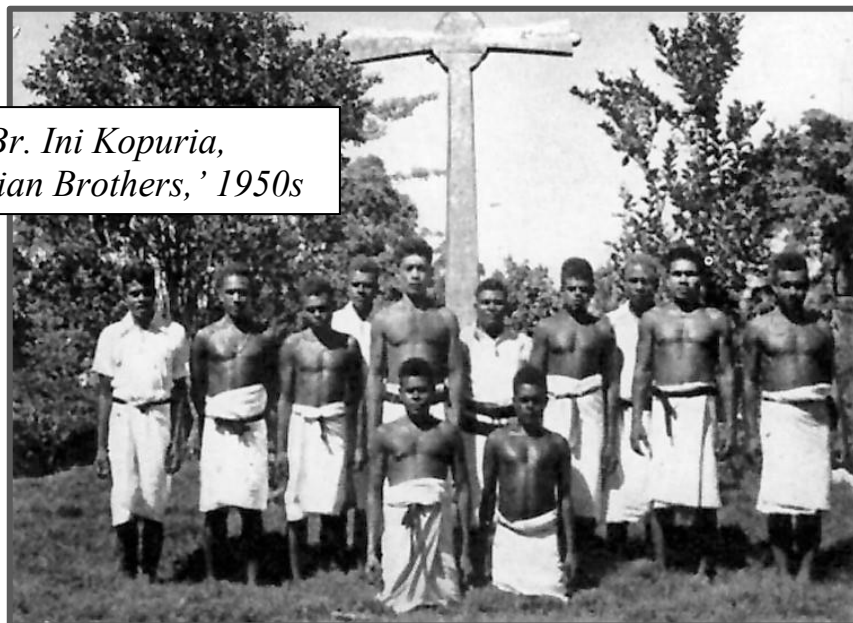
Nzrpibzlr kx, “Trgalr, a' ycpwz pipz nzbz-krgr.”

Rpi-mopwz kxetu kc kx, “Nzycmnengr la tryrplatitrpwzu narngc, yapwxti-zpwxmamu ena.”

Sc tzyapwxtipebzlr kxmu nzmcti-krdr lr Japan x kxmu nzarlapxkr Gct nidr mz nou kros kc.

Kx xlrbzle nzryapwx-krdr, sc tqrpipemle bagr nadwaszpekr mrkc x narlalzkr mz newz.

*Kros kx ryrlq Br. Ini Kopuria,
badr 'Melanesian Brothers,' 1950s*



39. We Flee to the Mountains, and Ships Fight at Savo Island

We left where we'd been staying in the jungle and went up into the mountains. As we climbed, we slept along our route, and a day later we reached Mount Taledé,⁴¹ where we'd be staying. There was a grove of six not-very-tall coconut trees there. The coconut trees were not lush, not sprouting vines, and not bearing fruit. There was also one Malay apple tree,⁴² and it wasn't bearing any fruit either. A large grove of lumber trees was also there, and we used them to build houses.⁴³ We were content living up on the mountain because we could look out to sea. We observed the American warships sailing past and their aeroplanes flying by.

Then one night we were startled by the sounds of warships fighting near Savo Island.⁴⁴ American warships were fighting Japanese warships. That night we were afraid that one of the ships might inadvertently shoot up onto the mountain where we lived.

During the battle, a Japanese ship was damaged and came ashore at Domaa, moving along until it reached Veranaaso School, where four Japanese submarines had also surfaced near the shore.

40. The Second Wartime Miracle

After we'd been up on the mountain for three months,⁴⁵ the food we'd brought along was all gone. Our rice, hard biscuits, and tins of pork were finished, and there was nothing left for us to eat. But at that exact time, the six coconut trees near where we lived all budded at once. The same thing happened with the single Malay apple tree, which also blossomed. Their fruit grew so quickly that it was only two weeks until we were eating both young and mature coconuts, as well as ripe apples. We ate from those six coconut trees and the single apple tree for another two and a half months.⁴⁶ The immediate fruitfulness of these trees is something God did. We were very amazed, and it gave us faith and increased our trust in God.

⁴¹ Mount Taledé, not shown on the map, is located inland from Naro, just beyond Veranaaso and current-day Selwyn College.

⁴² The Malay apple tree (*Syzygium malaccense*), [ntu] *nc naii*, is common in the Pacific. Its avocado-sized fruit is a pale green with reddish tinges. Its bark and leaves have medicinal properties.

⁴³ If we assume that some of the students from Guadalcanal had been encouraged to make their way home, this still would have been a very large encampment.

⁴⁴ This may have been when the Japanese launched a four-day offensive 23–26 Oct. 1942, as they attempted to retake the airport and land bases on Guadalcanal. Alternatively, it could have been the major naval battle for Guadalcanal, which raged 12–15 Nov. 1942.

⁴⁵ This would make it around late Nov. or early Dec. 1942.

⁴⁶ Feeding the number of people encamped there from just a few trees would indeed have been a miracle.

39. Nzrlalz-krgr mz Newz X Nzveckr Lcsu mz Mzli Kc Savo

Rkalzmqgr mrkc tqmnc-ngrgr, x nigr kc tqvzdzpekr mz newz. Nzvzdz-krgr kc mwitxkr mz lrpzki, x mz zbq kzble sc tqkrlz-lz-atebzkr newz kc namnc-ngrgr. Newz lde tqmnc-ngrgr drtqde Newz Tzlede. Tupxm mz nabz nounc mrlcde nc nzlu kx trboiu esz'mz. Nc nzlu lcngr trplrqtuu, tropilvzu nqvi x trdou. X tu kz mrlcde nc naq esz' x trdo-kzu. X nzmq leglz kxetu tu kz mrlcde kc tqwz-ngrgr ma. Nzmnc-krgr kc mz newz kc abrtzkr kxipiz murde obqpxkr prla. X mcpxkr nzvopxkr lcsu r vea scdr Merikz x nzvotr-krmqlr, x nzlvckr eroplen scdr.

Kzdzq nrlckxbq dwa-rbrlz-ngrmgr nzveckr lcsu mz mzli kc Savo. Lcsu r vea scdr lr Merikz nzvecng badr lcsu r vea scdr lr Japan. Mz lozbq lde mwelrtx-zlwzkr, murde ma tqrpnalzm dq lcsu mz newz kc tqmnc-ngrgr.

Mz nzvecngr lde yctxbz lcsu scdr lr Japan kxtrka. Abzo nztcngrlzk lcsu kxtrka mepz Domaa, vz vz krlzbzle Veranaso Skul, x nzyrbq-kzngr mepz samarin scdr lr Japan pwx.

40. Merikol Krali mz Mzli r Ve

Mnctionmgr mz newz kc temz tq x dakxnzngr nagr sc tqyrkrpe. Mzli kc tqyrkrpengr raes, bisket x tin ngr poi nagr x trpengr da kx nangqkr. Nc nzlu keng esz'mz tqtu mrkc tqmnc-ngrgr, sipu rdr sc tqlvclz-lxblrpe. X waikzle nc naq kc esz', nrpqde sc tqvzpxpe kz. Nradr nzanitxpwz nzetu-krdr. Takitrtxpwz wiki kx li x nigr kc tqmupekr nzlu kxpo x kxglr x tqmupe-kzkr naq kxplc. Mutr-ngrgr mz nc nzlu keng esz'mz x nc naq kc esz' temz li x ncte kc. Krlc da kx wzng Gct, x nzketitxpx-esz'ngr, x rkattrpq bagr nzrlxngitingr x nzabrtr-krbzkr drtwrgr mz Gct.



41. Coming Down from the Mountain, and the Third Wartime Miracle

Two of our leaders, Fr. Leslie Stibbard and Mr. Lore, decided to hike overland to the American Army based at Lungga Point.⁴⁷ They chose eight school boys to go with them, along with three others from Guadalcanal to act as guides. But the three local boys were so afraid that they ran away during the night while everyone else was sleeping.⁴⁸

As the group hiked along without guides over the grass-covered hills, they became thirsty, because it was the dry season and the grassy places they passed through had no water and the sun was high in the sky. When they were very weak from thirst, they saw a single coconut tree on the peak of the mountain they were travelling along. Fr. Leslie said someone should go up, but no one did because each of them was too weak.

Finally, a student from Sikaiana Island did go up. Instead of picking individual coconuts, he used his hand to twist a fruit-bearing branch until it broke off. He did the same to all the coconut-bearing branches and took all of them back to the group. Everyone drank the coconut water, and they were able to move on.

As they were walking along, they turned to look behind them, but the coconut tree was gone—it was no longer standing up on the hill anymore.

When they told Fr. Leslie, he answered them, “That was no coconut tree there, but it was Jesus who gave us something to drink. Now the tree is gone because he is walking with us again.”

That was a miracle!

⁴⁷ The trip would have been at least forty-five kilometres (twenty-eight miles), with no roads to follow, over difficult, hilly terrain.

⁴⁸ This reduced the population on the mountain by thirteen people, but it was still very large.

41. Nzvzo-ngrm mz Newz x Merikol Kratq mz Mzli r Ve

Kxetu rgr nzling, Mama Lesile Stibad x Mr Lore, nzmulr navzbzng badr ami ngr Merikz keng Luga. Nzmcpxlr doa rtqmz kx navzng badr. Nzvz-kzng badr doa lr Gwalekana nztqng kx namailzlr nidr. A' doa lcdeng nztq nzmwelrng x nzdwaszdr nidr mz nrlckxbq me nzmwi-ngdr.

Kx nzvznepelr kc esz'-krdr mz newz keng tqvotx-ngrpwz nabr, drtwrdr kc tqbrlxkzpe murde mrkeng tqvongr nabr tzvzkinedr trpnzng lue elr x mzli kc mzli r nepi. Nzvz-krdr kc nzyangrngatx-zlwzpe-ngdr zbrlxkz. Nzobqpxbz mz nctq newz kc tzvzkipxlr kzdq la nc nzlu tqtutrpq elr. Sc tqrpipebz Mama Lesile kx naolz dq nidr, a' trpnzng murde nzyangrngalxblng.

Zbz kzdq doa lr Sikaiana sc tqolzpebz. Nzlu keng trkqopqleu, a' bxtrtpwz mqde nrla esz' mz trpulu rde x sc tqbxplcopem, waile mz trpulu r nzlu keng amrlx. Nzrmnqtxng lue, mrlz, x sc tzvzpe mou.

Mz nzvz-krdr kc nzobq-moupqng mq, a' nc nzlu kc mrbrpe trtupeu mrkc.

Kx nzpibzlrle mz Mama Lesile, sc tqrpipebzle kx, “Trngiu nc nzlu ela, krla Jiszs rkam mqugu lue. Mrbrlzm murde sc tqvzpe-mouku badr.”

Krlc merikol!



42. They Split Up and the Fourth Wartime Miracle

As their journey continued, they were still walking day by day through open grasslands with no water. They had finished the leftover young coconuts they'd brought along, so they were thirsty again. One of these days on the trail they heard the sound of flowing water from somewhere below them. Then four of his students, along with Mr. Lore, went down to get a drink.⁴⁹

But Fr. Leslie, with his four students, didn't wait for those who'd gone down to the river. Instead, they went on, thinking the others would catch up. But the two groups got separated. When Mr. Lore and his students came back up, they didn't see Fr. Leslie's group. So they just followed along and kept going, even though they couldn't find the way the others had gone. Since they missed the path the others had taken, they ended up split into two groups.

Fr. Leslie's group had descended to a flat place. They kept going and slept when it was dark. They awoke in the morning and continued. When they came to one spot, the student leading stopped abruptly and whispered to Fr. Leslie, "Oh Father, there's a wire laying along here."

Fr. Leslie responded, "Don't touch it, or you might die."

He said, "But I'm touching it right now."

He told the others, "Hold down the wire and jump across quickly."

They all jumped over. He told them the wire was very dangerous; if we'd been enemies we would have died. That was the fourth miracle.

The group went on a bit and saw a US Army camp. Fr. Leslie took a British flag (called the Union Jack) from his backpack, tied it to a stick, and held it up, while the four school boys raised their hands and walked out into a clearing. When the watchtower guard saw them, he sounded his trumpet. The troops came and pointed their guns at them.

The group approached and the commander of the base questioned Fr. Leslie, saying, "Where are you from?"

He replied, "I'm from England."

The commander asked, "Did you see anything along your way, Father?"

The priest responded, "We saw a wire along the ground, held it down, and came in."

The commander exclaimed, "What kind of man are you?"

The priest replied, "I am a teacher and the headmaster of a school, and I am also a priest."

The commander said, "Yes, I knew that already, because if you had been enemies, all of you would be dead now."

Then he took them into his home.

⁴⁹ First paragraph moved from previous episode because it fit better here.

42. Dzbedr Lipe x Merikol Krapwx mz Mzli r Vea

Sc tzvzbeng mrkc tqvongr nabr x trpnzngr lue ngrde x nzlu kxpo keng tztwznedr sc tqyrkrpe x drtwrdr sc tqbrlx-kzpe mou. Kzdz zbz nzvzbzng sc txxlopelr mz kzdq nrlc nzyrlekr lue. Zbz kzdu nidr nzpwxng badr Mr Lore sc tzvzopeng mz nzmnrq-krdr lue.

A' Mama Lesile nidr badr doa keng pwx trnzaenzlilru kztedr keng tzvzong mz lue mz nzmnrq-krdr. Nzrkalmqngq, sc tzvzpe-kaing. Mista Lore x doa keng nidr badr nzvzdmqng. A' Mama Lesile badr doa keng pwx trnmncpeu. Zbz sc tzma-nqblqpelr, nzvzbzng x sc trnzmcpelru me nzvzkilr. Kx trnzmcpelru kc me nzvzkilr, dzbedr kc tqlipe.

Dzbede kc mz Mama Lesile nzvzng x sc tzpropeng me mnzpz'. Nzvzbzng x nrlc kc tqbqpe x sc tzmwipeng. Nzdwalm mz nourla sc tzvzpeng. Nzvzbzng mz kzdq nrlc, doa kc tqrtwayzbz sc tqtutxpe. Sc tqrpi-awapebzle mz Mama Lesile kx, "Ei Mama, kzdq se waea tqmnz-zlile mrlc."

Rpibz Mama Lesile kx, "Bzkq maletrq ma tqbzq."

Rpibzle kx, "A' maletrpex sex."

Sc tqrpipebzle badr kx, "Lolvzoamu waea la x dwao-aniamu." Nzdwatxong amrlx ngrdr. X sc tqrpipebzle kx waea lc trka-esz'ngr, nzm nangi nigu enqmi yrkrtxtrku. Krlc merikol krapwx.

Nzvzpxbzng kxpihz x sc tzmcpxpebzlr kampi nyzdr ami ngr Merikz. Mama Lesile kalzmle mz bxli r nzqk scde kzdq flxk scdr lr Ingran (Union Jack), petrle mz nctrko scde, glalzle wq x doa keng nzpwx mqdr nzglalz-kzlr wq x sc tzvzpxpebzng. Kx mcomq ncblo kc tqaokz mz tawa nidr trpu kc tqayrnipele. Ami kc nztulzm x pu scdr nzaobq-lxblrbzlr badr doa keng.

Nzvzbzng x kxetu r ami keng sc tqveapebz mz Mama Lesile. Rpibzle kx, "Nim dalr drlve?"

Rpibzle kx, "Ninge dalr Ingran."

Rpi-mopwz kxetu r ami kx, "Mc-kzamu dq da mrlc tqvzkipx, mama?"

Rpibz mama kx, "Mckr waea kc tqmnz-zlile mrlc, lolvzokr x nigr kc tqdwatrpem."

Rpi-mopwz kxetu r ami kx, "Nim ncblo kznike?"

Rpibz Mama kx, "Ninge Kxakrlz kx ngi nar skul x ni-kzpc' Mama."

Sc tqrpipebz kxetu r ami kc kx, "E krlzpebo, murde nzm nangi nimu enqmi, bzamu amrlx ngrmu.

Zbz sc tqvzmitrpeleng brma.



43. Mr. Lore's Group

Meanwhile, when Mr. Lore and the students with him lost the path that Fr. Leslie's group had gone along, they trekked on alone. While walking, sometimes they saw where Fr. Leslie had gone and followed that path, but then they lost the trail again. They went on like this for many days.

Then one day they encountered a group of Japanese soldiers. When they realised they were Japanese, the group ran away. While they were running, the Japanese were shooting at them, and one of them was shot, a young man from Malaita named Turnbull Telenapo. Altogether, Mr. Lore's group stayed out in the jungle three weeks before finally reaching Lungga.

44. The First Letter Written to Mount Taledo

As for those of us back on Mount Taledo, we were still eating from the seven coconut trees and one Malay apple tree. One day, a foreigner named Mr. Atü wrote a letter⁵⁰ that reached the leader staying with us. Mr. Atü was from the US military's Livers Company and oversaw the area around Lavuro village on the coast.⁵¹ In the letter he wrote that if there was not enough food for us on the mountain, there was a field of manioc⁵² behind the cow pasture fence at Lavuro, and we could go there to get food for ourselves.

The leader who had stayed behind with us was a priest named Fr. Willie Parapolo from Gela. And some students from Gela were also there.

So one day Fr. Willie told us to go search for the manioc field Mr. Atü had written about in his letter.

⁵⁰ Mr. Simon speaks several times of the church leaders and the military getting or sending letters. Presumably, these were hand-delivered by reliable carriers and not part of a functioning wartime postal system.

<https://www.solomonencyclopaedia.net/biogs/E000233b.htm>

⁵¹ Lavuro was a bit south of Veranaaso and Noro.

⁵² Manioc (*Manihot esculenta*), [ntu] *teomo*, is also called cassava. Its woody shrub bears multiple starchy roots. Cassava starch is called tapioca.

43. Dzbede Ne Mr Lore

Mzli ldepwz, Mr Lore badr doa kcng nidr badr, kx trnzmcpeiru kc me nzvzki dzbede ne Mama Lesile, sc tzvznepeng esz'-krdr. Mz nzvzne-krdr lc, kzdu nrlc nzmctilr me nzvzkilr Mama Lesile, nzma-nqblqlr x tqmrbr mou. Nzwaine-ngrbzlr nzmu-krde lc zbq kqlutx.

Zbz kzdq zbq sc tzmctipelr kc dzbe lr Japan. Kx nzglxlr nzngini-krdr lr Japan, sc tzdwapeng. Kx nzvolr kc sc tzpnz'-nqblqpe lr Japan kcng, x nzpnz'bzlr doa kcng esz', doa lr Malaita, drtqde Tznbol Telenapo. Dzbede lc ne Mr Lore nzmctipxmlr peto wiki tq x sc tzkrlzpe-atelr Luga.

44. Letz Ayrnr Kx Nzyrbz Mz Newz Tzlede

Nigr kcng tzmctxpwx mz newz Tzlede, nigr kc tqmu-ngrbe mz nc nzlu kcng esz'mz x nc naq kc esz'. Kzdq kc zbq, kzdq lrmztangi ngr Lipz Kzbzni kx aclvele Lapuro, drtqde Mr Atq, rymr letz mz kxetu rgr kx mncpwzkr badr. Rpiole mz letz kc, nzmu kx tqngi trpnzngr nagr dakxnzng, kzdq kc lclr teomo mz nibr bz ngr kzu mrkc Lapuro, nartangrtikr nangi nagr.

Kxetu kc tqmctxpwxkr badr nide mama, x drtqde Mama Wili Parapolo, dalr Gela. Mnckr badr kz kcng doa lr Gela.

Kzdq zbq sc tqpipem Mama Wili bagr nzrtangrti-krgr lclr teomo tqymr Mr Atq letz ngrde.

45. Searching for a Manioc Field and the Fifth Wartime Miracle

That day we each took a burlap bag and went to look for the manioc field behind the fence.⁵³ We searched a long time before we finally found it. The manioc field also had some ripe pineapples. So we harvested them, took them to the shade of a Pacific almond tree standing nearby, divided them into three piles, with a group of us seated surrounding each pile. We thanked God, peeled the pineapples, and started to eat them.

While we were eating, three American war planes were flying around far away over the sea. But though they were far away, it seemed that they saw us as they flew towards us, and then they flew far away again.

While we were still eating pineapples, we were startled to see a basket drifting down towards us on one side of the mountain. The American planes began shooting down at it. When the planes flew upward, the guns in the back shot downward. On their second pass, when they saw that none of us was left standing, they thought we had all died, so they stopped shooting. They circled over us for a long time before they flew away.⁵⁴

After they flew away, we all stood up. Someone asked, “Was anyone shot?”

When we saw that none of us had been shot or injured, we gave thanks to God for saving us.

This miracle is hard for me to forget, because the manioc back in the field and the almond tree branches over our heads were small things, but they had been hit by the bullets. Similarly, the pineapples we were sitting around and two small knives were also hit by bullets. In fact, the knives had broken in the hands of the students peeling pineapples. But even though we were bigger than those other things, the bullets completely missed us.

Afterward we went back to the field, dug up the manioc, put it in our bags, and went back up to Mount Talede.

⁵³ It is unclear how many people went down to look for the manioc field, but almost certainly only a portion of the remaining population of the mountain, perhaps fifteen to twenty people.

⁵⁴ Presumably the basket was a Japanese fighter pilot in a parachute, whose plane had been shot down. The Americans were not shooting at the school boys at all, but at the Japanese pilot, and then kept circling to see if he had survived.

45. Nzrtangrtigr Lclr Teomo X Merikol Kranzlvqn Mz Mzli R Ve

Kzdzq zbq rtwz-lxblrpekr bxki x nigr kc tqvzpekr mz nzrtangrti-krgr lclr teomo kc mz nibr bz. Mzli boitx nzrtangrti-krgrle x sc tqmc-atekr. Lclr teomo kc nzpeti kz keng elr banyapu. Vzbzkr banyapu lcdeng plctitx-lxblrpe. X nigr kc tqrkqtipe, twztrkr mz zmio ngr kzdzq nc ninz kx tu mrlcde, akiokr dzurde tq, x sc tqwxbu-ngalelvzpekr dzu keng tq. Awitx-ngrbzkr mz Gct, x nigr kc tqryzkrpekr x tqmupekr.

Mzli kc tqmu-ngrgr lcsu kxlvc scdr lr Merikz nztq nzlvcneng mrkc prla sc tqmcpxbzk nzlvcne-krdr mrkc rlr prla. A' nzmctrpemplr nigr, sc tzlvc-rlrupeng.

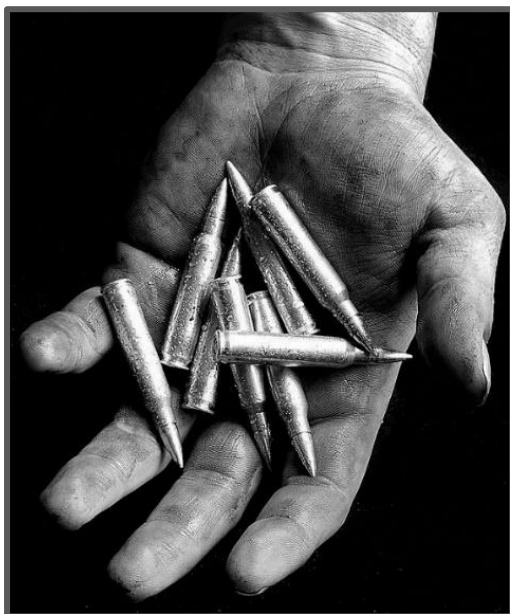
Nigr kc tqmukr banyapu, pwrkilvc-ngrgr nzbkli-lvco-krmlr mz kzdzq nar newz x mzli lcedpwx nzrpna'neope-krmlr. X mzli kc tzlvclzpe-ngrdr pu keng mz nrlarde kxmzq nzrpna'o-alzupq. Nzlvc-krmlr mz nzwrd krali, kx nzmcomlr kc trpnzngr nigr kx tulzm mz drtwrdr bzpekr, sc trtzrpnapeu. Nzo-ngaletio-ngrmlr nigr mzli boitx x sc tzlvc-ateng.

Mz nibr nzlvcpe-krdr, nigr amrlx ngrgr tqtulzm kc doa tqrpile kx, "Neke bz nigu?"

Kx mckr kc trpnzngr nigr kx bz x kx nzataki, nigr kc tqawipebzk mz Gct mz nzarlapx-krde nigr.

Krlc merikol kx rblx nzmrbtr-krde mz drtwrnge, murde nc teomo x nrla nc ninz da kx topwz, a' se tqmeitio mz katris. X banyapu keng tqwxbu-ngalelvzkr tutrng katris x toki kxtopwz li tutr katris x nzmeitrpz mz mq doa keng tzyzkrng banyapu. A' nigr da kx etu myatxng katris.

Mz nibrde rkqtxkr teomo, yrlqtxtrkr mz bxki, x nigr kc tqvzdzpekr mz Newz Tzlede.



Chapter Nine

Early 1943

[illegible]

46. Some US Army Men Come to Us

On another day when we went back to the manioc field, we met some American soldiers on the road whose officer had sent them to find us. There were seven of them plus a guide from Guadalcanal. They told us that we should ask Fr. Willie to allow some of us to come down the next day to go with them to Veranaaso.

We harvested from the manioc field, then went back up to Mount Taleda again. We gave Fr. Willie the Americans' message.

Then at daybreak the next morning, we went down to where the Americans were waiting for us.

47. We Spy for the US Army

When we arrived where the Americans were, their leader said, "Choose among yourselves six of you who will come with us to be spies based at Veranaaso School."⁵⁵

Five students volunteered. But the leader said, "Five is not enough. We need six of you. The number who come with us must be six."

We discussed it together one more time, and it was hard to find the sixth because we were all afraid of the Japanese. When it became difficult, many classmates urged me to become the sixth. So that's how it came about that I was the sixth student to go with them.

We left with them and all of us ended up sleeping in the school's pineapple field. At daylight we got up and ate, then packed our possessions and went down to the banks of the big river⁵⁶ where Veranaaso School was located. When we emerged into a clearing, a Japanese soldier was there washing his rice in the river. Our leader crept up quietly and shot him with his pistol, and the soldier died immediately.

Rather shocked, we just followed him down along the river. On our journey along the riverbank, our leader shot three more Japanese soldiers. Then we swam across the middle of the river and went into one of the school's coconut plantations. We heard a wireless radio coming from behind the cattle fence. Our leader said one of us should see how many men were there. But we were all afraid.

The leader was upset with us, saying, "Why don't you obey my commands? Don't you know that now is a time of war? One of you must go so you don't all get chopped up!"

When I heard his exhortation, I went. But when he saw me going, he called me back. When I returned, he said, "Keep a good watch and report how many men are there."

⁵⁵ This dialogue indicates that there were more than six of them in the group going to get more manioc.

⁵⁶ From the map, the river referred to was probably the Kunjuku.

46. Kzdu Ncblo Ngr Ami Ngr Merikz Nzvzmqng Bagr

Kzduq zbq kx vongr-moukr teomo rmetikr mz lrpzki kcng ncblo ngr Merikz kx nzatwzlr-ngrm kxnzetu rdrng bagr. Ncblo lcng nzrlimzng x lr Gwalekana esz'. Nzrpimlr bagr kx napibzkr mz Mama Wili nzvzo-krmopwqkr kalrla, murde navz du badr nigr mrkc Veranaso. Volzkr teomo x nigr kc tqyzlulzpe mou mz Newz Tzlede, x tqpipebzkr mz Mama Wili natq lr Merikz kcng. Nrle kx ngrlxobzle kc mz nourla, nigr kc tqvzopekr mrkc tzmncngr lr Merikz kcng.

47. Nzobq-kapqkr Ncblo Ngr Ami Badr Kzdu Nigr

Kx vzbzkr kc mrkc tzmncngr lr Merikz kcng, sc tqrpipem kxetu rdr bagr kx napipx-lzbq du doa naesz'mz navzng badr mz nzobq-kapqngr mz skul nyzgr Veranaso. Nzpipx-lzbq-kaing doa nzpwxng. A' rpi-mcpq kxetu kc kx trsutiu drtwrde doa kx pwx, murde naesz'mzng x doa kcng napipx-lzbqng naesz'mz kz. Zbz pipx-lzbq mou kc esz', x kraesz'mz sc tqrbltxpe murde mwelrti-zlwzkr lr Japan. Kx rbltxpele kc sc tztulrtrpem doa kx nzqqlu bange kx nangi ninge doa kraesz'mz. Zbz sc tqwaipele tqngi nipenge kraesz'mz.

Rkalzmqgr badr mrkc x mwitxkr badr mz lclr banyapu nyz skul. Mzli kc mz rngalx nigr kc tqdwalzpemgr x tqmupekr, mrlz yrlqbzkr mclrgr x nigr kc tqvzopekr mz lue kxetu kc nqlvi rde tqycongr Skul Veranaso. Vzpxbzkr me yc-lxlr, kzduq kc Japan sc tqrwzso raes mz lue. Kxetu rgr prngeitxbz, sc tqpnzpele mz pu pistol, bztzpnz'.

X nigr kc tqo-zliopekt lue kc. Mz nzo-zlio-krgr kc lue, kxetu rgr pnz'bzle Japan tq. Zbz nigr kc tqkawiopekt lue x tqvztrpekt mz lclr nc nzlu nyz skul. Xlrbzkr waelas ycmnepe mz nibr bz nyz kzu. Rpim kxetu bagr navz dq nigr namcle kx ncblo kqlu mrkc e trtingr.

A' mwelrkr amrlx ngrgr. Kxetu kc drtwrde sc tqtrkapem bagr, tqrpipemle bagr kx, "Memule trlxngiti-ngrmamuu natqng? Trkrlzwamu mzli ka mzlr vea? Kzduq nimu navz murde ma tqlawitixne nimu amrlx!"

Kx xlrbo nyzcmne-krde ninge kc tqvpex. Kx mcle nzvz-krnge sc tqkqlepebzle ninge. Yzlumc, sc tqrpimle kx naobqlvzti-zpwxmrkc x napinemc kx ncblo tqlvr kx mnc mrkc.

I left to do it and I came back. I told him I saw only one man; his back was turned and he was leeward of a piece of plastic. So our leader went, shot the man dead, smashed the wireless, and came back. Then we went with him back to the coconut plantation. On our way, another Japanese soldier was coming up along the sea, dragging a dry coconut frond. The leader said, "I want one of you here in my group to shoot the Japanese soldier."

Someone shot at him, the bullet went into his hand, and he screamed. So the leader took the gun and shot him again so he died.

Then the leader shouted, "Get down!"

Instantly we heard the noise of many machine guns shooting into the middle of the coconut trees. For five minutes we were just lying there. Then the leader said we should crawl over to the corner of the cow fence. So we crawled over there. While we were crawling, I cried out.

The American who was my friend asked, "Are you shot?"

I answered, "No, I've been bitten by a swarm of black ants."

He replied, "Black ants won't kill you, but you can die from the bullets."

We crawled and crawled out through the corner of the fence. Then we stood up and rushed up a small hill where we rested. Afterward, we went back to where we were staying. When we got there, they thanked us. Then they left us, heading down to the sea. As for us, we went back up to Mount Talede.

Vzx x ninge kc tqyzlupemc. Rpibo bade kx mclx ncblo esz'txu esablqpxm x mnc-epelzle kc nctq plastik. Sc tqvzpebz; pnz'txde ncblo kc x tagletxde waelas kc. X sc tqvzpem, tqvztrpekr badr mz nabz nc nzlu. Vzbzkr x kzdq la Japan tqvzkilzmle prla kilznede kc peao. Rpibz kxetu kc narpnz' dq kztede keng.

Sc tqrpnz'pebz kc, katris kc tu mz mqde x sc tqnepe. Otibz kxetu kc pu kc, pnz-moule mrlx kc x sc tqbzpe.

Sc tqrpipem kxetu kc, “Yrbqoamu!”

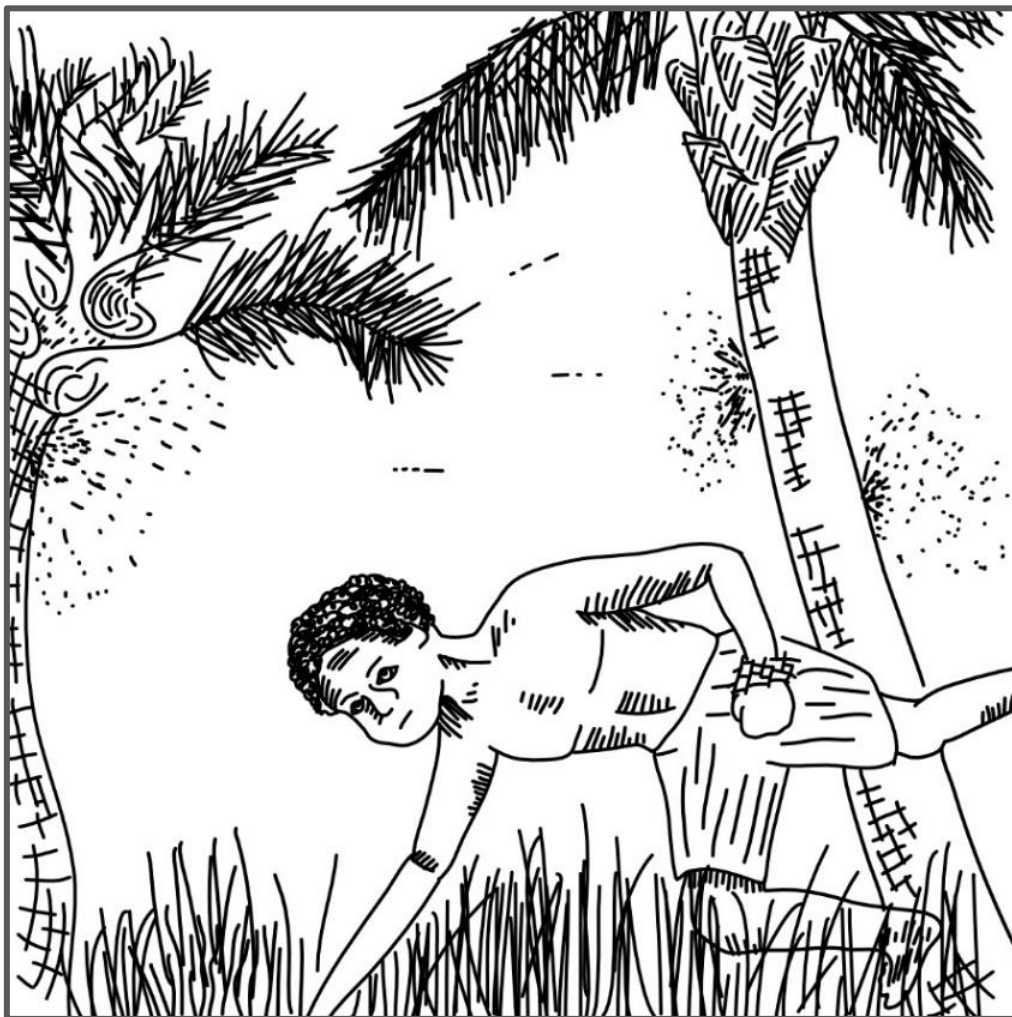
Mzli kcpwz xlrzbkr masingan kxkqlu rpnz'pe mz nabz nc nzlu kc. Yrbqtikr mrkc minuti nzlvqn. Sc tqrpipem kxetu kc na-alvctr-lzbqgr mz bute' ngr nabxbz ngr kzu kc. Nigr kc tqalvctr-lzbqpe elr. Mzli kc tqalvc-lzbq-ngrgr ninge kc tqnepex.

Rpim lr Merikz kc tqngi kztenge, “Nzpnz'pem?”

Rpibo kx, “Trtingr, makxpele ninge blzmr nadq.”

Rpi-moupqle kx, “Trnanibqleu nim nadq kc, a' nabz-ngrn katris.”

Alvcne-lzbqzbkr x ngrlaplxpxkr bute' kc, tulzmqgr x nigr kc tqngrlrlzpe mz kzdq newz kxtpwz x nigr kc tqamape. Mz nibrde, nigr kc tqyzlupekr mrkc nzmnc-ngrdr. Krlzbzkr mrlcde nzawitxm bagr, x sc tzkalzpem tzvzopeng prla x nigr kc tqvzdzpekr mz newz Tzlede.



48. The Second Letter Written to Mount Taledé, Then Going to Tangarare School

A second letter written to us at Mount Taledé came from the Catholic school at Tangarare. It was from Fr. Seven O’Clock,⁵⁷ the head of the school. He said that if we had no food, we should come to them at Tangarare so they could help feed us.

Our leader Fr. Willie said, “Whoever wants to go should go, but as for me, I’m staying here.”

Then some of students stayed with Fr. Willie, and some of us wanted to leave. I was part of the group that left.⁵⁸

Those of us who were going set out hiking along the mountain. In our journey, we went up, we went down, and we crossed large rivers. We slept in the jungle five nights, and only on the sixth day did we finally reach Tangarare.⁵⁹ The leader of the school and his students were very happy we had arrived safely after our journey.

⁵⁷ As editor, I (BHB) have not been able to identify anyone with this name in historical records uncovered to date. However, I did find a Fr. Emery de Klerk, from Holland, who was based at Tangarare. The location and dates are correct and perhaps ‘Emery de Klerk’ sounded like ‘seven o’clock’ through having similar sounds and the same stress pattern. Or perhaps he had the students call him that.

⁵⁸ Again, Mr. Simon doesn’t tell us how many people left for Tangarare. As an estimate, perhaps 30–40 students left, leaving maybe 150 of the original 250 on Mount Taledé.

⁵⁹ Tangarare is a town on the western end Guadalcanal, about thirty-two kilometres (twenty miles) south of where the group were staying on Mount Taledé. So they were travelling a little over five kilometres (three miles) per day over rough terrain, while also having to live off food in the jungle.

48. Letz Krali Kx Nzyrbz Mz Newz Tzlede, X Nzvzngr Tzngarare

Letz krali lc nzyrm mz skul kc Tzngarare. Krlc skul nyzdr Roman x yrmq kxetu r skul lcde, Mama Sevenoklck. Rpile kx nzmu kx tqngi trpnzngr nagr dakxznzng, navzbzkr Tzngarare murde naokatrpqlr nigr mz nzmungr.

Rpim kxetu rgr Mama Wili kx, “Nekeng nzsuti drtwrdr nzvzngr, navzngr, a' ninge namnctxpo mrka.”

Zbz kzdung nigr sc tzmncxpeng badr Mama Wili, x kzdung nzsutipe drtwrdr nzvzngr. Prtrx mz dzbede lc navzngr.

Nigr keng navzngr, nigr kc tqrkalzpemgr, vzkipebzkz mz newz. Mz nzvz-krgr kc, tqvzdzkr, tqvzokr x tqrkawitigr lue kxetuting. Mwi-ngrgr peto nrlc nzlvqn x sc tqkrlz-atebzkz Tzngarare. Nzabrtztx-zlwzngr Kxetu r skul kc, nidr badr doa nedeng nzvz-krbzkz.

49. We Stay at Tangarare School

The head of the school, Fr. Seven O’Clock, took us to an empty dormitory. The school boys who had previously slept there had returned to their homes due to the war.

The priest said, “You are Anglicans, and we are Roman Catholics. When we pray in the morning and evening, you can also pray here in the dormitory. After all, we must all keep praying because it is war time.”

Living at Tangarare was so peaceful it seemed that we were not living during a time of war, because we played soccer, cricket, and other games. We went fishing in the sea with our new classmates and hunting in the jungle with hunting dogs, and we worked with them in their gardens. Our lives at their school were like our lives had been at Veranaaso.

One day, an American ship came to Tangarare. The ship was looking for men to be porters for the army’s war gear. In the evening, the priest came and told us about the ship and what it was doing there. After the priest left, some of us decided they wanted to be part of the group who carried the army’s gear. And I was among those who wanted to be army porters.

In the morning, our smaller group went to the priest and asked him to let us go. But he did not allow it. That day we went to him three times, and the fourth time he finally let us go.

The priest went to the Americans and told them about us wanting to go, so a small boat travelled in to shore to get us. We boarded and went out to the ship. It was not a warship, but rather it was a small sailing ship with a single mast.

49. Nzmncpe-krgr Tzngarare

Kxetu r skul kc, Mama Sevenoklok, vzmitrle nigr mz kzdq ma ngr nzmwingr kx mznr. Doa kx nzmwipxm elr nzvzpeng mrnyzdr murde vea kc.

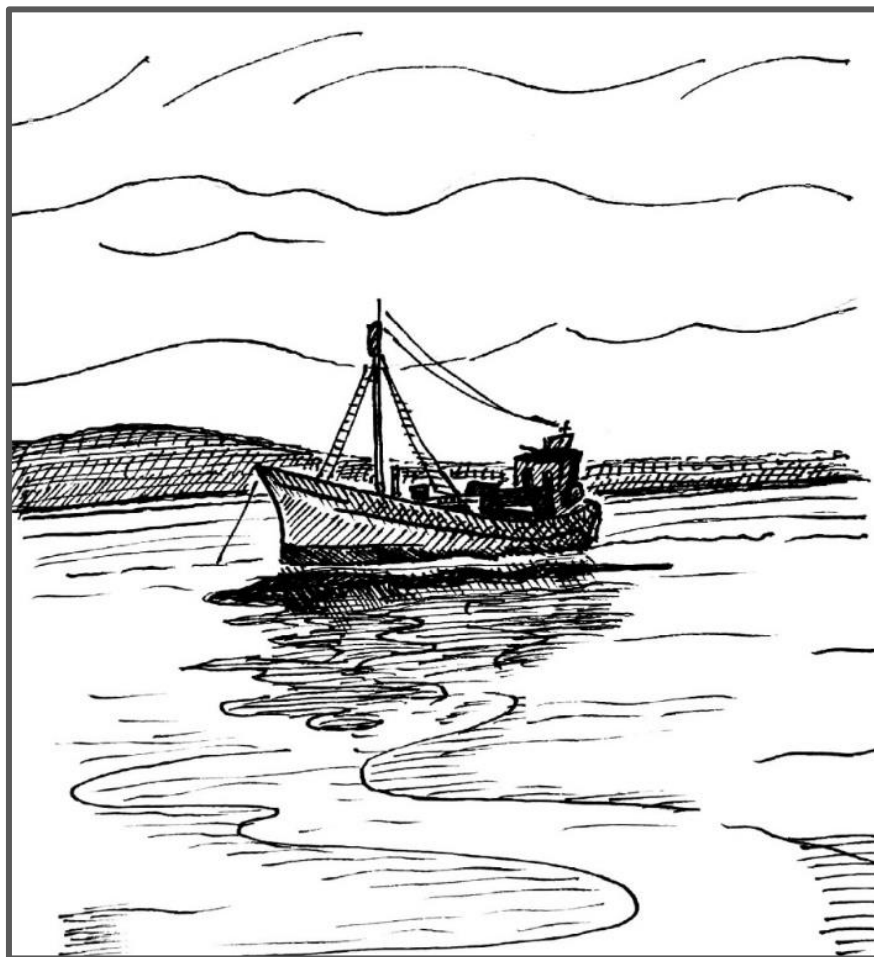
Sc tqrpipe Mama bagr kx, “Nimu Aglikan x nigr Roman, mzli kc tqkrka'-ngrgr mz makxtr mz nourla x milzpq, krka'-kzamu ma ka tqmwi-ngrnamu. Nakrka'-zvzku murde mz mzli r vea xka.”

Nzmnc-krgr kc Tzngarare opxm kx trmnckru mz mzli r vea. Murde mrgekr mz sokz, kriket x kzdung kz nzmrgengr kzbleng. Mwakr badr prla, mwakr peto mz nzvzmi-krgr kuli x wzkr badr mz nrlanc. Mz nzmnc-krgr kc mz skul lc, opxm kx mnckr Veranaso.

Kzdq zbq vom Tzngarare kc lcsu scdr lr Merikz. Lcsu lc tqrtangrne ncblo kx na-aglqbzlr dalr nzvecngr scdr ami. Mzli kc milzpq Mama vzm sc tqyapwxtipemle bagr lcsu kc x da kc tqotimle. Mz nibr nzvzpekr Mama, sc tzrpipe kzdung nigr kx naptrrpe-kzng mz nzaglngr dztudr ami. X prtrx mz dzbede lc nzmulr na-aglq-kzng dztudr ami.

Nrlc kx ngrlxobzle, nigr kc tqvzpebzkr mz Mama, tqrlxtipebzkr nzvo-krgr. A' tr-rlr-ngrpleu. Mz zbq lc vz-ngrbzkr bade nzwrde tq, x nzwrde krapwx sc tqrlrpe-ngrmle nzvo-krgr.

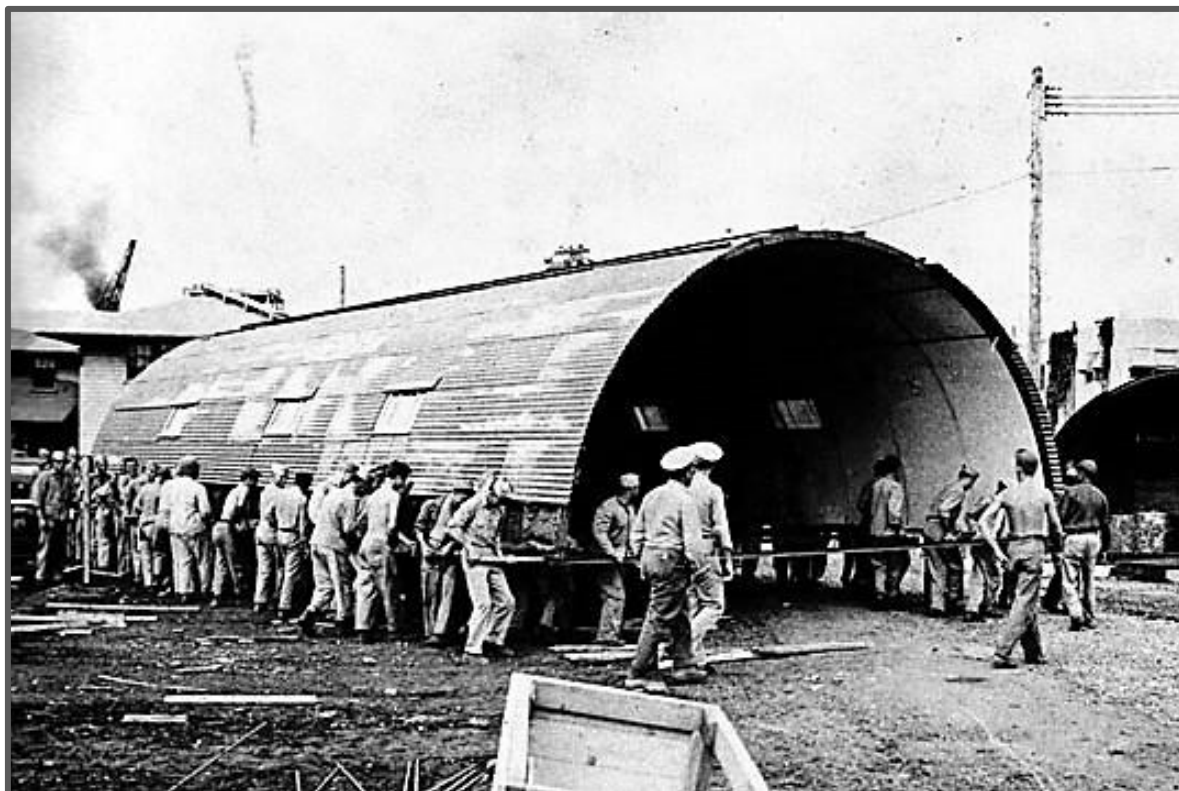
Mama vzbz badr lr Merikz kcng, pilzbzle nigr, x bot kc tqvotitrpemle nigr. Prtztxbzkr x nigr kc tqvopxpe mz lcsu. Lcsu kc tqvo-ngrgr trngiu lcsu ngr vea, a' lcsu kxtpwzne x nc saliki rde esz'.



Chapter Ten

Early to mid-1943

Dckrlzde Kc Nzpnu vau r yiz 1943



50. Our Ship is Shot at near Tenaru

We were very content on the journey, and just like at Tangarare, our contentment didn't waver. But as we sailed along the north coast of Guadalcanal, getting closer to US military headquarters, just opposite Autabu, the Americans told us the ship's radio was broken. As we passed Point Cruz, we saw many warships anchored up ahead at Lungga Point, with some going out and some coming in, and there were aeroplanes flying around.

When we got opposite Tenaru, we were surprised when another ship began shooting across our bow where the bow rope is tied. Very shortly, they shot off the top of the mast. Then, when we schoolboys saw the top of the mast fall into the sea, we started crying very loudly. Not long afterward, they shot again towards the rest of the mast.

By that point, the Americans could see the ship that was shooting our ship. So they sent messages to them by signal lights. When they finished signalling with the other ship, the crew laughed at us for crying. And they told us that the ship had been shooting at us because of our broken radio. They sent further messages back and forth by flags and didn't shoot at us anymore.

Finally, our ship docked at Lungga Point wharf, where we disembarked and were taken to a truck, which drove us to where we would be staying.

50. Lcsu Kc Tqvangrgr Nzpnz' Tenaru

Nzvo-krgr kc abrtztzpekr, da kc tqwai nzabrtz-krgr Tzngarare sc tqvztx alo. Kx yc-xbztrkr Autabu, sc tzipipem lr Merikz keng kx waelas ngr lcsu kc trkape. Kx krlzbzkr Point Krus, sc tqmcpebzkr lcsu ngr vea kxkqlu nzdwatr-krde Luga, x kzdung sc tzvopxng x kzdu nzvotrpqng, lcsukxlvc sc tzlvcneng.

Kx yc-xbztrkr kc Tenaru, pwrkilvc-ngrrgr nzipna'kipxng mrkc tzpeongr nqvi lr nqni mz mrtwz' kc tqrtwayz. Mzli trboiu nzipna'-moupq x nzipna'kipxl nar nc saliki. Kx mc-moukr nztaokr nar nc saliki kc prla, nigr kc tqyrni-zlwzpekr. Mzli trboiu x nzipna'-moupqng x nzipna'kipx-moulr kc dapu nc saliki kc. X nigr nabzpe-ngrrgr nzyrningr. X mzli lcpe sc tzmcpe lr Merikz keng lcsu kc tqpnz'le lcsu segr.

Zbz lr Merikz keng sc tzymnepebz mz tosi. Yrkrpxbz nzymne-krbzlr, sc tzyrpalelvzpelr nigr. X nzipimlr kx kc tqrpna'-ngrm lcsu kc waelas segu trka. Tzymnem, tzymnem, trpnzngr nide kc tqrpna'pe-ngrmle.

Lcsu votxtr mz wop mrkc Luga, protxkr x sc tqotipemle nigr trak, tqvopekr mrkc namnc-ngrrgr.



*Nighttime WWII battle,
Solomon Islands*

51. Our Foxholes Fill Up with Water

The officer who became our boss approached us when we got off the truck. He said, “There are still three days, and then the ship for you to load the cargo onto is arriving. So, for now, just sleep out in the open. As for the Japanese planes—when they fly over to bomb us, here are the foxholes for you to hide in. Don’t stand on high places when a bomb is exploding. That way you won’t get cut with flying bomb fragments. I’ll come morning, noon, and evening with food for you.”

After giving these instructions, he gave us food for our evening meal. While we were sleeping in the open that night, it started raining heavily, with lightning and thunder. Since we had no shelter, we used our sleeping mats to cover ourselves from the rain. Right in the middle of the pounding rain, wind, lightning, and thunder, we heard a warning siren begin blowing. The siren meant everyone should prepare because Japanese warplanes were en route to bomb the base at Lungga. About an hour later, we heard a second siren going off repeatedly, meaning the warplanes had arrived to bomb Lungga and soon they’d begin dropping bombs on us.

We threw off our mats and rushed to the foxholes. We went down into them but ended up dogpaddling in the water, because the holes were already nearly full due to the rain. While we treaded water down in the holes, bombs banged, and we ducked down. This went on and on until we saw Japanese aeroplanes come flaming down, shot out of the sky by the Americans. We counted the number of airplanes burning down all around, and there were six of them. Then the siren sounded again, meaning the Japanese had flown away. When we came out of the water-filled holes, our bodies were shivering in the cold of early dawn.

During the three days we waited for the ship, we went into the jungle with our overseers and built ten shelters there to be our camp. Six shelters would be for storing the army’s gear, and four would be for us.

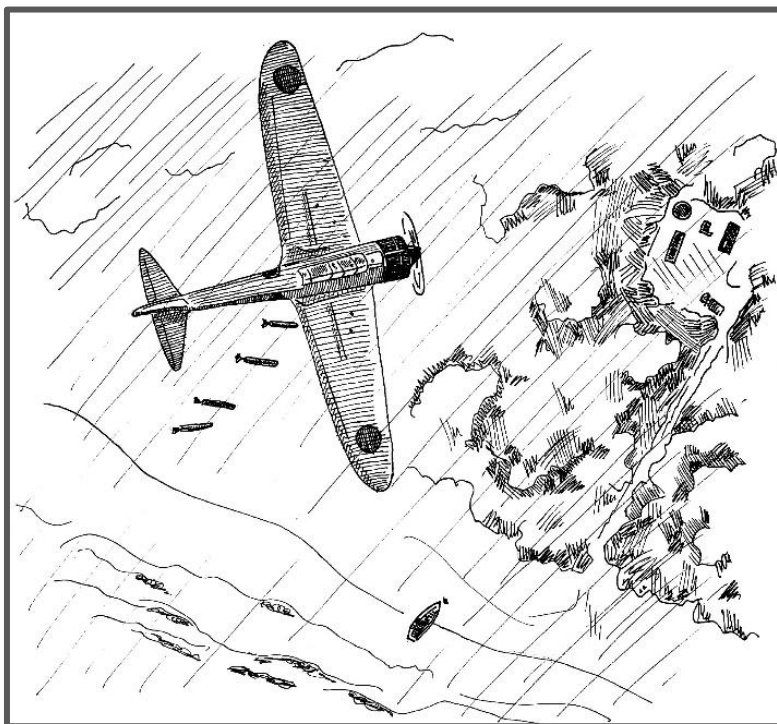
51. Gq Kx Namnc-kapqngr Mz Nzvecngr Yrbulzm Mz Lue

Kxetu kc nangi kxetu rgr, vom mrkc tqpro-ngrrgr mz trak, sc tqrpiemle bagr kx, “Ycbepq lang zbq tq, x lcsu kc nartwzm dztu ami keng na-aglqamu sc tqkaputrpem. A' mzli ka mwi-lxlrtpwzmu ena. Lcsukxlvc sc Japan kx tzlvcmlr mz nzbom-krde mrka, gq kx namnc-kapqlz-ngrmamu nidr seleng. Bzqk nimu kx tune wq mzli kc tqyrputipxngr bom, ma tzyrplztilr nimu nzpna' bom x tqpzle nimu. Sa naomimc mz nourla, bea x milzpq da kx nangqnamu.”

Yrkrpxbz nzymne-krmle bagr x sc tqotipebzle dakxnzng ngr milzpq nagr. Kx mwi-lxlr-ngrrgr kc mz nrckxbq, tewa kxetu kc tqdcpe, vzmimq nenq, brlrpc x brlrmei. Murde trpnzng nyzgr ma, drvrtinepe-ngrrgr nqni mnrgng. X mzli lcedepwz tqdc-zlwzng tewa, nenq, brlrpc x brlrmei, xlrzkr wisol yrnipe kz. Wisol lc dalr nzoliqkr leplz amrlx, murde lcsukxlvc scdr lr Japan sc tzlvcmqng nabomlr Luga. Takitr nabznepi kxes'z', xlrzkr wisol krali yrni-ebirpeng kx lcsukxlvc kengpe Lungga narbompeng x mzli trboiu bom keng tqyrputipxpe kz.

Rtctx-ngrrgr nqni keng x nigr keng tqnglrpekr mz gq keng. Dwaobzkr a' lvabetxpwxkr, murde gq keng yrbutipeng mz lue. Mz nzyayolz-krmgr kc mz gq keng, tqyrpux kc bom tqnge'okr la, vz, vz, obqzkr nzvouneopem keng lcsukxlvc keng, kx nzpnz'bz ami ngr Merikz. Lcsukxlvc ledeng tqngcneom rlwxkr, nzesz'mzng. Zbz wisol kc tqyrnipe mou kx lr Japan nzlvcpeng. Kx dwalzmgr mz gq ngr lue keng, sc tqxngi-atebzkr drtqgr nzbao-krde, mzli kcepe mz rngalx.

Mz zbq keng tq, tqaenzliti-ngrrgr lcsu, vomikr peto. Matelq nzpnu-esz' wztikr mrkc nangi kampi nyzgr. Matelq leng, esz'mz nayctipxm dztudr ami x pwx nangi nyzgr.



52. We Carry the Army's Gear to the Ship

When the ship we were waiting for arrived, our leader told us to go with him to the wharf to carry the army gear down into the hold of the ship for storage. We went out to the wharf and carried their cargo. We started carrying at eight o'clock in the morning, working right through until nine o'clock at night until all the army gear had been loaded.

At night, we took our mats to the base camp we'd built in the jungle and slept there. While staying at the camp, we were forbidden to smoke near the buildings where the army gear was stored or to ever smoke at night.

We were porters for them for two days each week. The kinds of things we carried were food, their beer to drink, guns, bullets, small bombs, swords, clothing, hats, shoes, and truck tires.

They gave us guns and swords, so on the other days they taught us how to shoot the guns and how to fight with the swords. Only four men guarded our camp at a time. They started in the evening and went until midnight. Then four more started at twelve midnight until morning. We were only required to obey the commands of our officer. But it turned out there were no instructions to follow; the many days in a row of Japanese bombings at Lungga made it impossible for us to work.

So we just stayed there in the base camp for four weeks. Then Anglican Bishop Baddeley sent word telling us to go across to him where he was living on Malaita Island.

52. Dztu Ami Aglqtrpqgr Mz Lcsu

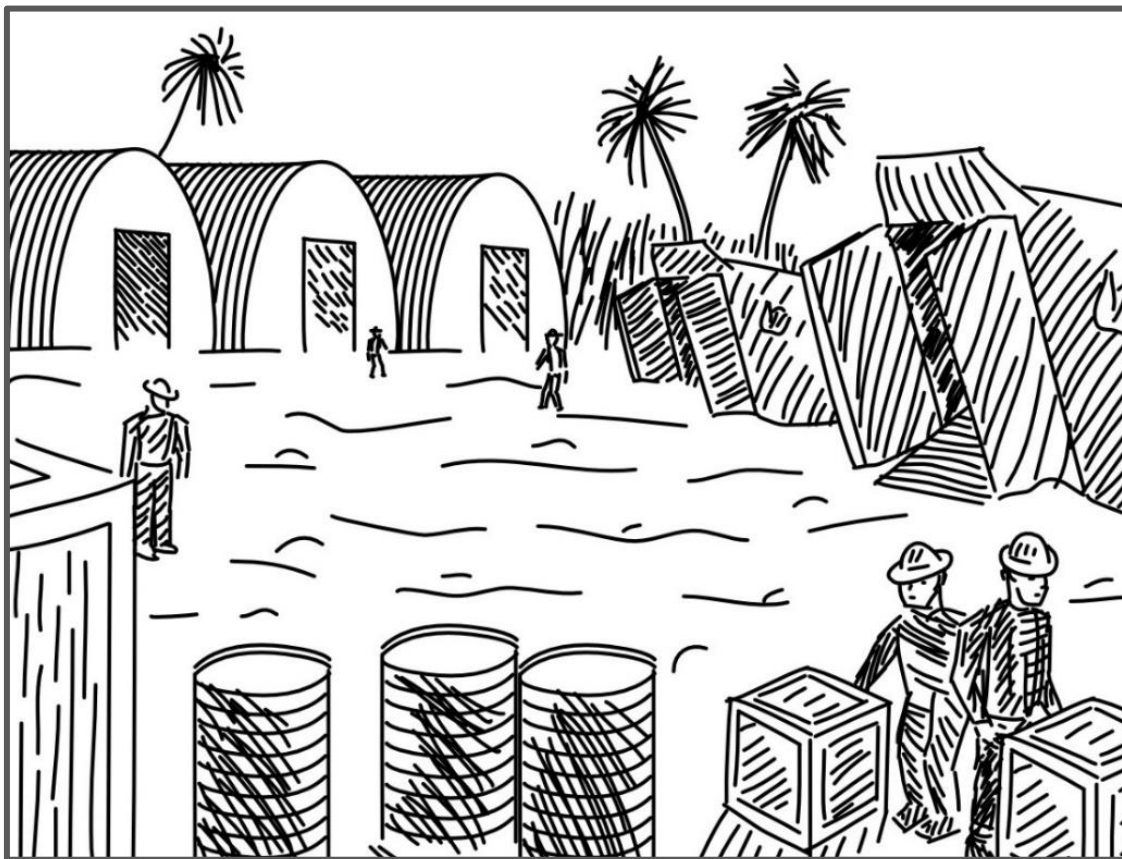
Lcsu kc tqaenzlikr kx vomle kc, sc tqrpipem kxetu rgr kx navopekr badr mz wop na-aglqpekr badr dztudr ami keng naprom mz lcsu. Vopxbzkr mz wop sc tqaglqpekr da keng. Abzokr nzaglqngr mz nabznepi kc tqrtqmz mz nourla vz vz krlzbzle nabznepi kc tqrpwxmz mz nrlckxbq x dztudr ami kc tqyrkrtr-atem.

Mz nrlckxbq sc tqvomitrpekr nqni mnrggr mz kampi x tqmwipekr elr. Mz nzmncpe-krgr kc mz kampi nzapx-ngrm bagr nzrmlvz-aepztr-krgr mz ma keng tqyrlwrpx-ngrm dztudr ami x nzrmlvz-krgr mz lozbq.

Nzaglq-krbzkr dztudr ami mz kampi scdr zbq li mz wiki kxes'z'. Da keng tqrglqtikr dakxnzng, biz mqdr, pu, katris, bom kxtpowzting, toki r vea, lrpz, hat, but, x taea ngr trak.

Nzrkativmng bagr pu x tokir vea. X nzalvztrplr bagr kxmu nzrpna'ngr mz pu x nzotangr mz tokir vea. Ncblo pwxpwz kx nzaokzng mz kampi nyzgr. Nzabzlr mz nina krlzbzle nabznepi kc nzpnu'-nrade-li. Zbz pwx mou nzabzong mz nabznepi kc nzpnu'-nrade-li krlzbzle mz nourla. Mnctxpwzkr mz natq kxetu rgr. Trpnzng kx navz-nqblqle me pnz' drtwrde, murde trpnzng zbq kx otx nzrbomkr lr Japan Luga.

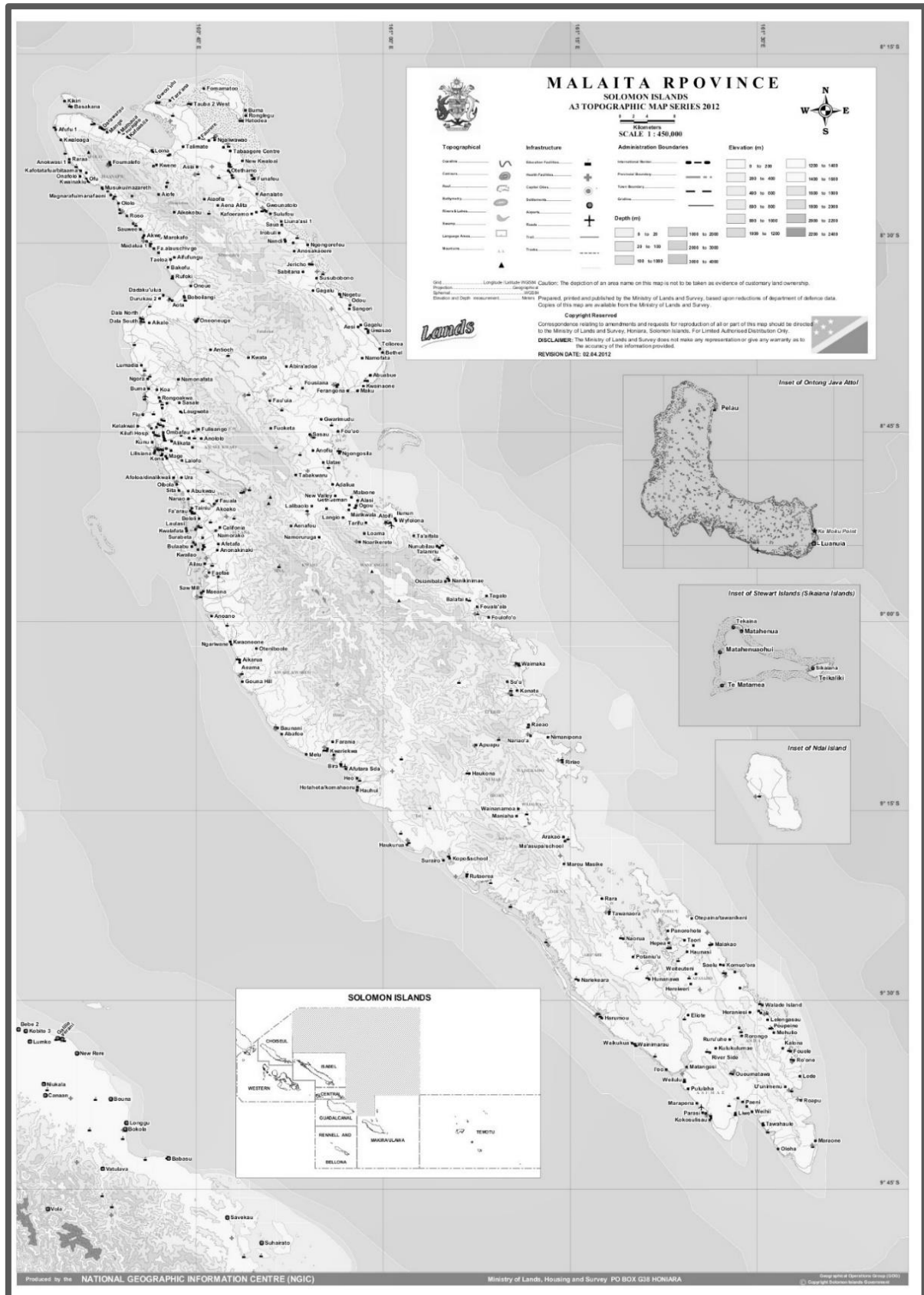
Mnctitxpwzkr mrkc mz kampi wiki pwx, x natq Bisop Badle kc tqvzpebz kx navobzkr bade mrkc Malaita.



Chapter Eleven

Mid-1943

Dckrlzde Kc Nzpnu-esz'-nrade-esz' vau r yiz 1943 kz



53. Bishop Baddeley Tells Us to Go to Malaita

Bishop Baddeley sent the Anglican Church ship named *Selwyn* to get us. On the day we were leaving, our leader gave us mosquito nets, blankets, clothing, and food. He went with us down to the sea, and those of us leaving paddled out to the ship and departed for Malaita. We travelled in the ship and disembarked at the wharf in Auki town.⁶⁰ Auki was empty because its inhabitants were hiding in the jungle.

A man met us and led us to where Bishop Baddeley⁶¹ was living, hidden inland in the jungle, in a village named Tantalau. He was in hiding there along with the Resident Commissioner from Tulagi and the District Officer (D.O.) from Auki.

While we lived at Tantalau, we were content because they took good care of us there. But we only stayed at Tantalau three weeks and then accompanied the bishop down to the coast to stay in a village named Fiu.⁶² The Resident Commissioner and the D.O. went back down the coast to live in Auki.

Life in Fiu made us even happier than our lives at Tantalau because the married couples in Fiu village divided us up amongst their houses and treated us like their own children. As for me, my father in the family was named Michael Usi and his wife was named Katherine. My brother's and sister's names were Timothy and Salome.

One day, a policeman came to Fiu whom Mr. Lore had sent with a message from To'aba'ita.⁶³ Mr. Lore wanted two students to be his houseboys at Foumalefo,⁶⁴ and they should come with the policeman.

So the bishop told me and a classmate from Isabel named Daniel that we should be the ones to travel north to Mr. Lore.

The policeman said he needed to go to Auki and sleep there, but we should go on ahead and wait for him at Fauabu village.

⁶⁰ Auki is located on the west coast of Malaita in an area highly populated with nearby small villages. It is south of Kilu'ufi Hospital.

⁶¹ Bp. Walter Baddeley was British and served as the Seventh Bishop of the Diocese of Melanesia. The Resident Officer and District Commissioner were also British.
<https://www.solomonencyclopaedia.net/biogs/E000372b.htm>

⁶² Fiu is located a bit north of Auki and south of the airfield near Buma.

⁶³ In the languages of Malaita, the symbol ' represents a sound called glottal stop, represented by [ʔ] in the International Phonetic Alphabet (IPA), as in the language and location name, To'aba'ita [mlu]. An alternative orthography for this language uses 'q' in place of the straight apostrophe.

⁶⁴ Mr. Simon wrote 'Veranaaso,' which would be back at the school on Guadalcanal, but they actually went to Foumalefo village in northern Malaita. This appears to be a slip of the pen, so I (BHB) changed it.

53. Bisop Badle Rpile Navobzkr Malaita

Bisop Badle atwzlr-ngrmle bagr kc lcsu drtqde *Selwin*. Mz z bq kc navope-ngrgr, kxetu rgr rkatxm mngr br ngr mc, blxget, lrpz x dakxnzng. Omitxpxbzle nigr prla, x nigr kc tqyapxpekr mz lcsu tqvopekr Malaita. Votrpzkr x pookr mz wop Auki. Auki mznrngr, leplz ngrdeng nzmnc-kapqng peto.

Kzdz kc ncblo sc tqmailzpebzle nigr mrkc tqmnc-kapqngr Bisop Badle. Mnc-kapq mz kzdz mztea ngr peto, drtqde Tangtalau. Nzmnc-kapqng mz Residen Komisina kc mnc Tulagi x Distrik Ofisz (D.O.) kx mnc Auki.

Nzmnc-krgr kc Tangtalau mnc-abrtzkr, murde nzacive-angidrlr mrlcde nigr. Mncitxpwzkr Tangtalau wiki tq x nigr badr Bisop kc tqvzopekr prla tqmncpekr mz kzdz mztea drtqde Fiu. X Residen Komisina nidr mz D.O. nzvzo-kzng x nzmncng Auki.

Nzmnc-krgr Fiu nzabrtz-krgr elr myaszpxle nzmnc-krgr Tangtalau. Murde lr Fiu kx nzyrlzng nzakititrlr nigr mz ma nyzdr, mz nzapusr-krdr nigr doa nedrng. Ninge ncblo kc ngi trtenge drtqde Maekol Usi x olvz rde drtqde Katerin. X mzlenge x inwenge drtqdr Timcti x Salome.

Kzdz zbq vzm kc pulis Fiu. Pulis lc atwzlr-ngrm Mr. Lore mrkc Tobaita. Mr. Lore suti drtwrde doa nali mz nzngi-krdr haosboe mrkc Foumalefo, navzbzng badr pulis kc.

Zbz kzdz doa lr Isabel drtqde Daniel Dani x ninge tqpipem Bisop bagr kx nigr kx navzbz mz Mr. Lore.

Sc tqrpipem pulis bagr kx navz Auki x namwi elr, a' navz-kaikr x na-aenzlimgr Pauabu.



54. Going to Fauabu with Daniel

The policeman who was accompanying us had arrived in Fiu in the morning. He directed Daniel and me to go to Fauabu⁶⁵ ahead of him, while he first went to Auki. The people of Fiu advised us to go to Fauabu the same day the policeman had brought us the message, because it was a council day and the road would be busy, making it safer. On that day everyone from the villages worked on road maintenance.

So, the two of us packed up and left. We went past one place and met a group of people whose leader told us that we were going in the right direction. At many places along the way, we met groups of people working on the road. Those people lived along the coast.

Then we went further along to another place and met a group of heathens from the jungle. We approached and then just stood there. Their leader came and gave us permission to walk through the midst of his people. But we asked him to please escort us, so he escorted us through the midst of them. The people were all naked; not one of them wore anything. There were twenty-three people altogether in that group of naked heathens we met on the road.

Our travel ended up being very slow due to warts on the bottoms of Daniel's feet. We finally reached Fauabu at five o'clock that evening.

We got up the next morning to a clear day. Daniel's warts were treated and lanced, and we travelled on with the policeman who had rejoined us. Along our way, we slept at Fo'odo, an SSEC⁶⁶ village, because the policeman was from that church denomination. And on Sunday morning we joined the services at their church. After the service, we set out again towards where we'd be living. It was set on a hill, and we arrived about the same time as the previous day, in the early evening, because we were still going slowly due to the warts on Daniel's feet.⁶⁷

⁶⁵ Reporting on his time on Malaita Island, Mr. Simon wrote several village names starting with 'P' in his Natügu text, since Natügu does not have word-initial F. But for the English translation, I changed all the word-initial 'P' village names to word-initial 'F' for three reasons: first, Mr. Simon's 'Paumalepâ' is clearly 'Foumalefo' on the map of Malaita, given the geography he describes. Second, though I cannot locate the other villages he mentions on the map, there are no P-initial place names anywhere in the ten related languages spoken in northern Malaita, but there are correspondingly many F-initial names. Third, linguists working in the area did confirm that these adjustments were warranted.

⁶⁶ SSEC stands for South Seas Evangelical Church. For more details see the following link: https://en.wikipedia.org/wiki/South_Seas_Evangelical_Church.

⁶⁷ The trip from Fiu to Foumalefo was approximately forty-eight kilometres (thirty miles) by road along the coast, so they averaged about sixteen kilometres (ten miles) per day on the three-day trip.

54. Nzvz-krgr Mz Daniel Pauabu

Pulis kc tqotimle nigr kaputrpq Fiu mz nourla. Pitxmle bagr mz Daniel nzvzkai-krgr Pauabu x sc tqvzpe Auki. Nzrpim doa lr Fiu bagr kx navzkr Pauabu mz zbq kcepe tqpi pulis kc murde zbq sc kansrl x lrpzki yrbu. Murde zbq kx nzwzngr leplz amrlx mz lrpzki.

Oliqlzkr rilrgr x nigr kc tqvzpekr. Vzbzkr mz kzdq nrle rmctipekr kc dzbe leplz, rpim kxetu rdr bagr kx navzkr ye sa tqmrlz. Nrle kqlu kx rmcti-ngrgr dzbe leplz kx nzwzngr mz lrpzki. Leplz lcngr leplz kx nzmnczbz prla.

Zbz vz-mopwzkr mz kzdq nrle sc tqrmctipekr dzbe leplz ngr peto kx nzmnc-mrbrng. Vzbzkr x nigr kc tqtutxpekr. Kxetu rdr vzm rpimle bagr mrlz nzvz-krbzkr mz mzlir leplz nedeng. A' rpibzkr bade navzmibzle nigr, sc tqvzmitrpebzle nigr mz mzlir leplz kcngr. Leplz lcngr nzytblqng amrlx, trpnzngr kx pxi kxes'. Dzbe leplz kx nzmnc-mrbr x nzytblqng rmcti-ngrgrle mz lrpzki nrle nzpnu-li-nrade-tq.

Nzvz-krgr asane, murde Daniel nanyede tu ngr bqtc. Krlzpebzkr Pauabu mz nabz nepi kc nzlvqn.

Dwalzmgr mz nourla mz zbq kx nzopx-ngrm, bqtc ngr nanyc Daniel nzpnutitx x nzlxplztx kz x sc tqvzpekr badr pulis kc tqotimle nigr. Vzkr x mwitx-kzkr Poodo, mz kzdq mztea nyz SSEC, murde pulis kc dalr makxtr lde. X mz Sade mz nourla nigr badr kc tqkrka'pekr mz makxtr nyzdr. Mz nibr nzkrka'-krgr rkalzmgr x nigr kc tqvzpekr mrkc namnc-ngrgr. Mrlde namnc-ngrgr ycom mz kzdq newz x krlztrpzkr mzli kcepe mz nina, murde asa-ngrgr bqtc kcngr tqtu mz nanyc Daniel.



55. We Stay at Foumalefo

The name of the place we'd be living was Foumalefo, located on a hill in the area of northern Malaita called To'aba'ita, facing the sea.

Mr. Lore had been dispatched there by the leader of the US Army in Lungga back on Guadalcanal,⁶⁸ so that he could look out to sea to watch for and report on Japanese ship positions.

While we lived at Foumalefo, in our work for Mr. Lore, Daniel worked inside his house because he was unable to stand for a long time. I myself did the outside work and regularly went to market to buy our food.

The place we were living was near a heathen village named Falio. Mr. Lore asked them to take me along with them when they went to market. When I went with them, they were all naked—both the married ones and the unmarried ones—so I was the only one wearing clothes. Returning from market, I didn't carry what I'd purchased at market, but instead some single girls carried my cargo for me, and the single men and I went along empty-handed. When we ate along the roadside, they shared their food with me, and they wouldn't allow me to reimburse them for anything. But when we reached Foumalefo, I distributed forty cents amongst the girls who had carried the things I bought. I kept giving them the same amount on market days, following Mr. Lore's instructions.

While we lived in Foumalefo, a particular Falio man named Ketea and I became friends with each other. He frequently invited me to his house and his daughters regularly brought me food at Foumalefo. The entire time we lived there, Daniel did not go down to the sea and he never reached the market.

Then, in July 1943, the church ship *Selwyn* returned to Malaita and picked up Daniel and me, because Veranaaso School would be resuming.

Then the policeman and Ketea, along with his children, accompanied us down to Malu'u. Ketea's three daughters cried intensely when we took leave of each other. We got in the boat, paddled out to the ship, and Daniel and I travelled back to Veranaaso.

⁶⁸ See Episodes 41–43.

55. Nzmnc-krgr Paumalepc

Mrlc tqngi drtqde Paumalepc ycom mz kzdq newz ngr nrlar Malaita kc tzipibz Tobaita, x ncblo obqpx prla.

Mista Lore atwzlrngr kxetu rdr ami ngr Merikz kc tqmnc Luga mrlcde, murde naobq-kapqpx prla mz nzmnc-krde lcsu scdr lr Japan kx tqvone prla.

Mz nzmnc-krgr kc Paumalepc, Daniel wzpxm mz nabz ma nyz Mista Lore, murde nanycde trmrlzu nztu-zvz-krde, x ninge wztrpo yz x vz-zvzx mz maket mz nzxpengr nagr dakxnzng.

Mrkc tqmnc-ngrrgr yc-aepztr mz kzdq mztea nyz kxnmnc-mrbrng drtqde Palio. Kx navzpelr mz maket, sc tqpipebz Mista Lore badr nzvz-krgr badr mz maket. Mz nzvz-krgr badr nzytblqng amrlx, kxnzyrlzng x kxtrnzyrlzu, a' ninge txpwz kx pxi. Mz nyzylu-krgr da kx xpetixng mz maket trmalewxu nzmalebzlr olvi, x nigr badr obla vz-nrbalqnekr. Mz nzmu-krgr badr mz lrpzki mukr badr drta'dr, nzrpwa'-ngrmlr bange nzrtngztitr-krnge da kcng tqxpex tzmalebzlr. Mz nzkrlyz-krbzkr Paumalepc, sc tqataplxsrpex nidr 40 sents. Krlcng olvi kcng nzrmale da kcng xpex. Ka-zvzbo narnabr lc badr murde pim Mista Lore.

Mz nzmnc-krgr kc Paumalepc, kzdq ncblo ngr mztea Palio mrlzti-lzbqgr ncdrr drtqde Ketea. Aveati-zvzmle ninge mz ma nyzde, x inyxdeng nzleka-zvzmlr ninge Paumalepc. Mzli kcng tqmnetikr mrkc Daniel trvzou prla x trkrlyzleu mrkc mz maket.

Zbz mz temz Julae mz yiz 1943 lcsu *Selwin* sc tqotipebzle nigr mz Daniel. Lcsu otibzle nigr murde Veranaso Skul nayzutrpe mou.

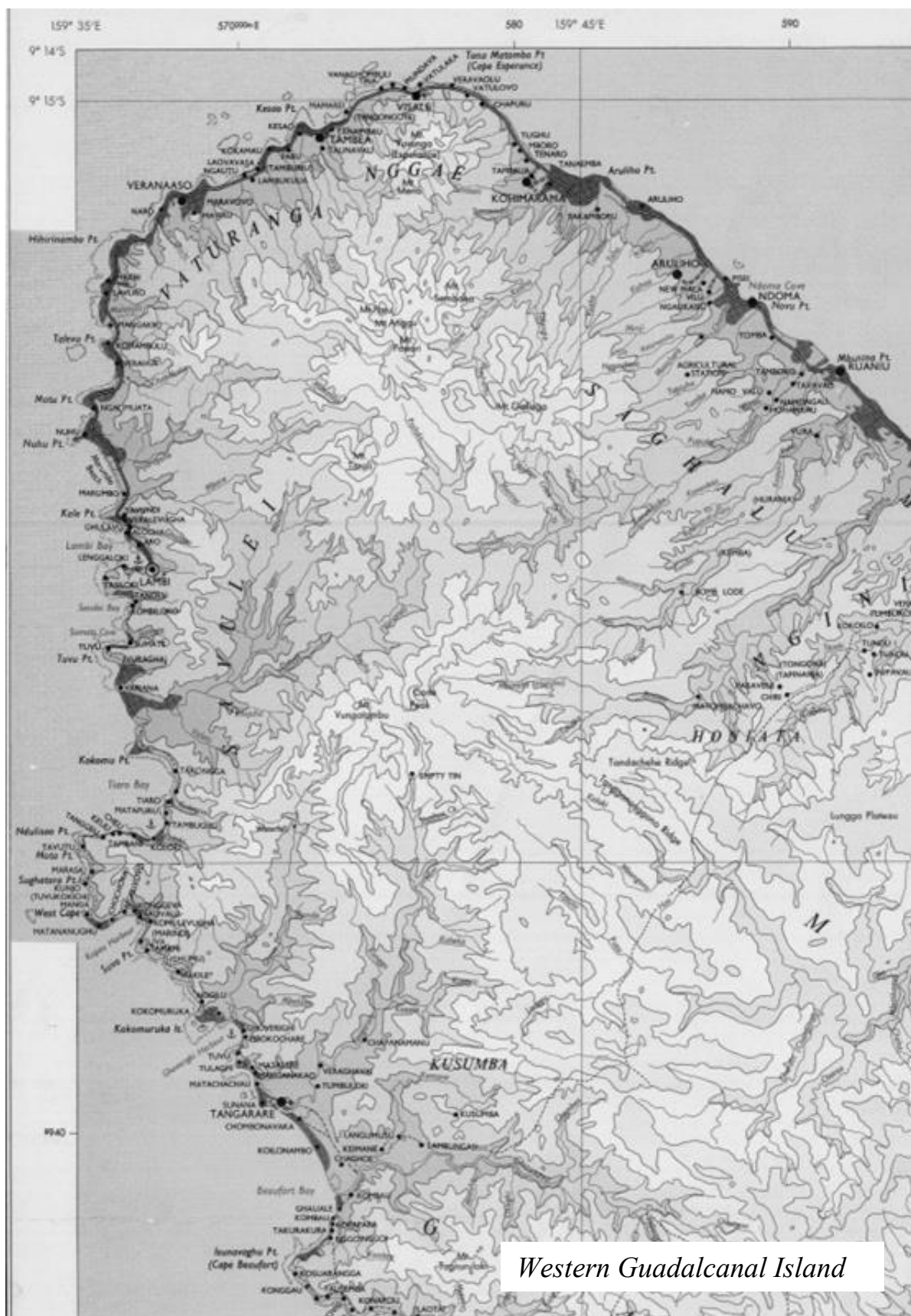
Zbz sc tzveopebz pulis kcng x Ketea badr doa nedeng nigr mrkc Maluu. Inyx Ketea kc nztq nzyrnitx-zlwzng mzli kc tqarlr-lzbqpe-ngrrgr badr. Prlzkr mz bot, yapxkr mz lcsu, x nigr kc tqvopekr Veranaso.



Chapter Twelve

1943–1949

Dckrlzde Nzpnu-esz'-nrade-li 1943–1949



Western Guadalcanal Island

56. Resuming Schooling at Veranaaso

We sailed back to Veranaaso, where we were reunited with classmates returning from Fiu on Malaita, those from the Catholic school at Tangarare, and the rest who had stayed on Mount Taledo. But classes had not actually resumed yet. The foreigner who was the new residential head of the school was an Australian named Fr. Thompson.

For three months the only thing we did was work hard to rebuild the school's facilities. Fr. Thompson was a hard-working man and he worked alongside us, persevering to get it done. He wanted the school's village environment to improve quickly so that we could start classes again.

We returned to classes in October 1943. But even though we were going to school, we were still living with some level of fear. An army man came and told us to be careful when going into the jungle, because there were Japanese soldiers still living there without food.

So, while our schooling had begun, it didn't yet go well. The work on the grounds was still demanding, so classes let out early to leave time for physical labour. This period of partial education ended in 1943.

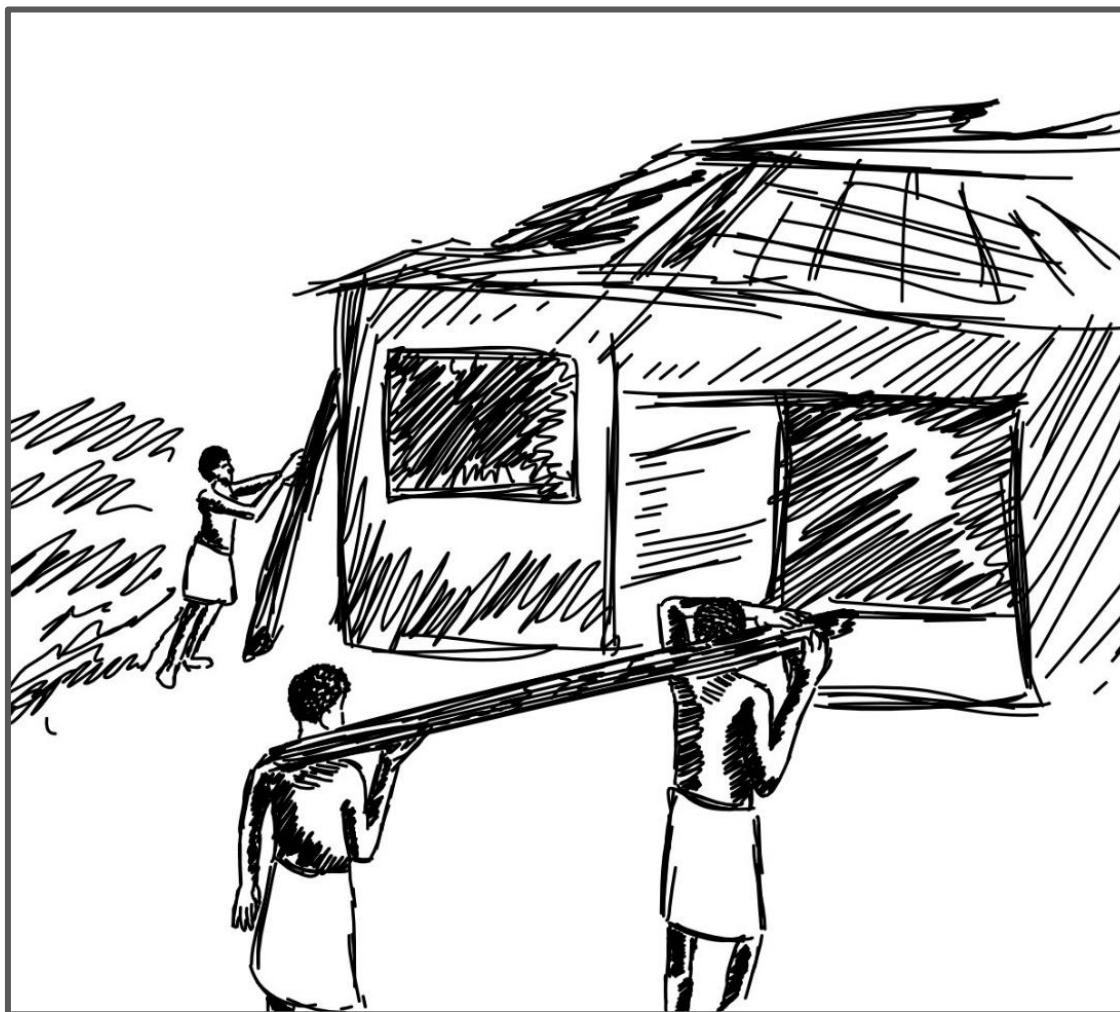
56. Nzryzutrnrgr Mou Nzskulnrgr Veranaso

Vobzkr Veranaso kztegr keng Fiu, Tzngarare x Tzlede sc tzmncpeng elr, a' trnzsiklukang. Lrmztangi kc nangi kxetu r skul tzmncng badr drtqde Mama Tomson, lr Ostrelia.

Temz tq kx wztx-ngrpwzkr mz skul. Mama Tomson nide ncblo ngr nzwzng kxetuting keng tqalekr badr nide la tqrdatrpwz. Murde mz drtwrde mztea namrlz ani murde nasiklukr.

Yzutrkr nzsiklungr mz temz Oktobz 1943. Kxmule-esz' siklupekr a' nigr kc tqmncbe mz zmwxlr murde nzrpim kzdq ami kx vzm bagr na-aclveti-lzbqgr mz nzvzne-krgr peto, murde kzdu Japan sc tzmncnebeng peto a' trpengr nadr dakxnzng.

Nzsiklu-krgr yzutrpe a' trvz-zpwxka, murde nzwzng la tqrlvitxpxbe a' nzsiklungr mrbc-takine. Trnzsiklu-zpwx-krgru lc yrkrmitxpx yiz 1943.



57. I'm Sent to Pawa School

Then, in January 1944, I was sent to Pawa School back on Ugi Island. At that time, the war had not finished yet because some Japanese were still holed up in the jungle.

Like Veranaaso School, Pawa School was also located on a hillside. But it was bigger than Veranaaso and it was beautiful. It was a secondary level school, called a 'senior' school. And there were seven grades or 'forms.'⁶⁹ Those who passed Form 7 were sent to New Zealand, Australia, or England for further education. The head of the school was named Alfred Hill.⁷⁰

When I lived at Pawa School, I became the head of our dormitory, named Rudgard.⁷¹ And I was head of our cohort too. Then, in 1946, the head of the school assigned me to become a cowboy,⁷² along with a classmate from Isabel named David Leguono.

In my secondary schooling there at Pawa I reached Form 7, but I did not pass the final exit exam. I left school in 1948 [at age twenty-seven].

⁶⁹ The Solomon Islands educational system is modelled after Great Britain's. The primary schools are composed of classes 1–6. The system starts counting again after primary school with 'forms.' These numbers in secondary school correspond to US grades 7–12, with an additional Grade 13 corresponding to Form 7.

⁷⁰ For details on Alfred Hill, see <https://www.solomonencyclopaedia.net/biogs/E000491b.htm>

⁷¹ The dorm was named after Fr. Richard C. Rudgard, an English priest who taught at All Hallows, Pawa, intermittently from 1923–33.
http://anglicanhistory.org/nz/blain_directory/directory.pdf

⁷² It is unclear what Mr. Simon means by the English borrowing 'cowboy' in this context. As editor, I (BHB) presume that he had charge of the beef cattle for the school. There's no historical evidence that this was done on horseback.

57. Nzatwzlr Ninge Pawa Skul

Nzatwzlrnge Pawa Skul mz temz Jenwzri 1944. Mzli lc vea trykrpx-zpwxka murde lr Japan keng tzyrlwrtinebe peto.

Pawa Skul yco-kzpq mz nra, da kc tqwai Veranaso Skul nzyco-krmle mz nra. A' etupxbz mz Veranaso x mzte opx. Skul lc nide kc tqngi sekondzre, nzrpibz sinia skul. X klas e fom ngrde krlzbzle rlimz. Nekeng nzipas mz klas rlimz nzatwzlrpwz Niu Silan, Austrelia e Ingran. Kxetu ngr skul lc drtqde Alfred Hill.

Mz nzmnc-krnge kc Pawa Skul, ngininge kxetu ngr ma kc tqmwi-ngrgr drtqde Radqgad. X ni-kzpc' kxetu ngr set. Zbz mz yiz 1946 kxetu ngr skul, sc tqyrlqpele ninge mz nzngini-krnge kzu boe, nigr mz kzdq doa lr Isabel drtqde Devet Leguono.

Mz nzsiklu-krnge lc Pawa krlzbo klas rlimz, a' trpaswxu. X yrkrpxx mz skul mz yiz 1948.



58. I Work on the Anglican Church Ship, *Southern Cross VII*

While I was at school, I decided I wanted to work on a ship as my career. When I left school, I told my idea to the assistant headmaster, named Fr. Rawcliffe,⁷³ who was from England. Then he wrote to the captain of the *Southern Cross*, who replied to the priest's letter, saying that yes, they did want me.

When I paddled out to the ship, the captain said that first they had to test me. After they'd tested me, they told me that I would be third officer on the ship. That's how I came to work on the ship. I started work in January 1949.

Then, in August, a shipmate from Sikaiana became very sick. He oversaw the wireless radio on the ship. When he became even sicker, the captain decided he should be resting in the hospital at Fauabu on Malaita, so the *Southern Cross* took him there and he disembarked at Fauabu. His name was Joseph Tealo.

Since Joseph was recovering in hospital, the captain assigned me to also take up Joseph's work, giving me two jobs to fill.

In December of that year, Archdeacon Harry Reynolds, the head of all the Anglican schools, went to the captain and requested that I be released. So when the *Southern Cross* arrived back at my home in Santa Cruz, I was the one who disembarked.⁷⁴ I was assigned as head of the primary school teachers on Graciosa Bay.⁷⁵ The captain said he was very sad to see me go, but he wouldn't hold me back, because education was something many people needed very much. So I only worked on the *Southern Cross VII* for the single year of 1949.

⁷³ This was Fr. Derek Rawcliffe, very early in his career. He later became Bishop of New Hebrides (later Vanuatu). More about his life and career is found at the following links: https://en.wikipedia.org/wiki/Derek_Rawcliffe and <https://www.theguardian.com/world/2011/mar/16/derek-rawcliffe-obituary>.

⁷⁴ Mr. Simon's time away from home was 1937–50, or thirteen years in all.

⁷⁵ It is not uncommon, even in the Solomon Islands today, for an elementary teacher to only have a Form 3 (US 9th grade) education. So Mr. Simon's education was higher than many.

58. Wzx Mz *Saotzn Kros* 7

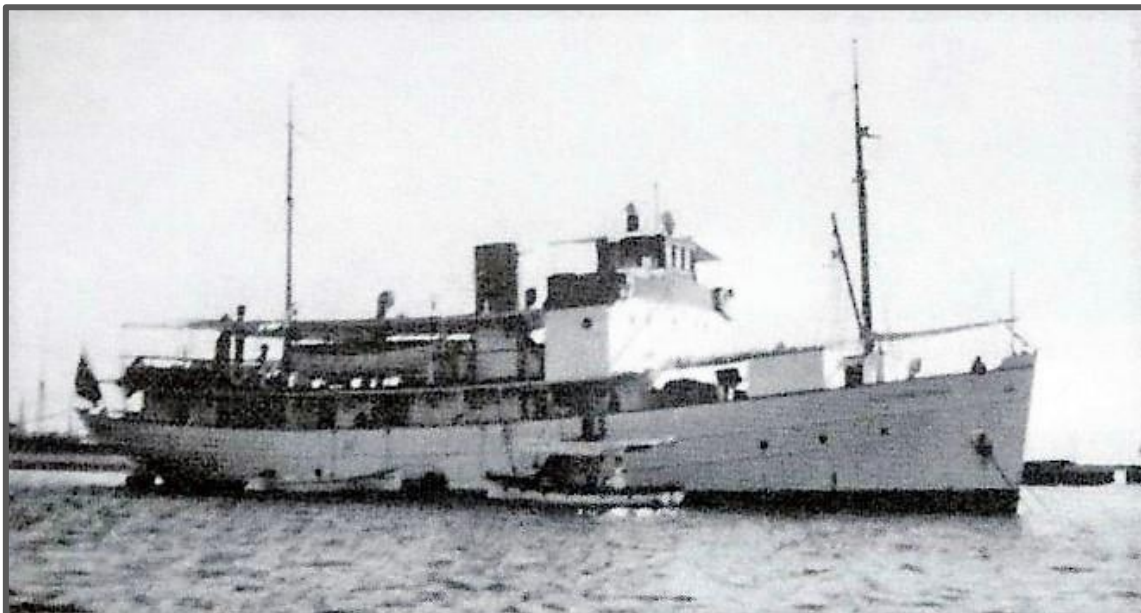
Mzli kc tqmnc-ngrne mz skul, nzwzng kx aoti drtwrnge namnc-ngrne, nzwzng mz lcsu. Kx yrkrpxx kc mz skul, sc tqpipebo mz kxetu ngr skul krali drtqde Mama Roklip dalr Ingran. Zbz sc tqryrpebz mz kzpten ngr Saotzn Kros. Ayzlubzle letz sc mama, kx eu, nzsuti drtwrd r ninge.

Kx yapxbo kc mz lcsu, sc tqrpipe Kzpten kx nates-kaipzlr ninge. Kx nzteslr kc ninge sc tzipemlr kx nangi ninge ofisz kratq mz lcsu. Zbz ninge kc tqwzpex mz lcsu. Yzutrx nzwzng mz Jenwzri 1949.

Zbz mz temz Aogzs kzdq doa lr Sikaiana yagotx. Doa lc aclvebzle waelas mz lcsu. Kx yagotx-zlwzpele kc, sc tqrpipe Kzpten nayrbqtxpe mz manyzknzyagoxng mrkc Pauabu. Omi *Saotzn Kros* x sc tqpoope Pauabu. Drtq doa lcde, Josip Tealo.

Josip kx yrbqle kc mz manyzknzyagoxng sc tqripem Kzpten bange natwzpe-kzx nzwzkr Josip. Zbz sc tqlolvzpex nzwzng keng li.

Mz temz Disebz, Asdikon Are Renols, kxetu r skul amrlx ne Aglikan, vzbz mz Kzpten sc tqrlxtipebzle ninge. *Saotzn Kros* kx tqkrlzmle mrka Sada Krus ninge kc tqpoope, murde namailzx ncblo keng tzalvztrng mz praemzre skul ngr Gresosa Bei. Rpibz Kzpten kx drtwrde vztx, a' tr-pwa'-ngrpwzleu ninge, murde kzdq la nzwzng kx sutitx-zlwz drtwr leplz kx nzqqlu. Wzitxpo mz *Saotzn Kros* 7 yiz esz'txu 1949.



Chapter Thirteen

1950–1972

Dckrlzde Nzpnu-esz'-nrade-tq 1950–1972



59. I Live at Boo School

I travelled over to Boo School ⁷⁶ on the eastern side of Graciosa Bay on the *Southern Cross VII* in January 1950.

Boo School was beautiful, but the men who taught there were educating the students using Mota—the church-decreed language of wider communication—and they didn't know what they should be teaching the students. Once I arrived, I began teaching them about how to teach, and I gave them materials to teach from.

I lived in Boo for three years. Then, in 1953, I went to my childhood home in Nea, on the south coast, and taught in a school there. The school was on the offshore island of Nemya', so it was called Nemya' School. In November 1954 I handed off to Edwin Dävo as headmaster of the teachers there, and I returned to Boo.

In 1954 I was married for the first time. I married a young woman from Bënwë village named Dora Yati. She was the daughter of an elder named Basil Menëü. My wife died from childbirth, but our child lived and was named Agnes Inaoängö.

In 1955, I returned to Nea to look for replacement land for the Nemya' School to be moved to because Nemya' island was so small that there was nowhere for the students to plant food. To meet that need, I donated a piece of my own land in Bwönebwö at the top of Nemya' Bay. We worked hard and erected all its buildings, and Mr. Dävo and the students were able to have classes there. Then, in January 1956, I myself returned to Boo.

60. The Teacher Training Course and Teaching at Alangaula

In the middle of 1956, I took the *Southern Cross VII* back to Alangaula School, where I had first studied. I went there to participate in a course for male teachers. I participated in the three-month course to the very end. The course instructor was named Mr. Manfort, and he was also the headmaster of Alangaula. When my friends from the course each departed for their homes, I was left behind without them at Alangaula.⁷⁷

Mr. Manfort told me that while I was waiting for a ship, I could meanwhile help them by teaching, because there were still two classes without any teachers. He indicated I should take those two classes—Classes 1 and 2. I ended up staying at Alangaula a year and a half to help with the teaching.

⁷⁶ One of three Santa Cruz maps of Santa Cruz includes Mbō, which is probably the Boo of Mr. Simon's text. It was located near the current day ACOM Luesalo Rural Training Centre and Mëkio, the house of the Melanesian Brothers.

⁷⁷ Because Temotu Province is distant from the other provinces, shipping there is more costly and correspondingly less frequent. There is also less demand because of its small population.

59. Nzmnc-krnge Boo Skul

Vomc Boo skul mz Saotzn Kros 7 mz temz Jenwzri 1950.

Boo skul mzte opx, a' ncblo keng nzalvztrng elr, doa kx nzskulneng mz natq lr Mota, x trnzkrzlru da kx na-alvztrngr doa kx nzskulng. Kx vcme kc sc tqalvznetrpexng mz nqmq ngr nzalvztrngr x kabo badr da kx na-alvztr-ngrdr.

Mnctix Boo yiz tq x ninge kc tqvzpex Nea mz 1953, tqalvzpxpex kzdq skul elr. Skul lcde yc mz trmctu Nemya' x nzrpibz Nemya' Skul. Mz Novebz 1954 amnqtxtrpo mz Edwin Dxvo nzngini-krde nar kxnzakrlzng x ninge kc tqyzlupe-moux Boo.

Mz yiz 1954 nide kc tqyrlz-aynr-ngrne. Yrlzx Bznwz, yrlztix kzdq doa olvz drtqde Dora Yati. Inyx kzdq letzlvz drtqde Basil Menzq. Olvz rnge lcde bz-ngrde doa kxtpowz. Doa lcde lu, drtqde Agnes Inaoxngr.

Mz yiz 1955 vz-moux Nea mz nzrtangrtingr drtc' kzble kx nacyngr skul kc Nemya', murde Nemya' topwz x trpnzngr me napeti dakxnzng. Zbz sc tqkapebo kzdq drtc' nyznge Bwrnebwr. Wztitxkr x atulztxkr ma ngrdeng amrlx, x Mista Dxvo badr doa kxnzsiklung sc tqasiklupeleng elr. X ninge kc tqyzlupe-moux Boo mz Jenwzri yiz 1956.

60. Kosi Scdr Ncblo Kxnzakrlz X Nzalvztr-krnge Alankaula

Mz vau r yiz 1956 ninge kc tqvopex mz *Saotzn Kros 7* mrkc Alankaula. Vox elr mz nzprtr-krnge mz kosi scdr ncblo kxnzalvztrng. Mnctix mz kosi lcde temz tq x kosi kc tqyrkrpxpe. Kxetu kc tqtwzle nigr mz kosi kc drtqde Mista Manfoot x nide kz kc tqngi kxetu r Alankaula Skul. Kztengeng kx nzyrkr-lxblrpelr kc mrnyzdr, x ninge kc tqmnctxpepwo esz'-krnge Alankaula.

Mista Manfoot sc tqrpipemle bange kx mzli kc tqaenzli-ngrne lcsu naokatr-kaix nidr mz nzalvztrngr, murde klas li trpnzngr kxnzakrlztrng elr. Zbz sc tqrpipemle kx natwzpex klas keng li. Krlcdeng klas 1 x 2. Mnctix Alankaula mz nzokatrngr nidr mz nzalvzngr yiz esz' x ncte kc.

61. My Return to Santa Cruz Island

I returned to Santa Cruz in March 1958, going back to Boo School, which had been moved again and taken over to Naim.⁷⁸ That was because Boo was near a mosquito-infested swamp and people kept getting malaria.

So I went teach at Naim. The school was good, but the location at the base of a hill meant there was nowhere nearby for students to make fields for planting food. The school only stayed at Naim for two years and then it was moved again. This time, it was decided that it should not be a boarding school with students in residence, but instead it should be a commuter school for students to walk to while living at home.

62. Queen Elizabeth's Husband Comes to Santa Cruz

Later in 1958 great preparations were in progress here in Nabakäenga, along Graciosa Bay. Things were being done to prepare for the arrival of Prince Philip, Queen Elizabeth's husband.⁷⁹

The people from this island, plus representatives from the Temotu Province islands of Utupua, Vanikoro, Tikopia, Anuta, Reefs, Duffs, and Pileni all gathered on Graciosa Bay. They brought things from their own islands to show Prince Philip. The Graciosa Bay villages exhibiting things from the island were Mönëü, Bënwë, Nööle, Lvepä, Napö and Yâ.

Prince Philip's ship arrived at nine o'clock in the morning on 22 March 1959⁸⁰ and anchored at Dalvëo Reef. Philip came to shore by dinghy, disembarking at Mönëü, where he was mock-threatened by warriors⁸¹ and welcomed there with songs.

When the mock-threatening ceremony finished, he started to look at the things put on display for him. The following are some of the things displayed:

⁷⁸ Naim was located on the coast, slightly south of Luesalo, where in modern times Mega Farm is located on the plateau immediately inland of Naim. This information is courtesy of Natügu-speaking consultants on Facebook, since Naim is not marked on any of the Santa Cruz maps in my (BHB) possession.

⁷⁹ At the time, the Solomon Islands were a British Protectorate, and the Queen of England was their head of state. The country achieved independence from Great Britain in 1978.

⁸⁰ Mr. Simon had the date 4/6/1958, presumed to be 4 June 1958, for this visit. But the historical record says Prince Philip visited the Solomon Islands on the royal yacht *Britannia* for five days, 18–22 Mar. 1959. He started in Gizo, then went to Honiara, Auki, and Graciosa Bay. Assuming that the fourth day was en route to Santa Cruz, then the fifth day would have been at Santa Cruz. The date is adjusted accordingly.

⁸¹ The mock-threatening ceremony is a way that Santa Cruz peoples welcome visiting dignitaries. It involves warriors daubed in black, with arrows nocked on the strings of their bows running at the visitors as if to attack them. Then the warriors are pacified by women bringing red feather money on behalf of the visitors. See Episode 13 and footnote there.

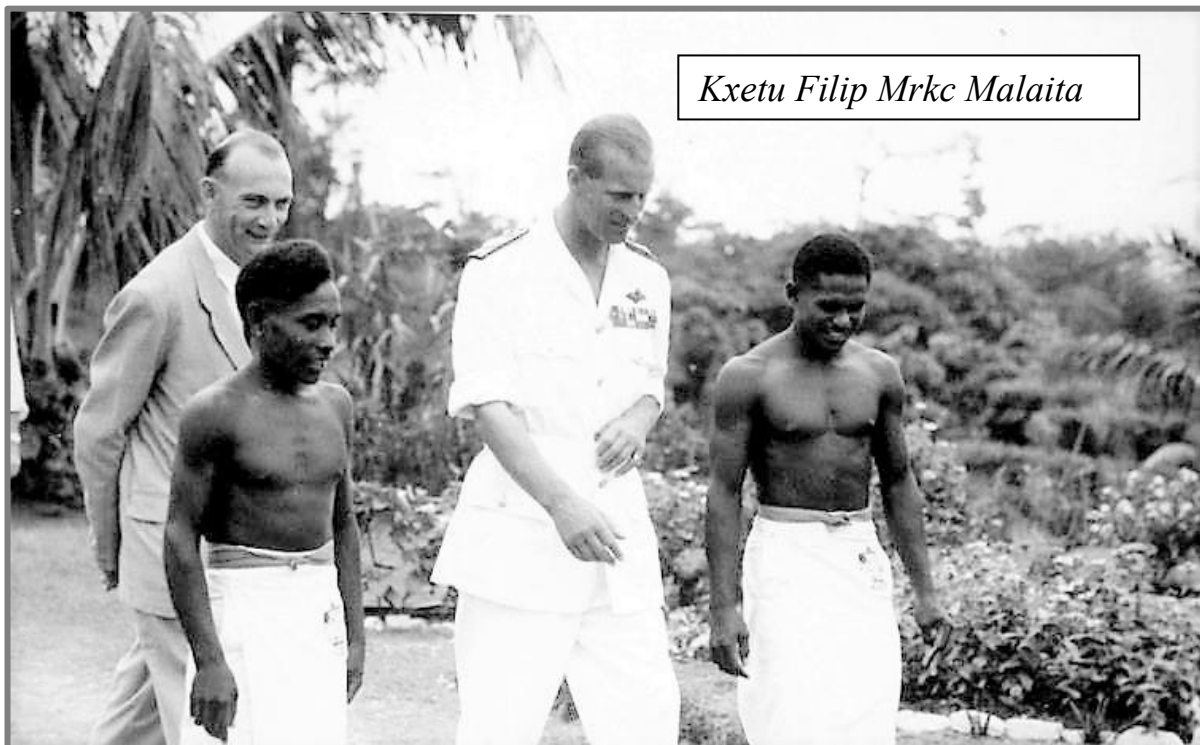
61. Nyzylu-krmc Sada Krus

Yzlumc Sada Krus mz temz Mas mz yiz 1958. Vomc Boo Skul nzkatxpe x nzglqtrpem Naim. Murde Boo yc-aepztr mz trloka kx yrlwrpx-ngrm mclrla kc tqayagoxle doa.

Vomc x ninge kc tqalvztrpex Naim. Naim Skul kx mrlz a' yc-aepztr mz nou nra, x trpnzngr me nawzti doa kx nzsiklu lclr dakxnzng. Skul lc yctitxpwzle Naim yiz li x sc tzkatxpe mou. Murde trnangipeu skul kx namwingr doa kxnzsiklu, a' nangipe skul kx navzkitxpwzlr mz nzsiklungr.

62. Ncblo ngr Kwin Elisabet Vom Sada Krus

Mz yiz 1958 nzoliqngr kxetu nztrngztibz mrka Nabakxenga. Nzoliqti nzvo-krm Filip, ncblo ngr Kwin Elisabet.



Lepiz ngr trmctu ka Utupua, Vanikoro, Tikopia, Anuta, Nzlvz, Dapq x Pileni nzykrmqng mrka Gresosa Bei. Nzrtwztimqng dalr trmctu nyzdr kx na-aelwatibz mz Kxetu Filip. Mztea kx na-aelwati-ngrbz dalr trmctu, Mrnzq, Bznwz, Nrrle, Lvepx, Napr x Yc.

Lcsu kc tqvo-ngrm Filip kaputrpq mz nabz nepi kx rpwxmz rla, mz 22 Mas 1959, [a' trngiu 4 Jun 1958 da kc tqyr Mr. Simon]. Lcsu lcde dwatrpq Mapznyzdalvzo. X Filip vom digi, pro Mrnzq x sc tzangatipe x tzangrlvzpe elr.

Yrkrpxbz nzangatingr nide x sc tqyzutrpele nzrmcti-krde da kcng tzaelwati-ngrbz bade. Kzdung da kcng tzaelwati-ngrbz bade nidr seleng.

- things for the nose shell (*nelâ*) dance, the most important dance here on Santa Cruz—
 - woven banana-fibre clothing worn during that dance,
 - polishing of the trochus shell arm bands that are twisted onto the arms of the dancers,
 - the breastplate moon-shells they wear,
 - the septum piercing sticks for their noses,
 - the beads from Nea, for decorating the nose-shell and for wearing as necklaces,
 - and the tall poles dancers use to beat the time while dancing.
- And furthermore, they also showed things regarding our red feather money, such as how to hunt for red honey eater birds (*Myzomela cardinalis*), putting sap on the tree branches to hold the honey eaters, and how to make money coils from their feathers.

- Dalr nzelangr mz nelc, kc tqngi nzelangr kxmyapxbz mrka Sada Krus.

- Nzrtekangr lrpz nqesa' kc tzpxi-ngrdr mz mzli r nzelangr lc.



- X nzryrlzngz be nyz rplz kc tzavotr mz mq kxnzelang,
- temz ngr lomr,
- bcloa ngr nctq,
- x muli nyz Lea kc tzangrlole nelc x tzlunyaongr.
- X bz ngr napa kx nzelami.



- X mou, nzaelwa-kz-ngrbz dalr trau segu. Nztabcngz mzngra', nzryrlq-ngrbz bqlr nounc mz nrla nounc mz nzlolvzngz mzngra' lc, x kxmu nzwzngz trau.

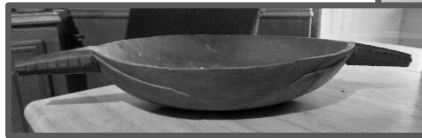


- They also exhibited how to carve canoes, paddles, wooden bowls, betel nut cups, and hunting bows, and how to weave nets for hunting and fishing.
- During that time, they made things of palm fronds, such as bark bags, mats, baskets without sides, and baskets with bases.
- In addition, coconut was grated and squeezed to use in baking pudding and in roasting greens on the rocks of the stone oven.

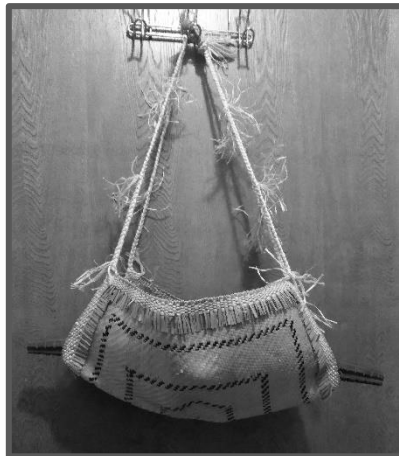
Afterward, people danced for him, showing the many dances from all our islands. When that finished, he addressed everyone. As things progressed, for the midday meal he ate the very same greens he had seen being roasted on the hot stones. Then, at two in the afternoon, he boarded a large traditional ocean-going outrigger and sailed around in Graciosa Bay. While he was sailing around, the British Navy band serenaded us, playing the band instruments for us. At four in the afternoon, we took leave of each other and he travelled back out to the ship. The ship departed at six that evening.



- Nzaelwapx-kz-ngrbz nzrlzngr nuzmu, nrz, lzm, trkrleaq, x popz' x kxmu nzrtekangr br.



- Mzli lcde, nzwzngr be nyz bq, bxli nz, nqni, bxli trpaliki x topla.



- X mou, nzkzngr nzlu x nzwvngn nzlu murde narbingr x narpz'ngr kai, x na-akxlrngr loprta.

Mz nibrde leplz kc tqelapebz bade mz nzelangr kxkqlu dalr trmctu nyzgu amrlx. Yrkrpxbz x sc tqryapwxpebz badr leplz amrlx. Mz nzmukrde dalr bea, ngqde keng loprta keng mcle nzakxlr mz rplz kxpq. Mzli kc mz nabz nepi kc tqli, sc tqprtze mz trpue, tqalilvcnepe Gresosa Bei. Mzli kc tqalilvcne-ngrde, bxn neder Nevi sc tzakya'-kzpqng x tzayrni-kzpng dalr bxn bagr. Mz nabz nepi kc tqpwx, sc tqarlr-lzbqpekr badr x tqvopxpe mz lcsu. Lcsu rkalzm mz nabz nepi kc esz'mz mz milzpq.

63. Naim School is Moved to Naban

As mentioned before, the school only stayed at Naim for two and a half years. In 1960 it was moved to Naban on Graciosa Bay.

At Naban School,⁸² children only took classes during the daytime, but did not sleep there, and the classes would be mixed, with both boys and girls. It turned out that Mr. Shadrach Sunday became headmaster of the school. We were delighted about the school only being a daytime school, because it meant we could help each other, with the fathers and mothers looking after the small children (and their care not being fully the responsibility of the schools).

64. My Second Marriage

My second marriage wasn't at my instigation, but Joseph Âlû suggested that I should marry again. At that time, Joseph was like the president of this island. So I married a woman from Pa'lë named Ellen Itopwë in 1962. Fr. Frank Bolen Toke joined us in holy matrimony at Saint Thomas Church in Bënwë village. The priest was from Guadalcanal.

65. I Teach at Baengö School

In 1962, the same year I married again, Mr. Sunday said he wanted to send me to Baengö, on the west coast of Santa Cruz, to become headmaster of the teachers at that school. I lived there, and in 1963 our first child was born, named Churchill Pingalö. He was born at the government station hospital in Lwovë village on 20 June 1963.

I stayed at Baengö for two and a half years.

66. I Teach at Mona School Again

Then Mr. Sunday decided to move me again and took me from Baengö to teach again at Mona School in Naban, because they were moving Mr. John Palusi from there to teach at a new secondary school at Luesalemba.

So it came to be that I was at Mona School when our second child, named Stanley Banday, was born on 9 July 1965. And the third child, a boy named Polycarp Mepapna, was born on 7 August 1967.

While I was very happy with my fellow teachers there at Mona School, when the leaders told me to go to another school, I didn't refuse, and I was not upset about it.

Yet I had only taught at Mona School for three years when they reassigned me to a different school.

⁸² The primary school at Naban (short for Nabakaengö) on Graciosa Bay was later named Mona School, after an important resident. Another primary school later opened in Bënwë, a few villages north. Both schools remain in operation.

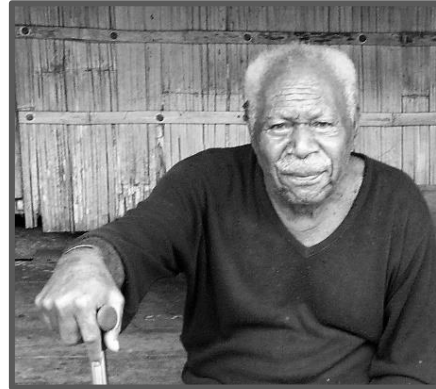
63. Skul Kc Naim Nzglqtrpq Nabzn

Skul yetitxpwzle Naim yiz li x ncte kc, x sc tzglqtrpem mou Nabzn.

Skul lc nasiklutx-ngrpwz doa ngrlx, a' trnamwui elr, x doa narlxlvzng, doa ncblo x doa olvz. X Mista Sadrak Sade kx ngi Kxetu r skul lc. Elalztix-ngrm drtwrgr skul nzngitx-kpwwz dalr nzsiklukr doa kxnztopwz ngrlx. Murde naokatr-lzbqgr badr trte x lxe doa mz nzaclvengr doa kxnztopwzng.

64. Nzyrlz-krnge Krali

Nzyrlz-krnge krali trvzpxpwq bange, a' Josip Clq kx rpitrrpq kx nayrlz-moux. Mzli lcde nide Josip sc tqngi presiden ngr trmctu ka. Yrlztix olvz lr Pa'lz drtqde Ellen Itopwz, mz yiz 1962. X yrlqtr-lxblrbzle nigr Mama Frank Bolen Toke mz Sen Tomas mrkc Bznwz. Mama Frank Bolen lc nide doa lr Gwalekana.



65. Alvztrx Baengr Skul

Mz yiz kcpwz tqyrlz-ngrne 1962, rpim Mista Sade na-atwzlr-ngrde ninge Baengr, murde nangingibo kxetu r ncblo keng tzalvztrng mz skul lcde. Mncx elr x mz yiz 1963 doa negr ayrnrngr sc mzte tzmce, drtqde Churchill Pingalr. Mzte nzmc mz mangrkxnzyagoxng Lwovz mz 20 Jun 1963.

Mnctix Baengr yiz li x ncte kc.

66. Alvztr-moux Mona Skul

Mista Sade oti-mopwzle ninge Baengr, rpimle kx na-alvztr-moux Mona Skul, murde navzpeng mz Mista Jon Palusi Luesz'lebz mz nzalvzpx-krdr skul kxmna.

Mncx Mona Skul x doa negr krali kc mzte tzmce mz 9 Julae 1965, drtqde Stanley Bade. X kratq drtqde Polykap Mepapna mzte nzmc mz 7 Aogzs 1967.

Mz nzrpi-krm kxnzetung mz nzvz-krnge mz skul kzble trpx-ngrneu x drtwrnge trvzkzu, a' mnc-abrtztpo badr kxnzakrlz kztengeng.

Alvztrtx-ngrne Mona Skul yiz tq x tzatwzlr-moulr ninge mz skul kzble.

67. I Live at Malo School

On 18 January 1968 the head of the schools, Philip Bomio, came to me at Mona School. He said I should go teach at Malo School⁸³ because it was not going well.

When I got to Malo, I found that there was no one teaching at the school there at all. Furthermore, the school buildings for the young students were dilapidated, and the teacher's house had also fallen to pieces.

So I spoke to the chairman of the school. As a result, many people of the community worked with him on rebuilding the facilities. Only afterward was I able to educate the young children.

When Miss Ruth Inâne returned to the school after her training, we taught there together. Then, not long afterward, Mr. John Mealwe and Mr. Ben Menüvi also began teaching there.

When Miss Anna Teao finished her schooling, she travelled there to partner with us in teaching.

Malo School is located up high and is beautiful. But one thing there was bad—being bitten by mosquitoes and both the teachers along with their students becoming constantly sick from malaria.

I taught at Malo School for five years and then I retired from teaching in December 1972 [at age fifty-one].

⁸³ Malo village is on the smaller island, Tömätu Neo, directly across the passage from Lwovë, where the pre-independence government station was located.

67. Mncx Mzlo Skul

Mz 18 Jenwzri 1968 Kxetu r skul, Pilip Bomio vzm bange Mona Skul. Rpmle kx navzne x na-alvztrx Mzlo Skul, murde sc trtqvz-zpwxu.

Vzne Mzlo sc tqrmctipex kx skul trpnzngr leplz kxalvztr elr. Ma keng nzskulngr doa kxnztopwz bxplitipe x ma nyz kxakrlz dcplxtipe kz.

Zbz sc tqpipebo mz sezman ngr skul x sc tzwz-ngrpebzlr badr leplz kxkqlu. Mz nibrde ninge tqasiklu ate doa kxnztopwzng.

Ruth Incne kx yzlumle kc mz skul sc tqalvztrpekr ncd. Mzli kx mrbcnepwz, x wai-kzle Jon Mealwx x Mista Ben Menqvi

Ana Teao kx yrkrpxle kc mz skul, vom sc tqlipekr ncd. Mz nzalvztrngr.

Mzlo Skul ycpw wq x mzte opx. A' da esz' kx trkatr elr, rmakx-zlwzng mc x yagox-zvz-ngrr badr doa kxnzskul.

Mnctix Mzlo Skul mz nzalvztr-krnge yiz nzlvqn x ninge kc tqayrkrpex nzalvztr-krnge mz Disebz 1972.

Chapter Fourteen

1973–1982

Dckrlzde Nzpnu-esz'-nrade-pwx 1973–1982



68. Living at Nepa'

When I retired from teaching, I returned to Graciosa Bay and lived in Nepa' village [near the head of the bay]. One day, the All Saints Church catechist, Esua Balo, told me I could help him by reading morning and evening prayers at church, and I could also preach on Sundays and holy days.

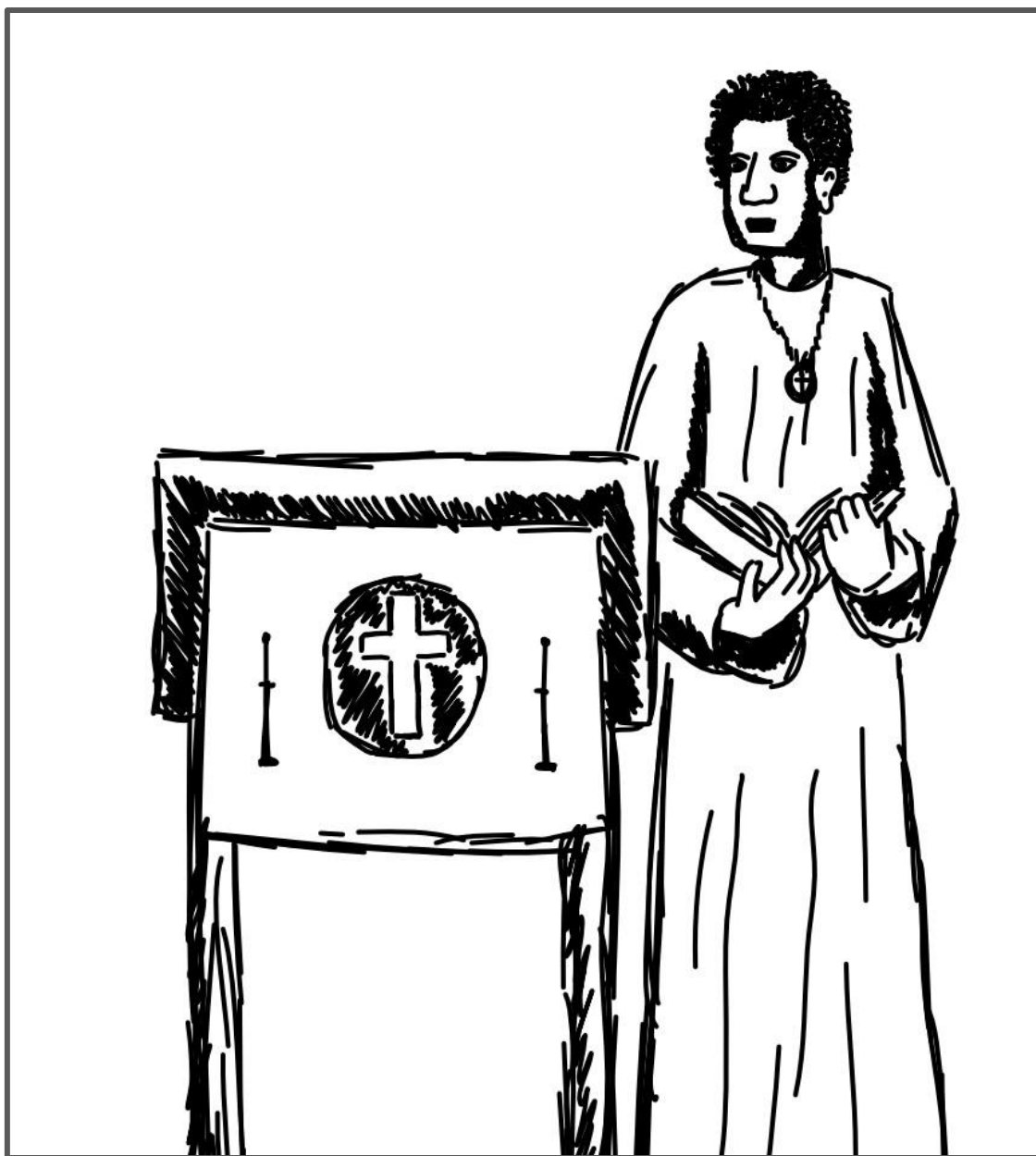
During that time, I was also chosen amongst the Companions⁸⁴ to lead a group of Companions at All Saints. The group I took was the second group there. Then, on the festival of St. Matthias, I was further chosen to lead three groups at the All Saints Church in Balo village. During the early 1970s, I observed that the work of the church and the Companions was very fruitful.

⁸⁴ As introduced previously, the Melanesian Brotherhood is a religious community founded by a Guadalcanal layman, Ini Kopuria, in 1925. Its members take the traditional vows of poverty, chastity, and obedience, though only for limited periods of time. In about 1930, Kopuria founded the Order of Companions of the Melanesian Brotherhood. They are clergy and lay people, married and single, who promise to support the Melanesian Brothers in prayer, host them when they visit their villages, and provide material support for the Brotherhood, in the form of food, money and housing materials. The Companions pray daily in Morning and Evening Prayer for the Brotherhood. As an organization, they also provide support to the parish priest. They wear a special medal, given at the time they are admitted as Companions. Both the Melanesian Brothers and the Companions have become very important organizations in the Anglican Church of Melanesia and are widely respected. (Bp. Terry Brown, retired, personal communication.)

68. Nzmncngr Nepa'

Kx yrkrpax kc mz nzalvztrngr, yzlumc x ninge kc tqmncpex Nepa'. Kzdq zbq sc tqpipem Katkis Esuz Balo kx naokatr nide mz nzrlwxngr nzkrka'ngr mz makxtr x nayapwx-kzx mz Sade x zbqkxtr.

Nzmcpx-kzlr kzbznyon ninge mz nzngini-krnge kxetu r kzdq dzbe kzbznyon ngr Ol Sens. Dzbede kc tqtwzx dzbede kralli. Zbz mz Zbq sc Mateas sc tzmcpx-moulr ninge mz nzngini-krnge kxetu r dzbede kcng tq mz makxtr kc Balo. Nzmc-krngele mzli lcdeng nzwzkr makxtr x kzbznyon vz-angidrtx.



69. Three Miracles

The First Miracle

One day my wife, Ellen, was sick. She told me she was hungry for some pineapple or *oköle* as it is called in Nalögo, the language of Nea village and surrounding areas.

I said, “I’ll go up into our gardens in the jungle.”

But she suggested, “It may be better to paddle out to the ones we planted on the east side of the bay, near its mouth at Däi, so they won’t spoil on the vine.”

So I went down to shore, pulled out our small dugout canoe, and then heard our pre-school-aged daughter, Monica Imëtü calling down to me, “I want to come too, Daddy!”

I told her, “No, you should just stay put.”

But her mother said, “It’s okay. She can go.”

So the two of us paddled away. We paddled [eight kilometres (five miles)] up to Däi, dug up lots of root crops—kumara and foreigner’s yams—and we picked all the ripe pineapples. We loaded our harvest in the canoe and set out for home.

As we set out on the first part of our return trip, the sea and weather were calm. But later, a rainstorm came up and the wind started blowing. We kept paddling, but the wind got stronger and stronger. When seawater swept down into the canoe, Monica began to cry.

I told her, “Shhh! Be quiet!”

But she didn’t stop crying, because she saw the waves keep washing into the canoe and that I had to keep bailing it out.

By the time we reached Bead Point⁸⁵ [about a third of the way back], the wind had become so much stronger that I had given up paddling and was only bailing. Then a huge, mountainous wave of seawater crashed inside the canoe, and I could only scream out, “Jesus, help us!”

At that point, I jumped out of the canoe and into the sea to lighten the load. When Monica saw me jump in the water, she was all set to jump in too, but I yelled, “No, stay in the canoe!”

I resumed bailing out the canoe while swimming alongside, and once most of the water was out, I got back in. Instantly I realised that in the area right around where our canoe was moving, the sea was flat calm, but on either side of the canoe, and at the bow and stern, the waves were still high from the constant blowing of the wind and rain.

“Thank you, Jesus! Thank you, Jesus!” I prayed, because I recognised that he was doing a miracle right then.

⁸⁵ Bead Point was about three kilometres (two miles) into the return journey of a bit over eight kilometres (five miles) from Däi back to Nepa’.

69. Merikol Tq

Merikol ayrnrngr

Kzdzq zbq olvz rnge Ellen yagox. Sc tqrpipemle bange kx drtwrde suti nzmungr banyapu o ckrle mz natq lr Nea.

Sc tqrpipebo bade kx navzdzbo peto.

A' rpimle kx nayatipxx krkcng tqpetikr Dxi, murde ma tqmibitxtr.

Vzox prla teox bot, x xlrbo Mcnika Imztq yrnineopebz bange prla, rpile nangi nigr ncdrr.

Tqrpibo namncpwz trpnzngr.

Zbz sc tqrpipem lxede nangingepr ncdrr.

Zbz nigr kc tqyapekr rlilrgr. Yabzkr Dxi, ekqtxkr kumara x nya' nyz lrmztangi x kqtitx-kzkr ckrle kcng. Twzomgr mz bot x nigr kc tqyapemgr bzq.

Mzli kc tqyangr-kaipzkr nrwx vo. A' mzli lc tqyzlupe-ngrmgr nenq kc tqwqpe. Tqyamgr nenq kc matqnepx. Dcpwe kx dwao-zvzle kc mz nabz bot scgr Mcnika kc tqyrnipe.

Tqpibo bade namnc-lrpi.

A' trpnzngr, murde nzmc-krde nzdwao-zvz-krbz ebio mz bot x tramape-kzwxu nzngrgr bot scgr.

Kx krlzmgr kc Nctekzmuli tryapewxu a' nge'txpepo, murde nenq matqtx-zlwzpe. Zbz kzdzq dxbu kxetu kx vzobzle mz nabz bot kc netxpxpnzx mz nzngr-krnge kx, "Jiszs, okatrpq nigr."

X dwalibqtxox prla. Kx mc Mcnika nzdwao-krnge prla sc tqyrninepe-kzpq mule nadwaope-kzpq, a' rpwa'-ngrbo.

Nge'txbo bot kc yrkrizm, x ninge tqdwalz-moupo mz bot tqya-moukr. Zbz kx mclx mrkc tqvongr bot scgr nzvokr nrwx elr, a' mz nrlar bot rlilr x mz mrtwz' rlilr dcpwe nyzclwz-zvz-krde mz nzwq-zvzkr nenq.

Ninge kc tqawipebo mz Jiszs murde krlc merikol kx alele.



Then Monica asked, “Daddy, where is this Jesus you called out to when I was crying today?”

I told her, “You don’t have to cry anymore now, because Jesus is here with us in the canoe. That’s why the waves are not crashing over the gunnels anymore.”

The entire time, the wind was still blowing very hard, and the sea was still rough. But our boat moved along in its own bubble of calm, all the way up to our home beach at Nepa’.

The Second Miracle

Another day when Ellen was sick again and it was already nighttime, she said, “Please take the light and find some shellfish for me.”

I told her, “I doubt I’ll be able to find any shellfish, but the two of us should pray first so that maybe I can find at least one.”

We prayed fervently, and then I took the torch⁸⁶ and a very small pot and headed down to the sea. I shined the torch down into a small pool in the sand on the beach. And miraculously, there was a large parrotfish sleeping right there. I rushed back up to get my spear, took it back down to the beach, and speared the fish and put it in our pot. Then I went on shining the light looking for something else to eat.

When I didn’t see any more fish, I remembered our prayer. I went back and got our bigger pot. I cut the fish into four pieces and cooked it in our outdoor kitchen. When it was cooked, I took it to the house, we thanked God for it, and Ellen ate it.⁸⁷

⁸⁶ In Natügu, Simon uses the English borrowing ‘torch’ meaning ‘flashlight’ in American English or ‘torch (light)’ in British English. He did not use the Natügu word *peaâ* ‘dry coconut leaf torch,’ which featured in Episode 26.

⁸⁷ Simon viewed this as a miracle because the fish he found was more substantial than the few shellfish they’d prayed for. There’s an apparent allusion to the multiplying of the loaves and fishes of the New Testament gospel accounts in Matthew 14:13–21, Mark 6:31–44, Luke 9:12–17, and John 6:1–14.

Xlrbo Mcnika rpipemle bange kx, “Dadi, myx Jiszs kc tqkleq koma mzli kc tqyrni-ngrne?”

Rpibo bade kx, “Tryinipeq mzli ka murde Jiszs sc tqmncpeku badr mz bot, delc dcpwe trtqdwaope-ngardeu mz bot scgi.”

Mzli lc nenq kc tqwqtx-zlwzbe x dcpwe sc tqyclwzbe. A' bot scgr nzvo-krde me ycngr nrwx, krlztx-zpwx bzle nabz drta' mrkc Nepa'.

Merikol krali

Kzdq zbq kx yagox-kzngr Ellen, rpimle bange mz nrlckxbqpe nangelubo nade nrtq.

X rpibo bade kx, “Drtwrnge matxbz nzrmc-krnge nrtq, a' nakrka'tx-kaiki murde namclx du kxes'ne.”

Krka'txkr, mrlz rtrngztiox tosi x pct kxtpwzne x ninge kc tqvzopex prla. Arpnatxobo tosi kc mz kzdq nabzde kxtpwzne mz nabz drta'. X nwei' kx etu tqmwitxlm elr. Krlc merikol. Ngrlritxlzx spiz scnge, twzomc, x sc tqlupex, yrlqtxne x ninge kc tqngelu-moux.

Kx trpnzngr kc nc kx mc-moux, sc tqdcpxpex nzkrka'-krgr. Yzlumc, otitxne pct scgr kxetu, pawitxne nc kc ncte pwx, x tqkukipe-ngrne. Sutx, twzbo brma x awitx-ngrbzkr mz Gct x Ellen kc tqmupe.



The Third Miracle

One day I was walking past one of our breadfruit trees. It was overgrown with creeper vines and ferns, but the vines were all dry because I'd previously cut them off at their roots.

I went and climbed the tree. When I got to the place it was overgrown, I saw small, red biting ants crawling all over me.⁸⁸ So I just shut my eyes tight. I climbed higher, and I bumped my right arm on a dried-out branch of the breadfruit tree. I didn't know it was dried out but thought it was a branch with new growth. As I hit the branch, it cracked. It broke off and took me with it. Instantly I called out loudly for Jesus, yelling, "Jesus, help me!"

As it turns out, that dried-up breadfruit branch I was holding onto also had the root of a single living creeper vine running along it. When the branch broke, both my hands slipped off the breadfruit tree. There I was, left hanging by the root of a single creeper vine. It was a miracle that I didn't fall!

Using the vine, I swung myself back into the breadfruit tree and grabbed hold of the trunk again. I climbed further up to where it forked and just stood there. As I looked back down at the bushy place where I'd just been, the whole clump detached from the tree at the same time and fell to the ground, along with the vine I'd dangled from. The breadfruit tree was completely cleared of all the parasitic vines. When I realised what had happened, I cried out in relief to the Lord from my safe place up high in the breadfruit tree.

I gave fervent thanks to the Lord. Only after that did I actually pick any breadfruit. When I was done picking, I went back down. Then I searched the ground for the creeper vine I'd dangled from when I was high up in the tree. When I found it, I saw that of all the creeper vines, it had been the only one still living. When I realised this, I cried in thanks to the Lord all over again.

These three events are hard for me to ever forget—calling to Jesus, and him saving and providing right at the time I called.

⁸⁸ Their bite is very painful for about half an hour after being bitten.

Merikol kratq

Kzdzq kc zbzq naoszx kzdzq nc bia. Nc bia lcde plrkqtu mz legou x leuwaga. A' glrtipeng murde ayzprtilz-pnz-kaix dzbrdr.

Vzbo sc tqoszpex. Kx krlzlbzbo kc mrkc tqplrkqtu, sc tzngrlalvztipeir ninge bingar. X mzke' amwitxtrpwo. Olzbo mrkcepe wq, sc tqtatipe mqnge kxrte kc kzdzq nrla nc bia kxglr. A' mz drtwrnge nrlade kxmna. Kx ayamemcle, sc tqmeipe. X mzli lcdepwz katitxpx-kzx Jiszs. Rpix kx, "Jiszs, okatrpq ninge."

Nrla nc bia kc tqmalex malemixle kc dzbr legou kxlu esz'. Mqnge rliir kx nzbrkapxmlr kc mz nc bia kc, ninge kc tqdotrpex mz dzbr lemwzlo kc esz'. Krlc merikol.

Kx vztr-mcpc' kc mz nc bia kc sc tqlolvzpe-moux, x ninge kc tqvolzpe-moux. Volzx mrkc tqxlva-ngrde, ninge kc tqtupepex. Kx obqomc mz zplrkrtu keng, nzbrkapx-krmrlr kxes' mz nztao-krmrlr yu x nc bia kc mrlzrtxpnzngr. Kx mclx nzmukrde lcde ninge kc tqyrnip mz kxetu wq mz nc bia kc.

Awitxbo mz kxetu x ninge kc tqrke-atex bia. Mrlz voomc x sc tqrtangrtipex nqvi lr legou kc tqdopx-ngrne mrkc wq. Sc tqmcpex kx nqvi lr lemwzlo kxmna esz'txu ngi krkc txpwz tqdolapx-ngrne mrkc wq. Kx mclxle, ninge kc tqyrnipe-mopo mz Kxetu.

Krleng da kx rblx nzmrbtrtr-krdr mz drtwr. Nzrklengr Jiszs x arlapxle leplz mzli lcdepwz.



70. I Work at the Cooperative Society

The committee of the ‘Society’⁸⁹ chose me as a storekeeper in January 1974. I was happy working at the Society because my monthly salary there was higher than what I’d earned in a month of teaching school.

But one day in July, I was lying down in the evening and my eyes were heavy with sleep. Right then I had a vision. I clearly saw a man who looked like a priest. He was wearing white clothing and draped with a sparkling yellow stole.

I was looking right at him as he came to me inside the store, and said, “Are you happy about working here?”

I answered him, “Yes, Father, because the salary I earn each month is more than what I earned teaching school.”

He replied, “But I do not support your working here. You need to think about what I am telling you.” He finished talking to me and went back outside.

As I reflected on my vision, I asked the manager of the Society, Jason Melëk, to be released from employment. But he did not accept my resignation. I asked him three times, but he turned down my resignation every time.

Then I did something bad, so I’d be asked to leave. For some of the people who bought things at the store, I did not give them all the change they were due. For others, I gave back extra change, more than the cost of their purchases. I continued mistreating people’s money like that for three months. Finally, when the committee of the Society heard what I was doing, they unanimously agreed my employment should be terminated immediately. After their meeting they told me to leave.

I only worked for the Cooperative Society for nine months.

⁸⁹ In the Solomon Islands, cooperative societies are business organisations, formed and owned by a group of individuals to improve their standard of living. These organisations are registered with the national government. The goal is to provide reasonably priced goods and services by eliminating the middleman. They agree to seek the good of the communities where they are located. On Santa Cruz, there were several Cooperative Society trade stores. Later, these came into competition with privately owned stores, and it became difficult to maintain their viability. During the period the Boerger family lived there (1988–2006), at least one such store was still in operation on Graciosa Bay and may still be in business.

70. Wzx mz Kcoporetiv Sosaeti

Kcmiti ngr Sosaeti nzmcpplr ninge mz Jenwzri 1974 kx nangi ninge dq kz stoakipz. Abrtztx-ngrne nzwz-krnge mz Sosaeti murde trau kc nzxpengr ninge myaszpxle kc nzkam bange mz skul mz temz kx esz'.

Kzdz zbq mz temz Julae kx yrbqx kc mzli kc mz nina, mzke' kc tqamwitrpemc. X mzli kcpwz pipz opx mz mzke' kc ncblo apule mama. Ncblo lcde kq lrpz kxprki x lule stol kxyzlo x aglqpz'.

Nzmc-krngele kc vztrpq bange mz stoa. Sc tqrpipemle kx, "Abrtzlvzq nzwzngmrka?"

Ayzlu-ngrbo natqde kx, "Eu Mama, murde trau kc nzkam bange mz temz myaszpxle krkc nzkam bange mz skul mzli kc."

X rpi-moupqle bange kx, "A' ninge traolvzu drtwrnga nzwz-krm mrka. Na-aoti drtwrm dalc tqipibo." Yrkrpxbz nzymne-krmle bange x sc tqdwapxpe mou yz.

Kx aoti drtwrnga nzmwible-krnge kc, sc tqrlxtitrpebo mz manejs ngr Sosaeti, Jason Melzk, nzprpx-krnge. A' tr-rlr-ngrpleu. Rlxtitr-ngrbole bade nzwrdetq, a' tr-rlr-ngrpleu amrlx.

Zbz sc tqalepex kc da kx tmrlzu kx naprpx-ngrne. Leplz kcng txxpetrpq bange da mz stoa, srlrni kcng na-aprpxbo badr traykrpxpou, x kzdu nzaprpx-krbo krsedr kqlutx zlwz, myaszpxle trau kcng tztwzmlr txxpe-ngrrd da. Nzrmusrti-krbo lc trau scdr leplz takitr temz kx tq. Zbz kx nzxlr kzmiti ngr Sosaeti nzrmusrti-krbo lc trau sc leplz kxkqlu, sc tzyrlwr-lxblrpeng kx naprtxpxpex. Mz nibr nzyrlwr-lxblngr sc tzipemlr bange nzprpx-krnge.

Wztitxpo mz Kcoporetiv Sosaeti temz rpwxmz.



71. I am a Peacemaker between Nepa' and Pa'lë Villages

When I finished working at the Society, people from Nepa' and Pa'lë selected me as a peacemaker between their two villages. They said I would be partnered with my in-law, Sanders Balo. Doing that work was wonderful, but many things happened to us as peacemakers. We also didn't get much sleep because our work mainly took place at night.⁹⁰

Despite not getting paid or getting much sleep, we were still very content to help bring peace to our people to resolve the matter dividing them.

So for two Fridays each month, we gathered the people of the two villages together, and we admonished and taught them about rules of the village, rules of the government, and rules of the church.

Later, when my work translating the Scriptures into Natügu engaged more and more of my time, I asked Sanders to release me from the peacemaker ministry, which I did for a total of eight years.⁹¹

⁹⁰ This ministry was at night because people were busy with their work during the daytime.

⁹¹ The eight years would have occurred from 1975 to 1982. Translation work started in 1977.

71. Ninge Kxaonrwx Nepa' x Pa'lz

Kx yrkrpxbo kc mz Sosaeti, doa lr Nepa' x Pa'lz sc tzmcpxpelr ninge kx nangingibo kxaonrwx mz mztea lcong li. Nzrpilr nalikr mz kzdonge Sadas Balo. Nzwzngr lc, nzwzngr kx mrlzvxi, a' da kxkqlu naprtzlr nigr kxnzaonrwx trmwipekru murde wztxpwzkr mz lozbq.

Kxmule-esz' trnzxpegru mz nzwzngr lc x trmwi-zpwxkru elr, a' abrtzlvzkr nzao-krbzkr nrwx badr leplz negrng mz da kx tutrpz badr.

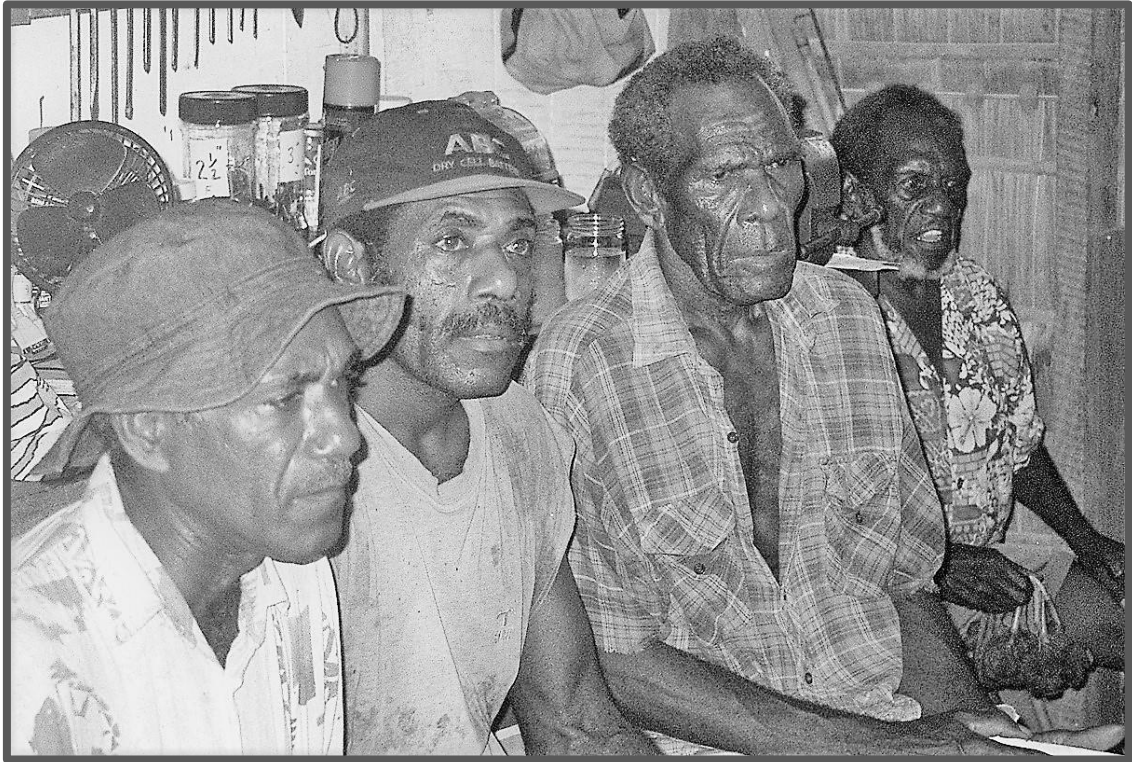
Mz Zbqkranzlvqn li mz temz kxesz', nzayrlwrpx-lxblr-krgr doa lr mztea, mz nzlcapqzbzgr x nzalvztrngr nidr mz nqmq ngr mztea, nqmq sc gzpman, x nqmq ngr makxtr.

Nzwz-krnge mz nzrtekqtrngr Nzryrngrkxtr mz Natqgu kx etu-zlwzle kc, sc tqrlxtipebo mz Sadas naykrpx-krnge mz nzngini-krnge kxaonrwx. Wztix yiz rtqmqz mz nzngini-krnge kxaonrwx.



Chapter Fifteen

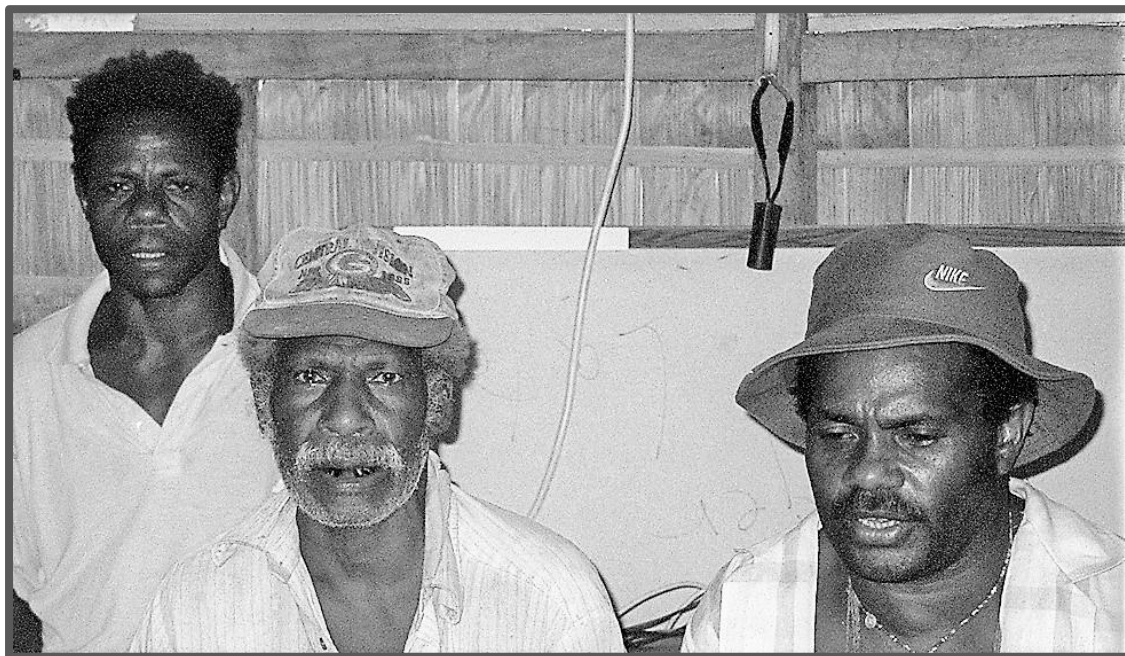
1977–2013



Wilson Kabi, Silas Prpx, George Meprke, Saemon Meabr

Some custom choir
members who made
recordings of traditional
church songs, in Dan
Boerger's home office

Dckrlzde Nzpnu-esz'-nrade-nzlvqn 1977–2013



Jon (Bartholomew) Mepwali, Allen Mekxsc, Eddie Menango



Patrick Melrmz, George Meloli

72. Bible Translation Work Reaches Santa Cruz

In 1977, an expatriate named Rick Buchan and his family came to live in Bënwë village. He was from America, and he came with the purpose of translating the Scriptures into Natügu. He chose some men to be on the translation committee.

One day when the committee met, they chose two people to become translators. Those they chose were a man named Stephen Söpi, from Malo village, and me, originally from Nea village. Neither of us were from Bënwë, the target language variety for translating the written Scriptures from English.⁹² I was elated to be partnered with Stephen Söpi because I trusted his knowledge of Natügu.

⁹² English was the source language used by the national translators because it was the only translation they had. They also had access to translation aids written in English to help them make adjustments and explained difficult concepts. Their drafts were then checked by my husband Dan and me as the project advisors, then sent out for village testing regarding comprehension and naturalness. A final check was by an outside consultant who used a back translation from Natügu into English to discern what the text said, helping him or her target any further potential corrections regarding accuracy, clarity, and naturalness.

72. Nzrtekqtrngr Nzryrnrgrkxtr Krlzmle Sada Krus

Mz yiz 1977, vom kc mrka Bznwz lrmztangi drtqde Rik Biukan. Lrmztangi lc dalr Merikz. Vo-ngrmle Nzryrnrgrkxtr kxmna natekqtr mz Natqgu. Mcpxle keng ncblo kx nangi nidr kcmi nede.

Kzdzq zbq kx nzmitin-ngrdr sc tzmcpxpelr keng doa kx nangi nidr kxnzrtekqtr natq. Doa li nzmcpplr, kzdzq drtqde Stipin Srpi, doa lr Mzlo, x kzdzq ninge doa lr Nea. Nigr leng li trnipgru doa lr Bznwz kc natqdr nayr mz nzrtekqtrngr Nzryrnrgrkxtr kc mz Inglis. Drtwrnge elalztxm nzli-krgr mz Stipin Srpi, murde drtwrnge abrtro bade mz kzdung nzymnengr mz Natqgu.

Foto Kc Kai

*Rick, Sue, Jeb, x
Kaio (Aaron) Buchan.*



Foto Kxetu

*Jeremiah Kaio, Wilson Kabi,
Josip Clq, Pita Meya,
Saemon Meabr, Fr. John
Lzpli,
Patrick Melrmz,
doa kxnztopwzng, Tom Clq.*

Foto Kxtopwz Nzling

*Fr. George T. Kcpx x
Fr. Charles Tznzn.*



73. Gary Simons Listens to the Speech of People from This Island

Later in 1977, after the arrival of Rick Buchan, another expatriate and his wife came too. His name was Gary Simons.⁹³ He was also from America, and he came to listen to the speech of people from villages all around the island for comparing their words and pronunciations.⁹⁴

Rick told him I should go along with Gary Simons while he listened to people's speech. Our travels started at Mëtü village [on the north coast] and went along east until we reached Nâokë village. When he finished at Nâokë, we were paddled to Nagu village [on the south coast]. After Nagu village and Noi Island, we were paddled to Nabëlue village. Starting from Nabëlue, we slept when we reached Nânia village. Then we set out again at Nepö village and we slept when we reached Nea village. Starting again at Noipä village, we slept at Nebë village. Then we resumed once more at Vängö, and we slept at Neo village on Neo Island. Then we returned once more to Graciosa Bay and started at Uta village, finally finishing collecting words at Pa'lë village. And that's how the speech of the whole island was thoroughly collected by Gary Simons's work.

Gary told Rick that our island had two main languages which should have the Scriptures translated. These were Bënwë [for the northern half] and Nâole [for the southern half]. Or if there were to be only a single language for the translation, then Bënwë was the best choice for that purpose.⁹⁵

⁹³ In Gary Simons's later career, he became Chief Research Officer of SIL International. https://scholars.sil.org/gary_f_simons

⁹⁴ The results are published as Simons (1977) in the references at the end.

⁹⁵ The initial plan was to translate into the Bënwë language (now called Natügu) and then to retest comprehension. Nâole and Nea are closely related and together have since been recognised as a separate language called Nalögo (Boerger 2008, Boerger & Zimmerman 2012). In addition, Nagu has always been seen as a separate language, and its preferred name is Engdewu. Since it was already very small, no translation work was suggested for that language. In our 2015 fieldwork, we identified the variety around Noipä village as a fourth Santa Cruz language on the island (Boerger 2017).

73. Gari Saemons Lalztq mz Nzycmnekr Lr Trmctu ka

Mz nibr nzvo-krm Rik Biukan, vo-kzpq kc lrmztangi kzble drtqde Gari Saemons. Lrmztangi lc ni-kzde dalr Merikz, x vo-ngrmle nzlalztq-krde mz nzycmnekr lr mztea ngr trmctu ka amrlx.

Zbz sc tqrpipem Rik bange kx navzne ncdR Gari Saemons mz nzlalztq-krde lc. Abzokr Mztq sc tqvzkilzpekr kc krlzbzkr Ncokz. Yrkrpxbz Ncokz sc tzyamipebzlr nigr Nagu. Mz nibr Nagu x Trmctu Nci, sc tzyamipebzlr nigr Nabzlue. Yzuo Nabzlue x mwikr Ncnia. X yzuo-moukr Nepr x mwikr Nea. Yzuo-moukr Ncipx x mwikr Nebz. Yzuo-moukr Vxngr x mwikr Neo. X yzuo-moukr Uta yrkrpx Pa'lz, x trmctu ka sc tqtulvzpe mz nzwzkr Gari Saemons.

Rpibz Gari Saemons mz Rik kx trmctu ka takitrtxpwezle natq li kx natekqtrngr Nzryrngrkxtr. Krlcdeng Bznwz x Ncole. E kx nangi natq esz'txu, Bznwz txpwz kx mrlz.



Foto: Gari Saemons (Gary Simons)

74. Teaching Us

Rick Buchan taught us—Söpi and me—for two weeks to show us how to translate the Scriptures. And he was very firm in his words to us that when we translated the Scriptures, we must not remove anything and we must not insert anything, but we must only follow the path laid out in the words of the Scriptures.

74. Nzalvztrngr Nigr

Rik Biukan alvztr-ngrde nigr mz Srpi wiki li mz nzaelwa-krmle bagr kx namu nvrtekqtrngr Nzryrngkxtr. X xplrmitxm natqde bagr kx mz nvrtekqtr-krgr Nzryrngkxtr bzkq da kx kapxkr x bzkq da kx yrlqtrpzkr, a' navz-nqblqtxpwzkr mrkc tqycmnekim Nzryrngkxtr.



*Foto: Kzdq kc nzalvztrngr mrkc Honiara.
Lrpz sc Saemon drlzde yawing bo x prki.*

75. Rick Gives Us Work

When Rick assigned our work, he split up the Gospels between us. He gave Söpi the Gospel of Matthew to translate, and he gave me the Gospel of Mark. However, when Söpi was chosen as a translator, he had just finished working in Kirakira, Makira, as a wound-dresser, leading him to think he'd be paid for translation work at the same salary he had been paid in Kirakira.

After we'd worked two months, he asked me, "Are they paying both of us for our work?"

I said, "No, we're not getting paid."

One day not long afterward, he told Rick he was going home to nearby Malo Island for a while. Rick said that was fine, but he should take all his papers so he could continue working on his assigned translation at his house there.

After we'd been at work for six months, Söpi sent all his papers back to Rick Buchan, with absolutely nothing written on them.

When Rick saw it, he said to me, "It seems this man doesn't want to translate the Good News. So, now it's up to you alone to translate the Good News."

That's when I told him I'd heard Söpi saying that they should pay him the same amount he earned for a month in Kirakira.

After that, I was the only one translating the Scriptures. Our typist was the young man Joses Balü, when he hadn't yet become a priest. Then Rick also took Pastor Frank Yöpusë as a translator too. That's when we were still writing the vowels the old way, with spotted heads [umlaut diacritics on top of the letters] At that time, I told Rick it would be good to use some different letters so these could be eliminated from the Natügu alphabet. But he said that Fr. John Ini Lëpli should also agree with any such decision to change the spelling.⁹⁶

⁹⁶ Fr. Lëpli had worked with the linguist Dr. Stephen Wurm when the latter studied Natügu. See https://en.wikipedia.org/wiki/Stephen_Wurm.

75. Rik Rkam Nzwzngr Bagr

Rik nizrka-krmle bagr nzwzngr ataplxsrle nigr Nrpakxmrlz. Kabzle mz Srpi natekqtrle Nrpakxmrlz kc tqyr Matiu. X kamle bange Nrpakxmrlz kc tqyr Mak. Mz nzrmcpxngr kc Srpi yrkrpx ate Kirakira mz nzngini-krde dresz, x mz drtwrde sa naka-kzpz bade trau kc tzxpe-ngrde Kirakira.

Kx yrkrpx kc temz kx li mz nzwz-krgr, sc tqveapem bange, rpimle kx, “Nzxpepem mz nzwz-krgr lc?”

X rpibo bade kx trtingr.

Zbz kzdq zbq sc tqrpipebze mz Rik kx navztx kai Mzlo. X rpibz Rik kx mrlz a' natwzle pepz scdeng amrlx murde nzwz-krde nawzpe-ngarde mz ma nyzde.

Zbz kx krlzbzle kc temz kx esz'mz sc tqatwzlrpemie pepz scdeng amrlx mz Rik Biukan, a' trpnzngr da kx esz' kx yrole elr.

Kx mc Rik le, sc tqrpipemle bange kx, “Mrlx lc mwx' px-ngrde nzteqtr-krde Nrpakxmrلز. Mz nzmu-krde lcde, nipem esz'-krm kx natekqtrpele Nrpakxmrلز.”

Zbz sc tqrpipebo kx mrlx la xlrbo nizrpi-krde kx naxpe nide x nakabz bade trau kc tzkabz Kirakira mz temz kxesz'.

Zbz ninge esz'-krnge kc tqesz'txtrpo mz nzrtekqtrngr Nzryrngkxtr. Taepis negr Mama Joses Balq, mzli lc trnikapqle mama. Zbz sc tqtwzpe kz Rik Frank Yrpusz nzngini-krde kz kxrtekqtr natq. Mzli lc ryrkr mz vaol kc pnz tzlxxqtio narde. Mzli lcde, pibo mz Rik kx natwz-mouki du letz keng tztctxngnr mz alfabet ngr Natqgu. A' rpimle mrlz navzpx-krmle mz Mama Jon lni Lzpli.



76. Rick Buchan Begins to Get Sick

Rick told us his sickness had started in 1981, while on a furlough in the US, when he went to eat at the house of another American. The house was slick inside, and as he was walking in, his foot slipped and he fell, ending up on his side. He said it seemed a bone in his ribcage was internally injured by the fall. Then, because he was constantly sick from his rib injury, he returned home to America in 1983.⁹⁷

77. The Work I Did after Rick Left

Rick told me he had to go, but someone else would come to replace him. And he assigned me to finish Luke's Gospel, which had been started by Fr. Ini Lëpli, whose work as Temotu Province Premier had become too time-consuming for him to also continue doing translation.

⁹⁷ Rick also had chronic fatigue syndrome, which he has lived with in the US for the years since his return.

76. Rik Biukan Yzutr Nzyagox-krde

Nzyagoxkr Rik rpile yzutr mz nzvz-krdr mz nzmungr mz ma nyz kzdq ncblo lr Merikz mz yiz 1981. Ma lde nabzde lq, kx vztrpzle kc nanycde kc tqmiglqpxpe, x sc tqtaope, x nztao-krde blirde vo. Rpile kzdq nrvr ngr blirde opxm kx mzlqkitrle brma. Kx yagoxti-zvzle kc blirde, sc tqyzlupe mrnyzde mrkc Merikz mz yiz 1983.

77. Nzwzngr Kx Alex Mz Nibr Rik

Rpim Rik bange kx naope a' sa naom dq ncblo kzble kx natekqtrle nide. X kamle bange na-ayrkrpxx Nrpakxmrlz kc tqyr Luk, tqayzutxtr Mama Ini Lzpili, murde nzwz-krde kqlupe mz nzngini-krde Primiz.



78. Daniel Boerger and His Family

Five years after Rick left, his replacement, Daniel Boerger, arrived on Santa Cruz in 1988. He came with his family, and they initially lived in Lwovë for a short time, because another expatriate family were living in Rick Buchan's house in Bënwë.

After the foreigners living in Rick's house left, Daniel and his family came to live in Bënwë. That's when we started working together on translation.

78. Daniel Boerger x Doa Ir Manyzdeng

Daniel Boerger ke natekqtrle Rik krlzmle Sada Krus mz yiz 1988. Nzvomqng badr doa lr manyzdeng x nzmnc trp Lwovz kxpi pz, murde kzdq ke lrmztangi kzble sc tqmnc mz ma nyz Rik Biukan mrkc Bznwz.

Lrmztangi ke tqmnc ma nyz Rik kx vzle ke Daniel badr doa nedeng sc tzvztr-atemqng Bznwz mz nzmnc-krdr elr. Kx nzmnc lr ke Bznwz sc tqablzo-atele nzwz-krgr badr.



Foto Kc Kai

Boerger family 1989.

Foto Krali

Alex x Yan nidr badr

Ambrose Meotr, Agostine Meya, Kennedy Clq, x Pilip Menapi 2002.



79. Translators Find Natügu Difficult to Write

The Natügu language is difficult to write because Natügu has ten vowels. Five of these vowels are unique to Natügu, in that the other languages in the Solomon Islands don't have them. They are the ones people found difficult to write.

During Rick Buchan's time, the tops of those vowels were spotted.⁹⁸ But what made it difficult was that at that time the English-based typewriters and printing presses in the country did not contain letters with spotted heads. If the spots were missing from the top of the letters for some reason, then the spelling was wrong.

Once again, I suggested to Daniel Boerger that these letters should be eliminated from the Natügu alphabet. But, like Rick, he also said that Fr. John Lëpli should be consulted and agree to it.⁹⁹

Even so, Daniel tried some alternative ways for writing the vowels. One of the ways he proposed was very good, but it was not chosen because too many letters quickly accumulated in one word.¹⁰⁰

At about this time, we heard from an Australian, Professor Wurm, who had worked with Fr. Ini Lëpli to gather linguistic data. Dr. Wurm was elderly and retired from working, and he told us we should follow our own thinking. So that freed us to change the spelling he had proposed using the spotted letters. We took five consonant letters on the English typewriter—not otherwise being used in Natügu—to be vowels in Natügu, so now we had *c*, *q*, *r*, *x*, and *z* [formerly *o*, *ü*, *ö*, *ä*, and *ê*].¹⁰¹ At the same time, the way of writing nasal vowels was also changed from a tilde on top <ã>, to writing a straight apostrophe after such vowels <a'>. Now it was finally possible to write all the Natügu vowels on an English typewriter, with nothing on top of the letters.¹⁰²

⁹⁸ The letters with spotted heads had umlauts on top.

⁹⁹ As a priest, Fr. Lëpli was a respected community leader. His former work with Dr. Wurm made it important that he be part of the consensus for any changes to the alphabet. He became Premier of Temotu Province and then Governor General of the Solomon Islands. Changing the orthography is discussed in detail in two articles, Boerger (1976) and Boerger (2007).

¹⁰⁰ The option referred to used digraphs—two letter combinations—to represent vowels. For example, <a> would represent the vowel in 'cat' and <ah> would represent the vowel in 'cot.' But since some of these, like <ah>, were the most common vowels, the length of the words made it difficult for people to read and process them, and that option was rejected.

¹⁰¹ Later, *o* was changed to *â*, in collaboration with linguists working on related languages, so that the same symbols would be used for the same sounds across languages.

¹⁰² As stated in the introduction, the Natügu text for this book uses the new orthography, while the old orthography is used for the English text. This newer orthography makes it possible to easily text on the mobile phones many Natügu speakers use today. Such phones first reached Santa Cruz between 2006 and 2008.

79. Nzrblix-krbz Natqgu Badr Leplz Kcng Tzrtekqtrng Natq

Natqgu ngi kzdq natq kx rblx-esz'ngr nzryrngr. Rblx murde yc mz Natqgu vaol nzpnu esz'. Nzlvqn kx ngi scde esz'-krde nidr kcng tqrblix nzryrngr.

Vaol lcng mz mzli nyz Rik Biukan, nar vaol lcng nzlxkqtio. A' da kx trka-ngrde, mzli lcde trpnzngr letz kx nardr nzlxkqtio mz taepq-raetz x priding pres. X nzmz namrbtritr drtwr nzrlxkqtiongr nar letz lcdeng, nyzcmnengr kc tqtrkape.

Pi-kzpo mz Daniel Boerger nzrtwzng letz kcng tzrtctxng mz alfabet ngr Natqgu. A' pi-kzple kx mrlz drtwr Jon Lzpli naesz'ti-kzp mz drtwr lc.

Daniel Boerger abz-kzle kzdu nzryrngr mz vaol lcdeng. Nzryrngr lcdeng tqalele mrlzvxitx, a' da kx trmrlz-zpwx-ngrdeu letz kqlu-ani mz natq kx esz'.

A' da kx mrlzvxitx-ngrde, lrmztangi Profesz Wurm, kc tzwzng mz Mama Ini Lzpli, ngipe letzlvz x trwzpeu. X sc tqpipemle nzvz-nqblqpe-krde mrkc tqpnz drtwrgr. Zbz sc tqtwzpekr letz kcng nzlvqn tqngipe vaol ngr Natqgu mzli ka, krlcde seng: *c, q, r, x, z*. Mzli lcdepwz pipz, nqmz ngr nzryrngr vaol kxngi nesol, nztekqtr-kz mz nzryrngr maki ngr nctq mz nibr vaol kxnmulr lcng. Vaol lcng amrlx brngztxtr angidr mz nyzcmnengr mz Natqgu.



Saemon ncdr Brenda mz nzwz-krdr mz Sam, 1996, mrkc Honiara.

80. Questioning the Slowness of Translating the Bible into Natügu

Translating the Scriptures into Natügu was slow because Natügu was difficult to spell. The work was also difficult because we had to work accurately in translating the Word of God, as I said above.

Another thing also affected our speed. We were working on three books all at once: the New Testament, the ACOM Worship Book,¹⁰³ and a Holy Song Book for the non-Anglican Natügu-speaking believers. Daniel was also making a word book called ‘dictionary’ in English, a dictionary of Natügu. That first small dictionary was published in 2005 as an appendix to another book, *The Latter Holy Writings and Psalms*.¹⁰⁴

That’s my answer to why the translation of the Scriptures was so slow. We wanted those four books to be finished at the same time. Then whether or not Dan and Brenda returned later,¹⁰⁵ we’d still have at least those four books.¹⁰⁶

¹⁰³ The Natügu *Book of Worship* was the *Anglican Book of Common Prayer*, including a hymnal portion and most of the Psalms. The manuscript was submitted to Provincial Press (Anglican publisher) immediately following the coup in mid-2000. The Boergers were required to evacuate the country along with many other expatriates, which delayed the planned worship workshop and subsequent distribution of the books until the family returned in early 2002.

¹⁰⁴ ‘The Latter Holy Writings’ is a direct translation of the Natügu key term for ‘New Testament.’ This was a trial edition publication of most of the New Testament and all the Psalms, with the Natügu-English, English-Natügu wordlist at the end.

¹⁰⁵ At the beginning and end of Bible translation projects, there seems to be increased opposition which can stop or delay the work. Publishing this work in 2005 meant that the work completed by that date would be available. The Boergers returned to the US in 2006, after the New Testament, Psalms, and Ruth had been fully consultant checked. The completed Scripture text was then typeset, checked for errors, sent to a printer, and shipped to the Solomon Islands for the launching in 2008.

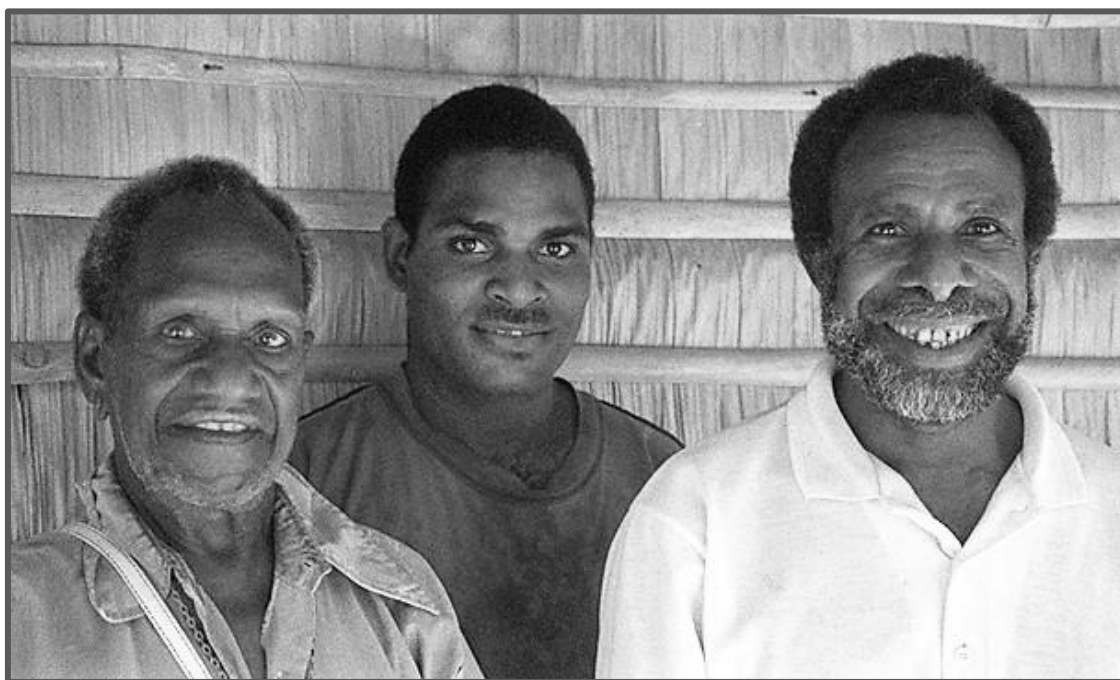
¹⁰⁶ A list of Natügu publications was published as Table 9.3 of Boerger (2015). It lists eight literacy publications, six church publications, and seven Scripture publications, over a period of eighteen years. That list is updated at the end of this book.

80. Nzveatingr Nzasakr Nzrtekqtrngr Nzryrngrkxtr Mz Natqgu

Nzrtekqtrngr Nzryrngrkxtr mz Natqgu asa murde Natqgu rblx nzryrngr. X nzwzngr lc rblx kz murde nawz-angidrkr mz nzrtekqtrngr natq Gct. Dakc tqpipe-ngrbole mz nzymnengr kc tqycom wq.

X kzdq kz da, buk tq nzwz-krgrle kxes'z'. Buk lcdeng nidr seleng, Buk ngr Nzryrngrkxtr Kc Ate, Buk ngr Nzangiongr, x Buk ngr Nabzkxtr. X Daniel wz-ngrde kz buk kc tzipibz mz Inglis kx diksonare, buk diksonare ngr Natqgu. Diksonare kxtpwz kc kai lc tzkamlr bagu mz yiz kc 2005 mz buk kc tzipibz, *Nzryrngrkxtr Kc Ate x Sam*.

Nzveati-ngrm kc bange dakc tqasangr nzrtekqtrngr Nzryrngrkxtr nide lc. Suti drtwrgr buk lng pwx nzykrpx-krbzlr mzli kxes'z'. Murde kxmule-esz' Dan x Brenda nzyzlung kalr, a' buk lng pwx naycpem bagu.



Saemon, Mathias Meabr, Samwel Samwi

81. No One Stands Behind Us

For twenty years, starting from the time of Rick Buchan and going on until the time of Daniel and Brenda, it seemed that people did not highly value the Bible translation work. I say this because for many years no one in church leadership encouraged or supported our work. And sometimes, even the advisors who led us in this work were discouraged by the lack of interest, just as we were. But we were not overwhelmed with discouragement, because the Lord himself kept encouraging us.

Then, in the latter years of this work, a few people began to recognise the importance of this work and joined us in working on it. In translating the Word of God, Mathias Oti joined from 1989 to 1991. Then Pastor Frank Yöpusë¹⁰⁷ stood with us again from 1993 to 2006. In addition, Samuel Samwi, the catechist at Saint James, was a translator from 1996 until 30 June 2002, when he died. We were all very sad about his death because his family had a void and the work would once again slow down. Then, while Fr. Joses Balü and his wife Elsie¹⁰⁸ were living here, they also joined in translating the Word of God in 1996.

¹⁰⁷ Pastor Frank Yöpusë participated in the Natügu dictionary activities with the US team of interns who went with me (BHB) in 2015. Sadly, Daddy Frank died at age sixty-four in early Apr. 2020 (before COVID reached the Solomon Islands in early 2022).

¹⁰⁸ Elsie served as a Scripture reviewer and editor and helped make the transitions between sentences and paragraphs flow more naturally. She was a scribe for her group in 2015.

81. Trpnzngr Kx Tum Mz Nibrgr

Yzutrpnz mz mzli nyz Rik Biukan krlzmle mzli nyz Daniel x Brenda, kzdung mzli opxm kx nzwzkr nztetekqtrngr Natq Gct matinet drtwr. Murde mz yiz kang kqlu trpnzngr ncblo keng tztetung mz makxtr kx apqtrle e atubxlzle nzwzngr lc. X kzdu mzli, kxnzetu keng tztmailzlr nigr mz nzwzngr lc, drtwrgr badr tqyrnibutx mz nzmukrde lcede. A' tryrnibutx-zlwzkr murde Kxetu kc tqapqtrple drtwrgr.

Zbz mz yiz keng emwrngr mz nzwzngr lc, nzglxpe kzdung leplz nzwzngr lc, x doa nzklupeng kx nzprtr-kzpqng mz nzwz-lxblr-krgr badr. Mz nztetekqtrngr Natq Gct, Mathias Oti prtrp bagr mz yiz 1989 krlzmle 1991. Zbz Pasto Frank Yrpusz tu-lxblrkr badr abzo mz yiz 1993 krlzmle 2006. X mou, Katkis mrkc Sen Jemes, drtqde Samwel Samwi, prtrpq bagr mz yiz 1996 krlzmle 30 Jun 2002, mzli kc tqbzpe-ngrde. Yctxbz nzvztitxkr drtwrgr nide, murde mrnyzde kc tqmznrtxpe, x nzwzngr kc na-asape mou kxpihz. Zbz mzli kc tzmncpe-ngrmlr Mama Joses Balq nidr ncdv olvz rde, Elsie, nzprtr-kzpqng mz nztetekqtrngr Natq Gct abzo mz yiz 1996.



Foto kc kai: 1997, Ivan Clq, Iteti (Lxede Lrmz), Jim Menapi, Elizabeth Ilovz, Ambrose Sawa.



Nzalvztrngr mz Buk ngr Nzangiongr, 2002, St. James

Kennedy Âlû joined us as the leader of the literacy work, teaching people to read and write Natügu, along with his co-workers Mathias Meabö and Susi Loki Âlû. For testing the translated passages with the villagers, the catechist at Saint Thomas, Ben Mewë, oversaw the work, along with Samuel Samwi and the catechist at Saint Paul, Leonard Menölwë.¹⁰⁹

Pastor Sanders Bâk went all around the island, leading the work of finding appropriate Natügu words for translating important concepts in the Scriptures. Joseph Menaip, Sophia Jane Ivaio, and Elizabeth Ilovë joined with the three catechists in encouraging church people to read the Word of God in Natügu. Silas Pöpä and Anika Ikai, and a few others as well, helped us in writing and translating holy songs. June Iteti replaced Annie Sade as our typist. Furthermore, Jim Menapi and his wife, Lömë's mother—along with Cecil Mona, Immanuel Menöü, Elizabeth Ilovë, Anika Iwäbu, and Emily Yöngao—also helped us by listening to the translation and helping correct places where there were misunderstandings.¹¹⁰

¹⁰⁹ Leonard Menölwë participated in the dictionary and ethnobotany activities with the 2015 US team, which included me (BHB) and my son, Alex. He was co-author with us on Boerger et al. (2019). Sadly, our brother died at age forty-seven in late Apr. 2020 (before COVID reached the Solomons in early 2022).

¹¹⁰ A number of the people mentioned in this document had already died either before the 2008 Scripture dedication or before the 2015 dictionary work. Then a number of those who participated in the dictionary workshop have died since then. Each loss of these dear friends causes my (BHB) family to mourn, even more since we are not there to share the grief.

Mz nzalvztrngr leplz nzrlwxngr x nzryrngr mz Natqgu, Kennedy Clq mailzle nzwzngnr lc, nidr badr Mathias Meabr x Susi Loki Clq. X mz nzabzpx-krbzle natq keng tztekqtrpeng mz doa lr mztea, Katkis mrkc Sen Tomas, Ben Mewz, aclvele nzwzngnr lc, nidr mz Samwel Samwi, nidr badr Katkis mrkc Sen Pol, Leonard Menrlwz.

Pasto Sadzs Bck vo-ngalelvzle trmctu ka mz nzmailz-krde nzwzngnr mz nzrmctingnr natq mz Natqgu kx natakitrde nztetekqtrngr da kx myapxbzng mz Nzryrngrkxtr. Joseph Menaip, nidr badr Sophia Jane Ivaio x Elizabeth Ilovz, nzprtrng badr katkis lcngr nztqng mz nzapqtr-krbzlr drtwr lr makxtr mz nzrlwx-krdr Natq Gct mz Natqgu. Silas Prpx, Anika Ikai, x kzdung kz leplz mou nzokatr-kzplr nigr mz nzryrngr nabzkxtrng. X June Iteti tekqtrle Annie Sade mz nzngini-krde taepis negr. X Jim Menapi x olvz rde Lxede Lrmz, nidr badr Cecil Mona, Imanuel Menrq, Elizabeth Ilovz, Anika Iwxbu, x Emily Yrngao nzokatr-kzplr nigr mz nzatubqti-krdr kzdung natq mz nztetekqtrngr lc.



Foto kxetu 2002

Kennedy Clq, B. Boerger, Mr. Simon Meabr, Sadzs Bck, June Iteti, Pr. Frank Yrpusz, Sophia Jane Ivaio, Cecil Mona, Elsie Balq, Alex Boerger, Ben Mewz, Dan Boerger. Kxnzrweo rpz—Mathias Meabr, Fr. Joses Balq, Micah Boerger, Leonard Menrlwz.

Foto kxtopwz

Samwel Samwi.

82. Last Words

In conclusion, I worked at two jobs for a long time. These were teaching school and translating Scriptures. In my teaching career, there were three years I worked without a salary—1950, 1951, and 1952. And in my translating Scriptures, there were two years I didn't receive a salary, in 1977 and 1978. In my opinion, money isn't important; instead, working is what is most important.

I started teaching school in 1950, and I finished in 1972. I taught for twenty-two years. And in my being a translator, I started in 1977, and the New Testament was completed in 2006 and dedicated in 2008. So, in addition, I translated for thirty years. But in fact, I am still working now on translating the Old Testament. I don't know whether, like Samuel Samwi, I will also die as a translator or not.¹¹¹ The Lord knows.

I want to mention once more the three miracles encompassing my testimony in Chapter Fourteen. Those testimonies are impossible to forget because I witnessed them with my own eyes and I was saved from harm. I was saved by calling on the most powerful name of Jesus, and he fulfilled my prayers immediately. That's why I say that the only name you should call on is his alone whenever bad things happen.

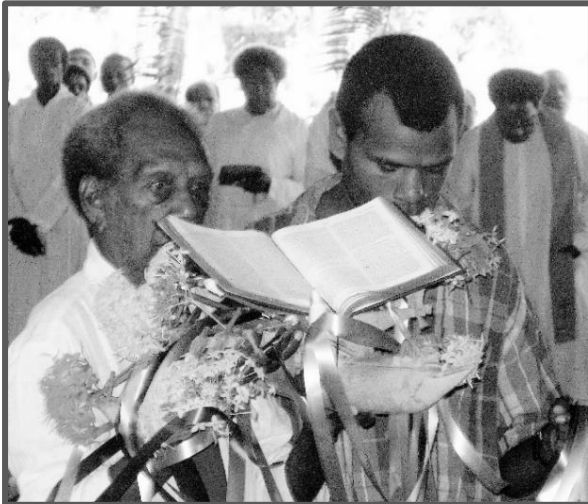
¹¹¹ The Natügu New Testament, Psalms, and Ruth were dedicated in July 2008, and Mr. Simon was there to see his life's work come to fruition. At that ceremony he prayed that the Lord would send another advisor to help them complete the Old Testament translation, which he continued to work on. To date, that has yet to be completed. Mr. Simon died in Aug. 2013 at age ninety-two. I (BHB) was able to mourn with the family and to visit his grave in 2015 when I returned with the fieldwork team to collect more words for the Natügu dictionary. The dictionary work is in progress, and it is proposed as the next big project to complete after several formats for Mr. Simon's life story.

82. Natq Kx Rmnr-ngrbz

Nzwzngr li kx mzli boitx nzwztr-krngeng elr. Krlcdeng nzalvztrngr mz skul x nzrtekqtrngr Nzryrngrkxtr. Mz nzalvztr-krnge mz skul, yiz keng tqayzutr-ngrne tq, 1950, 1951, x 1952 tr-twzwxu trau elr. X mz nzrtekqtr-krnge Nzryrngrkxtr, yiz li tr-rtwzwxu trau elr, yiz 1977 x 1978. Trau trmatq-zlwzu mz drtwrnge a' krla tqmatq zlwz mz drtwrnge nzwzngr.

Yzutrnx nzalvztrngr mz skul mz yiz 1950, x yrkrpxx mz yiz 1972. Alvztr-ngrne yiz nzpnu-li-nrade-li. X mz nzngini-krnge kxrtekqtr, yzutrnx mz yiz 1977, x Nzryrngrkxtr kc ate yrkrpx mz yiz 2006 x buk lc nzamnlvzngr mz yiz 2008. Delc rtekqtr-kzx krlzmle yiz nzpnu-tq. A' ninge kc tqwztrbex elr mzli ka, mz nztekqtr-krnge Nzryrngrkxtr kc kai. Trkrlzwxu kx ninge la nabztr-kzx elr dakc tqwai Samwel Samwi e trtingr. Kxetu kx rkrlz.

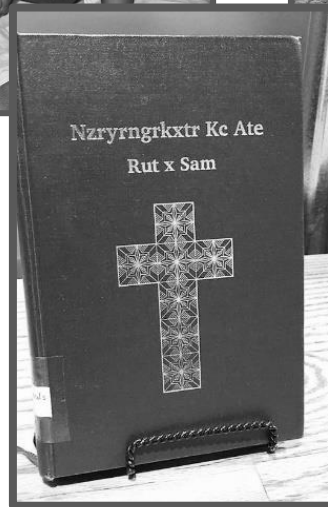
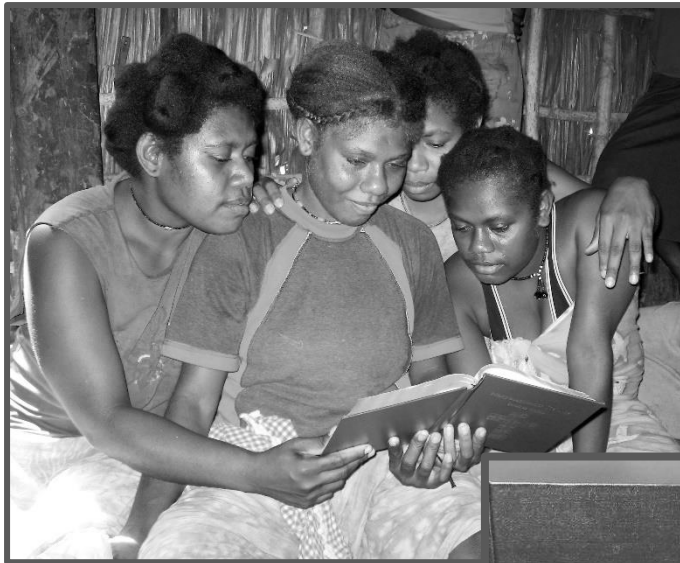
Napi-moupo merikol keng tq tqngi testimcne scnge mz dckrlzde kc nzpnu-esz'-nrade-pwx (14). Testimcne leng trtxpnzngr nzmrbtrtr-krdr mz



drtwrnge, murde mc-angidrxng mz mzke' x rlapx-ngrneng. Rlapxx elr murde nzkqle-krnge drtq kc tqngi Jiszs tqmatq-esz'ngr x angidati-pnzle mzli ldepwz. Krlc tqpi-ngrbole, kx drtq kx nakqletxpwx nide lc esz'txu mz da trka kx prtz.¹¹²



¹¹² Mista Saemon bzpe mz Aogos ngr yiz 2013. Mzli lde, ninge badr lr ma nyznge nzyrni-lxblr-ngrbzkr bade Merika. Zbz mz yiz 2015, nigr ncdx Alex yzlu-moukr trmctu Nedr badr kzdung kz leplz nzesz'mzng murde na-ataktikr kzdung natq mou mz Buk r Natq mz Natngu. Buk lc nangi nzwz-krnge kx na-ayrkrpxx mz 2023-2024.



Dzbe kc tqvzm mz 2008 badr lr manyz Daniel: Lauren, Angela, Sarah, Jen, Andrew, Megan, and Rachel.

Rachel x Angela nzmnc-kaing mz Baemawa x Gresosa Bei kc ate.

Andrew x Megan nzyrlzng mz 2010 x nzyzlu-moung Solomon mz 2012 mz nzwzngr mz nzrtekqtrngr Natq Gct mrkc Gwalekana.





*Kxnztung: Cecil Pingalir, mrlxde George Kinsley Meabr, olvz rde Rachel Pingalir, Brenda ncd r itoto Jessy, kc tqbzpe mz 2017, Municca Imatq inyx Mista Saemon, Helen Pingalir inyx Cecil.
Kxnzrweong zpr: Fred Mepenla mrlx Cecil, Kate Polycap, x Lorenza Iwz, inyx Municca.*



Dzbe kc tqvzm mz 2015 nidr badr Brenda x Alex. Kim, mz foto kxtpwz, wz-ngrde foto.

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