

## 6. Diksnari blong Aneityum

Phillip Tepahae

Okei tangkiu tumas olgeta mi gat bigfala hona mo rispek blong stanap long front blong yufala blong kivimaot presentesen blong mi. Bae mi mas apolojaes long yufala taem we yumi gat tut yumi toktok i stret, be sapos mi no talem samting ino stret, aniwe. Be okei, tangkiu tumas, wan filwoka we nem blong hem Phillip Tepahae, mi blong Aneityum mi papa blong mi i bin go long New-Caledonia long Lifou. So taem we mi bon mi kambak long Aneityum, mi stap longwe hol laef blong mi. Mi long 1992 mi go bak long Aneityum an ating naoia mi gat 75 yias samting olsem. Ale, taem we mi stap long Aneityum mi stap tingting se hao nao bambae olgeta samting olsem kastom. Kirk Huffman wetem Jack Keitadi. tufala i kam long Aneityum, tufala i askem mi blong mi kam long Aneityum, tufala i askem mi blong mi kam mi se 'i oraet, bae mi kam'.

Taem we mi kam mi stap wok long Kaljoral Senta long taon, olfala wan, an mifala i stap long taem lelebet, an taem ia tija blong mifala hemia big man blong yumi ia we hemi kam hemi stap samples ia, Dr. Tryon. Yes, mifala i stap daon an traem mifala blong tijim mifala hao blong mekem diksnari. So taem we hemi talem mi stap mi tingting long hem mi se ating mi save mekem wan. Tat taem ia we kompiuta hemi no plante yet, so hemi katkatem ol eksasaes buk se bambae mifala i mekem oda long ol alfabet mo givim sam sentens, bat hemi had wok tumas long mifala. Ating hemi had long mi from mi no skul. Mi skul long vilej skul nomo. Bat mi traem bes blong mi an wanfala taem oli sendem mifala i kam long USP—olfala USP daon.

Mifala i kam long ples ia mifala i gat tu man i tijim mifala lelebet. Jeff ating hemi tijim mifala long hao blong mekem diksnari, so mifala i mekem i go go hemi had lelebet. Taem Darrell Tryon hemi talem long mi se no tis taem i gud ino mata blong mekem ol oda long ol alfabet from kompiuta i save mekem. Yu save putum eni o olbaot nomo tat bambae kompiuta i save mekem. Mi mi glad mi gohed long wok blong diksnari blong mi mi traem raetem. Mi tingbaot long lanwis blong mi, i gat nem blong wan olsem yumi man wan person i gat ol nem blong evri bodi blong hem, mo ol fis mifala i gat ol nem blong ol fis, mo mifala i gat ol nem blong yam. Mo haos o kraon, mo ston, mifala i gat defren nem, so i mekem mi se ino isi. Mi traem blong raetem olgeta samting ia mi fulumap wan eksasaes buk. Long 1970 mi gohed long hem mi mekem long 1971, taem we mifala i kam long woksop blong mifala daon long Kaljoral Senta olfala Kaljoral Senta. Darrell hemi talem long mi se i gat wanfala man we hemi stap ia nem blong hem John Lynch ating bambae hemi save helpem yu blong mekem diksnari. Mi se, 'oraet, i gud'.

Taem we mifala i kamdaon mi lukim John Lynch hemi toktok long mi. Mitufala i toktok long ples ia nao long 1971. Mitufala i ko-operet long toktok mo mekem diksnari so plante taem mi givimaot ol buk long hem so mi gat tufala, wan diksnari ia mo wan grama blong hem. Mo hemia nao tufala buk ia we mitufala i mekem. Mi faenem ino had tumas from we mi intres long hem an wanem i mekem mitufala i hariap long hem from John Lynch i kam long Aneityum hemi stap wetem mi, hemi mekem wan kaos blong hem. Taem we mitufala i stap gohed long diksnari, taem we hemi wantem kambak mifala i mekem smol kakae blong hem. Hemi girap hemi toktok long lanwis, so i mekem bigfala sapraes we hemi save kwik. Mi ting se hemi nao we i wan wei, hemi gud yumi save lelebet lanwis blong aelan we spos yu wantem statem wan diksnari long hem. Mo man we hemi helpem yu hemi mas save evri samting insaed long kastom blong hem olsem nem blong evri samting.

Mi faenem se mitufala i mekem bae hemi no had tumas. Hemi stap long Vila i raetem diksnari. Mi sendem eksasaes buk long hem hemi kopi aot hemi raetem hemi putum long kompiuta, sendem i kambak long mi blong mekem koreksen long hem. Taem we mi luk bae spelling hemi no stret mi mekem koreksen long hem, sendem i kam long hem hemi mekem. Mi sendem samfala wod pepa bakegen hemi taepem. Mitufala i mekem olsem. Mi helpem John Lynch hemi helpem mi long wanem samting. Mitufala i wokem go go folem wan diksnari blong Inglis we long 1950. Hemi mekem mi folem, ating mi no save se wanem from olgeta ino save saon blong toktok. Mekem se mifala, olfala baebol blong mifala, taem we mifala ol olfala i ridim mifala i save se wanem insaed we i pronaonsem i olsem. Mi ting se hemi gud from hemi Bislama mo Inglis mo lanwis, so hemi oraet eniwan we sapos hemi lukluk long hem hemi save lukluk long hem bambae mi tekem bakegen.

I mekem se mitufala i mekem kwik wok long diksnari. An taem we mi go bak, long 2000 hemi sendem ol buk i kam. Mi lukluk bae mi no rili hapi. Hemi oraet, be from wanem mi no hapi? From we i mas gat mo wod i go insaed mo nem blong olgeta wod. Taem we wan boe i kam blong askem mi blong i kam wok long ples ia. Mi se i oraet spos yu go, be wanem samting we bae mi talem long yu yu mas raetem ol nem blong ol hil, solwota, ol maonten, ol wota, ol samting olsem long lanwis an bambae yu save kivim long mi blong mi sendem i go. Mo mi talem long boe ia, 'Mi se yu no ting se bambae olgeta i helpem yumifala. Bat yumifala i mas wok festaem, samtaem we oli luk bambae oli save givhan long yumitufala. Mi talem long hem mi se i gud i gat kamera be bambae mitufala i hadwok blong pem, bae i mas pem wan kamera we i gat samting long hem we i save pulum samting we i smol bae i kam bigwan.

Boe ia i wok i go go ating hemi les hemia nao i go. Taem we mi kivimaot diksnari mi talemaot long olgeta se, 'Long wol tede hemi no gat wan aelan lo kantri hemi finisim diksnari blong hem so i minim se diksnari we mi mekem mi soem wan

rod bat hemia ino finis. Sipos wan long yufala i wantem i save lukim mi bambae mi helpem hem'. Be until tede mi no luk wan we hemi kam talem long mi se i glad. Sipos wan long yufala i wantem i save lukim mi bambae mi helpem hem antil tede mi no luk wan we hemi kam talem long mi se i glad.

So hemia nao wok blong diksnari blong mi. Mi faenem se hemi isi from hemia nao we mi mi save plante samting long saed blong ol wod, saed blong ol fis, ol wanem. Samfala mi no save bat plante mi save olsem wanem kraon we i stap mo wanem i stap, mo ol krijas, mo plante samting olsem.

Olsem mi save from mi laef long wan taem we ating lanwis blong Aneityum hemi no miksap tumas. Bat tede ating hemi had long yangfala blong oli mekem from tede lanwis hemi miksap tumas, mekem se oli had blong olgeta oli mekem. Bat, eniwe, mi mi ting se eni aelan we sapos hemi ting se i mekem diksnari blong hem.

Mi glad we Richard Leona hemi mekem wan finis. Sapos samfala yangfala oli tingting se jes lukim diksnari blong Richard Leona nomo an faenem wanem wod we oli faenem, oli save kam lukluk insaed blong faenem se i gat o ino gat. I oraet bambae mi listim daon blong sendem diksnari i go mo. Ating hemia nao olsem tingting blong hemia we mi lukluk taem we mi wok long diksnari. Mi save se hemi wan samting we hemi had sapos ino gat ol olfala be sapos oli gat bae ino had. Yu save askem. Mo yu gat tingting we yu save hao nao bambae yu mekem hemi save go kwik blong mi save finisim diksnari blong mi. So ating mi no save toktok tumas. Ating smol ples ia nomo mi save talem long diksnari blong mi.

# The Aneityum Dictionary Project

Phillip Tepahae

Thank you very much everyone. I have great honour and respect to stand before you and give my presentation. I must apologise to you: when we have teeth we can talk straight, so if I don't say anything that is straight—anyway. I am a fieldworker called Phillip Tepahae, and I come from Aneityum. My father went to New Caledonia, on Lifou. When I was born I came back to Aneityum, I've stayed there my whole life. In 1992 I went back to Aneityum and I think that now I am 75 years old, or something like that. Right, when I was on Aneityum I began thinking how will *kastom* be? Kirk Huffman and Jack Keitadi came to Aneityum, they both asked me to come to Aneityum and I said, 'Alright, I'll come.'

At this time I worked at the Cultural Centre in town, the old one. We stayed for a long time, and at this time our teacher was this big man of ours here, Dr. Tryon. Yes, we were located down in the town and were taught how to make a dictionary. So when he told me, I thought to myself, I think I can make one. At this time computers were not yet plentiful, so he cut up some exercise books and told us to make lists in alphabetical order, and to give some sentences, but it was very hard work for us. I think it was hard for me because I never went to school. I only went to school in the village school. But I tried my best, and at one time we were sent to the University of the South Pacific (USP)—the old USP below.

We came to that place and had two men teach us a little. I think Jeff taught us how to make a dictionary, and so we continued although it was quite hard. Then Darrell Tryon told me that it was now fine if we don't follow alphabetical order because the computer can do this. You can put it in any order you like and the computer will do it. I was glad to progress with my dictionary work I was writing. I thought about my language, that there are names for everything such as the names for all of a person's body parts, or that we have names for all types of fish, and we have names for all types of yam. And houses, land, and stones, we have different names, and this means it's not easy. I tried to write all of these things and filled up a whole exercise book. In 1971 I went ahead with it and I made it in 1971, at the time at which we went to our workshop down at the old Cultural Centre. Darrell told me that there was a man called John Lynch who he thought could help me to make my dictionary. I said, 'Alright, that's good'.

When we came down I saw John Lynch who talked to me. This discussion took place in 1971. We cooperated in our discussions and made a dictionary, and I gave him my books many times, and so he has two, a dictionary and a grammar.

And these are the two books that we have made. I didn't find it too hard because I was interested in it, and what made us hurry was that John Lynch came to Aneityum and stayed with me, and made a house for himself. We went ahead with the dictionary, and when he wanted to come back we'd made a small feast for him. He would get up and talk in language, and it surprised us very much that he did it so fast. I think that this is a way, that it is good that we know a little language of the island if you want to start a dictionary of it. And the person who helps you must know everything contained in its *kastom*, such as the names of everything.

I found that we made it so that it wasn't too hard. He stayed in Vila and wrote the dictionary. I sent exercise books to him which he copied out into the computer, and then sent back to me to make corrections. If I found any incorrect spelling I would make a correction, and then send it for him to do. I would send some pages of words back again which he would type up. We did it like that. I helped John Lynch and he helped me with things. We continued working, and followed a dictionary by Inglis from the 1950s. He made me follow it, and I think I didn't understand it because they didn't know the sounds of the language. In this way we, with our old bible, when us old people read we know how to pronounce what is inside. I think it is good that it is Bislama and English and language, so it is alright in that anyone who might look at it can do so and gain from it.

In this way we made quick work of the dictionary. And then I went back, and in 2000 he sent copies of the books here. I looked up I was not really happy. It was alright, but why was I not happy? Because there needed to be more words in it, including the names of trees. Then a boy came and asked me if he could come and work here. I said, 'It's alright, but what I will tell you is that you must write the names of all hills, sea, mountains, water, all of these kinds of things, in language, and then you can give it to me to send off.' And I told this boy, 'I think that you don't think that they will help us. But we must work first, and then when they see they will help us.' I told him that it is good if we had a camera but it is for us to afford one, so he must pay for a camera that has the ability to make small things become large.

The boy worked for a time and then got tired of it and left. When I gave out the dictionaries I told everyone that, 'In the world today there is an island in the country who has finished its dictionary, and this means that the dictionary I made shows one road, but it is not finished. If any one of you wants you can see me and I'll help you.' But until this day I have not seen one person come to me and say they are glad. If one of you wants to come and see me after and I can help, but I haven't had one person come and say they are glad.

So this is my dictionary work. I have found it easy because of the fact that I know a lot about many things concerning trees, concerning fish, or whatever. There are some things I don't know, but much that I do, such as the location of particular areas of land, and creatures, and plenty of things like this.

I know these things because I was alive at a time in which I think the language of Aneityum was not mixed up too much. But today I think it is hard for young people to do it because today language is mixed up too much, which makes it hard for them to do it. But, anyway, I think that any island can make a dictionary for itself.

I am glad that Richard Leona has made one already. If some young people think to look at Richard Leona's dictionary and find whatever word that they find, they can come look inside to find out if it is there or not. It's alright, I will list them to send the dictionary further. I think that these are my thoughts regarding the time that I worked on the dictionary. I would say that it would be a hard thing if there were no old people, but if there are it will not be hard. You can ask them. And you have an idea of how I was able to finish my dictionary quickly. So, I think I can't talk too much longer. I think I can tell just give you this small account of my dictionary.