

14. Risej Long Ejuksen blong olgeta Pikanini long Saot Ambae

Roselyne Garae

Long saot Ambae, long Penama provins long toktok we bae mi toktok long hem tede hemi pikanini mo papa. Olsem wanem bae mi statem toktok blong mi olsem bae mi no putum pikanini fastaem bae mi putum se papa mo mama hemi diuti blong tufala blong lukaotem pikanini long home. Taem papa mo mama we tufala i stap, tufala i fes karem pikanini blong tufala taem tufala i karem pikanini blong tufala olsem taem pikanini i bon oli no save se hemi wan pikanini boe o gel. So tat taem ia ol anti blong olgeta oli sakem ol ting long rod blong mekem se hemi soemaot se hemi wan pikanini boe o gel. Taem oli mekem se ol anti blong olgeta oli luk ol hafhaf pandanas we oli stap sakem long ol rod ol pisis we oli stap sakem long ol rod olsem, hemi soemaot se hemi wan gel we hemi bon long wan smol haos we neva wan man hemi luk. So taem oli luk olsem pikanini blong brata blong mi hemi bon hemi wan pikanini gel, hemi soem se pikanini ia bae hemi gru ap bae hemi mekem wanem we hemi stap olsem papa hemi bin telemaot finis we, o anti blong hem i bin lemaot rol blong hem finis se bae hemi gru ap bae hemi mekem.

Taem hemi gru ap bigwan papa hemi putum nem blong hem blong mekem se bambae hemi kam wanem kaen pikanini o wanem kaen gel o boe bambae hemi wok olsem wanem. Bae hemi putum nem blong hem hemi olsem spesel nem we mifala long Ambae mifala i singaotem 'Garae' o 'Gmweta' o 'Tambe' o 'Waileleo'—hemi minim wan samting. Mifala ino gat wan samting blong hemi spesel blong mifala i mekem olgeta i spesel be folem toktok we hemi stap hemia olsem papa hemi mas putum long pikanini blong krim blong kokonat blong mekem se hemi wan boe o gel bambae hemi olsem wanem. Taem hemi gru ap hemi folem wanem we papa o mama blong hem tufala i mekem.

Wetem hemia tu oli mekem seremoni blong bildimap pikanini. Taem papa hemi mekem seremoni so hemi mas givim ol samting long ol anti blong hem tu blong olgeta i pakemap hem tu long strengtenem hem tu long toktok we hemi sud lanem long hom. Taem hemi wan bebi hemi no save wan samting yet so mama hemi stat blong singsing, Lanem kastom, singsing long hem blong mekem se hemi save muvem han blong hem mo muvem leg blong hem mo hed blong hem blong hemi mekem se taem hemi gru hemi kam wan helti pikanini. Hemi mekem wan singsing blong mekem se hemi muvem han mo hemi mekem wanem hemi laf afta long hemia bae pikanini i luk afta hemi traem blong hem tu i mekem olsem papa mo mama blong hem tufala i mekem. Taem hemi wantem talem

ol kaen kaen toktok olsem hemi stap saonem ol sot sot toktok olsem papa oli talem lanwis so hemi statem blong lanem pikinini blong hem long lanwis nao. Hao blong singaotem 'papa', olsem mifala i singaotem se 'tata', hemi stat blong lanem fes lanwis blong hem blong singaotem 'papa'. Taem hemi kam blong save stori papa mo mama tufala i lanem kastom stori long hem. Taem tufala i lanem kastom stori long hem taem hemi gat save smol tufala i soemaot famle blong smol boe. Tufala i soem se hemia sista blong yu hemia mama blong yu, tufala i stat blong talem ol toktok olsem blong pikinini hemi tok mo folem, singaotem brata blong mo angel blong hem long lanwis blong hem. So tat taem ia hemi stat blong toktok mama mo papa blong hem tufala i mekem san droing be tufala i raetem long kraon blong mekem se tufala i stat blong lanem pikinini blong tufala. Taem mi kambak long hom mi kam be mi luk yu no gat be yu stap raon long vilej blong mi so i gat saen we papa i lanem hem taem hemi smol, taem hemi kam papa hemi nogat hemi luk saen long kraon mo hemi save se hemi olsem. Taem papa hemi stap lanem olsem hemi stap tijim hem tu long san droing blong mekem se hemi stat long smol samting, hemi kam antap i gat plante samting bae mi sotem nomo olsem. Taem hemi kam antap blong hemi karem rispek papa blong hem i mas talem long hem se yu no mas mekem samting olsem, yu no mas mekem samting olsem long taem bifo toktok hemi no plante oli, toktok olsem oli putum saen long ol lif o neija, oli no toktok. Blong lanem pikinini blong wokbaot long wan rod soem hemia hemi talem se tabu, yu no mekem olsem tabu yu no mekem wan samting i olsem yu mas mekem olsem yu mas mekem olsem. So oli tokbaot long lif nomo oli putum long kraon taem yumi wokbaot yumi pas yumi no askem yumi jes luk ol mining blong ol lif oli stap yumi save se hemi talem olsem. Taem mifala i gru antap olsem ol papa blong mifala oli lanem evri samting we mifala i save blong mifala i protektem mifala mo mifala i save go long wanem we mifala i wantem blong mekem rod mo ol mama oli mekem ol kakae oli mekem olsem wanem.

Mi traem blong putum long pepa blong olgeta i rid mo tu oli luk mo sem taem oli luk pija. Sem taem tu oli lukim wanem hemi tokbaot long lanwis blong mifala, olsem mi stap tij tu long skul olsem ABC hemia long alfabet blong mifala nomo, mifala i mekem nomo long lanwis blong mifala mekem se wanem we mi tijim long ol pikinini long skul hemia nao long Wenesde mo Fraede, ol samting ia mi stap tijim ol pikinini long hom.

Tangkiu tumas mi bin gat wan riseja we hem i kam stap wetem mi, nem blong hem hemi Catriona hemi blong Australia. Hem nao hemi kam stap wetem mi hemi helpem mi plante long lanwis so hemi stap wetem mi hemi raetem lanwis blong mifala mo hao blong mekem ol smol smol buklet. Hemia olgeta long SIL oli bin trenem mi long USP hao blong mekem ol smol smol buklet olsem. Taem mi stap olsem mi gat ol woksop we oli bin kamaot, ol konfrens olsem mekem se oli leftemap wok blong mi blong mekem wan samting we mi no save mekem olsem naoia mi save mekem blong helpem ol pikinini blong mi long hom. Tangkiu.

Researching Childhood Education in South Ambae

Roselyne Garae

In south Ambae in the Penama Province regarding what I am about to talk to you about today, that is children and parents. How will I start my talk? I won't begin with children, I will begin with the father and the mother, for it is their duty to look after children in the home. Where there is a father and mother, when the child is newly born, people do not know whether it is a boy or a girl. So, their Aunties will throw things about on the road to show whether the new child is a boy or a girl. When they do this, their aunties see all the bits of pandanus that they're throwing on the roads, and this shows that a girl that has never been seen has been born in a small house. So, when they look, like the daughter of my brother who was just born, it shows that this child will grow up and do whatever it is that the father has already foretold, or that an aunty has foretold.

When the child grows up, the father gives him or her a name to make sure that they become a particular kind of person, a particular kind of girl or boy, and to define what kind of work they will do. He will give him a name which is of a special kind that we in Ambae call *Garae* or *Gmweta* or *Tambe* or *Waileleo* and that are meaningful. We don't have anything that is special to us and that makes them special, but according to tradition, fathers must put coconut cream on a child to find out what kind of boy or girl the child will become. When the child grows up, they will do whatever their mother or father has said they would do.

They also perform a ceremony in order to strengthen the child. When the father makes this ceremony he must give things to the child's aunties in order to ensure that they back him up and strengthen the words that the child should learn at home. When the child is a baby, he doesn't yet know anything, and so the mother begins to sing, to teach *kastom* songs to him to make sure that he can move his hands, move his legs and head, and to make sure that when he grows up he becomes a healthy child. He sings a song to ensure that he does what the father and mother do. And when he wants to say these kinds of things, he utters short words like his father in language, and in this way he starts to teach the child language. How to address one's father, which we call *tata*, the child begins to learn his first word and it is to say 'father'. When he reaches the stage in which he can talk, the child's father and mother will teach them *kastom* stories. And when they teach these stories the child begins to learn about their family. They show that this is your sister, this is your mother, and they start to teach

other words, such as how to address one's brother or uncle, in language. And at this time when he is learning to talk the child's mother and father will make sand drawings, writing in the ground, in order to teach the child. (For example) when I come home I see that you are not there, but you are somewhere in my village, and there is a sign for this that has been taught in childhood that can be written on the ground to show that this is so. During this education, the father teaches sand drawings starting with small things and then progressing in order to more complicated things. When he begins to reach a stage in which he must command respect, the children's father must tell them the things they cannot do. In the past there was not a lot of this kind of talk, but they communicated these things by way of leaf signs or other natural signs rather than through speech. So the child learns that when he walks along a road this sign means 'taboo', you don't do this. This is communicated by way of leaves only that are put on the ground, and when we pass, we don't ask, we just see the meaning of the leaf and know what it communicates. When we grow big, our fathers teach us everything that we need to know to protect ourselves, or to make our way, and our mothers to make food.

I have tried to put these things down on paper for everyone to read, and also see pictures. At the same time as they see what he talks about in our language, like I teach in school the ABC in our own alphabet, and we do it in our own language. And in this way we teach all the children in school on Wednesdays and Fridays, and I also teach these things to children at home.

Thank you very much. I have had a researcher who has come to stay with me, her name is Catriona [Malau] and she is from Australia. She has come to stay with me and provided much help in language. When she stays with me she writes our language, and tells me how to make small booklets. These are the people of the Summer Institute of Linguistics (SIL), who trained me at the University of the South Pacific (USP), how to make small booklets. In my time there have been workshops and conferences that have improved my work, and made it possible for me to do things I wasn't previously able to do, for example now I can do them to help my children in the home. Thank you.