Petanigaki ta Siniqa ni Lauru

The Forest Foods of Lauru

Compiled and edited by
Tony Jansen and Myknee Qusa Sirikolo

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Buka iati sa vatakobola zira taroe majala ta zira kajikaji ta zozoea siniqa no lua se, no sa majala tavisi va nuni turuni, no va karaputa se bose. Ta sada sinani te no ta zira sada saba la kuo me se.

Buka iati ka jujini zira bose ni Lauru ma dira zira bose ni Lauru. Puui nananae buka gati ne, ka koro mikini zira dia sua, se mara guki zira petanigaki ka kuo ta siniqa, no mara rituki zira dira lua, se ma masuru taru mikini zira taba sada.

Punia dira zira taroe, nunivutini no vatana se ka kuo ta buka iatine, ka tunini zira bose ni Lauru.

This book has been written to promote continued use of the rich knowledge of the forest and the land that has sustained our people through time. We hope it may inspire others to revive and strengthen their traditional knowledge for today and for the future.

This book was produced by the people of Lauru for the people of Lauru. Most of all, this book is written for our children in the hope that they, too, will eat from the forest and look after it so that the land can always provide for them.

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The Forest Foods of Lauru

Compiled and edited by
Tony Jansen and Myknee Qusa Sirikolo

Illustrated by Nixson Zesapa

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Caution

This book describes some Solomon Island native food plants and their suggested uses. We strongly discourage experimentation by untrained people in the collection and preparation of wild plants for food or medicinal purposes because many plants can be dangerous when taken internally if not prepared in the correct way. We advise you to seek the guidance of community elders to assist with identifying and preparing plants for consumption. The authors and publisher waive any responsiblity for injuries to readers of this book resulting from the use of plants described here.

Vatübu

Buka iati kami vazaka ni rami ta kui zira dia kajikaji ka le mana no kavia kaba tu se. Ta kia vara soma me zira dira taroe noe vatovato se ta kui zita ta sapoko sinani.

Buka iati ma va nüni türü ni zita zira dira taroe majala no vato vato se zira kajikaji ka kia vara sama me ta kui zita, sadoko ta sapoko sinanai.

Dedication

We dedicate this book to our great great grandmothers, those who have passed on and those who are still alive. Their experimentation with these food plants has made the knowledge of them available to us.

This book preserves their knowledge for the generations to come.

Contents

Forward i

Lilio kula iii

Acknowledgements

Kute Nanana sa Körö ix

Ta zira sanda .....

x

The decline of Quana

Introduction—how we made this book

Implementation xii

The manual xii

Key factors for the success of the project xv

Nüni sa jajui project iati Babatana xvi

Babatana project area

Nüni kavini jöjinia xvii

Steps used

Quzinia Gadoe bübülia dira zira peta vuvune xxi

Collecting plant specimens

Gadoe vurenea dira zira peta vuvune xxiv

Leaf printing

1. Lauru 1

Choiseul Province

Lauru 3

Choiseul

Location 3

Geography 3

European discovery 3

Languages 3

Religion 3

Climate 3

Population 4

Ecology 4

Human impact 4

Diet 4

Loss of knowledge 4

Reviving traditional knowledge 4

Turituria Kere Kumuk1 Leke Paravanöe 6

Story of two brothers

2. Siniqa 11

Vegetational communities

Gadoe siniqa 12

Cycles of succession

1. Sakapa Qiqi 14

Canopy closed-dense primary forest

Kokoso Langoto 16

Forest wolves

Sakapa Ju 21

Old secondary or primary forest

2. Ruka 22

Clearing of vines and undergrowth

3. Qeto 23

Cutting the big trees

4. Sabeka 24

Clear Place

5. Pole 26

Area cleared for garden...

Gadoe pole 28

Stages of Pole

6. Baroe 30

Garden

7. Mamalo 34

Weeds growing in the garden

Piara 35

Secondary forest / garden fallow

8. Piara Perasi 36

First stage of secondary regrowth

9. Piara Vasiki 37

Young secondary regrowth

10. Piara Püu 38

Secondary Forest

11. Piara Muku 40

Old fallow area

Mulele 43

Low forest

Pitu– Pitu (Podolo) 45

Mangrove

Sakapa Loboro 46

Reserve area

Quana 47

Planted Food Forest

Babatena 49

Uninhabited seaside forest

3. Ziru Gadoe Pe ta Vuvune 51
Types of plants
Gazu 52
Trees
Zekata 53
Taro-like plants
Pipiro 54
Ginger like plants
Loda 55
Mushrooms
Kaniki 56
Climbing plants
Qöta 57
Palm Trees and Ferns
Siakale 58
Ephipytes
Samu 59
Pandanus-like plants
Siku 60
Banana

4. Zozoea Vamojae Zira Petanigaki 61
Cooking methods
Supu Supu Neqoto Zuku no Tika 62
Motu of taro and tree fern with coconut milk
Vamoja ta Sereke Lua 68
Cooking with the Clay Pot
Kasakasa ta Sereke Lua 68
Cooking with water in the clay pot
Nüni ka vini jujinia sereke lua 69
How to make the claypot
Peta ka vajaju ka toroni gaki 70
The things we use to put our food in
Nuni Ka Vine Nükoe Petanigaki ta nako 71
How to cook root crops in an open fire
Kakapana 74
Parcel in leaves on an open fire
Loloso 74
Cooking in Bamboo
Neqoto Volomo 77
Cooking dry food in the stone oven
Sereke Qila Kolo 80
How to cook for a sick person
Kono & Tavua 86
Ways of cooking taro

5. Zira Sada Ta Gave 87
Times of the year
Sadae Babali 88
The season: April to August
Poka Sipa 90
The season: September to March
Sada Zavarata 91
The season: beginning, end of the calendar year
Zira Sadae Vokene 91
Loda 91
Vokene 94
Moon Cycle
Vokene sa Kadava or Kadavina 94
New Moon
Matapenqo 95
Half Moon
Tavabela 96
Full Moon
Jurae 97
No Moon
Siku 98
Banana

6. Kokoe Lua ta Siniqa 99
Landforms in the forest
Zira nöni sa kui zira puku pukui lua 100
The locations of the different types of lua
Malaku 102
A valley
Supu 102
High mountain
Naqo sorobe 103
Steep landform or cliff
Pabapoka 104
Small terraces
Paba 104
River bank / silt
Qu/Qu banara 105
Ridge/ main ridge
Volovo 106
Area high in the valley
Siqele 106
Valley floor
Babarevana 107
Side of a ridge or hill
Kokole 107
Plateau
Sare 107
River flats

Malatapöde 108
Saddle
Jolomakuru 108
Steep area – river source

7. Babalia 109
Our sacred nut
Kiae babali kenaka ta sada tovari 110
Offering of the first nuts in the 'time before'
Saqa 111
Kaku 114
Nuni Kase Kapuki Babali 117
Climbing and pruning of canarium nut trees...
Sase Vokoe saqa na Kaku 118
How to bake saqa and kaku
Könö 120
Nut and Taro pudding
Varavalu 123
Varavalu: Kastom of sharing canarium seed after bad luck

8. Vugata 125
Important fruit & nut trees
Bario / Bario Vudu 126
Nöni Kavini Palea No Vanamae Bario 128
How to harvest and prepare Bario
Karukarunu 130
Kimaku vudu 131
Kimaku ta Sinipi 134
Iati sase turituria Kimaku ta Sinipi 135
This is the story of Kimaku ta Sinipi
Vele 137
Talike ni karakone 141
Talike ni siniqa 144
Pavoma 146
Qiqiti 149
Lanava 153
Natu 154

9. Bülia no bübülia 155
Fruits & flowers
Kobakete 156
Kapika Bana 157
Musu musu ta qote 159
Qio 161
Bütitujolo 163
Koloto 164
Pitu 165
Bario ni vaka 169

Boboe 172
Turituri ta Boboe 176
Kastom Story of Boboe
Qio kaniki/musumusu 178
Kukune 179
Piraka 180

10. Vurenea 181
Leaves
Kekoso / Jua 182
Taqala / Taqala Vuvune 187
Zuku 189
Mali 192
Rubu kiroro 194
Rubu tutu 195
Qoto 196
Sarapa 197
Leko 198
Kanava 201
Muta 205
Muqa 206
Gama 210
Lalapu / Moke 211

11. Loda 217
Mushrooms
Loda pokakeno 218
Loda mijukulu 219
Loda zikini qote 220
Loda kokoroto 221
Loda kurumeme 222
Loda vide 224
Loda nanako 225
Loda kurumini boko 227
Loda nuna / nana 228

12. Pütia 229
Seeds and nuts
Pipiro 230
Soreke/sisapa 231
Samu 232
Rabia 233
Kanokele 235
Tinaru 237
Masala 239
Lanava 240

13. Tikae 241
Tubers
Komeqe/qusu 242
Noba jolobangara 244
Vüka 245
Vurumokoso (noba) 247
Susui pato 248
Noba soqonoto 249
Susui tuko /Susui vua 250
Luti / Kakake 252
Zekata lumi 255
Kalaka vuvune 256
Sike 258

14. Konae 259
Inside of stem/trunk
Kasu 260
Marato 262
Nuni ka vini ka pale konae. 263
How to take out the heart of the palm.
Kage 265
Jariu 266
Kasu paza 268
Kasu ni java 269
Piku 270
Kastom story of Piku
Piku 271
Koloto 272
Story of Koloto
Suata 273
Nive (Karamao/Bia) 275

15. Bi 279
Water from stem
Si-ku 280
Papakutu 281
Bakoto 283

Afterword 284
Contributors and donors show foresight 284
Towards a positive future 284

Forward

by Joini Tutua

Joini Tutua
Honiara,
Solomon Islands

For centuries, our ancestors used plant food from our forests. The use of forest plant food and the knowledge and skill to prepare it for eating are now lost in many parts of the island of Choiseul.

Many old men and women with knowledge of our traditional lifestyle and diet are dying out. The loss is a serious matter — soon, we will not be able to identify the many edible and medicinal plants in our forests. When this happens we will lose our inheritance and endanger our food security in times of drought, war and famine.

It is for that reason that the work of recording our forest food plants in the Babatana words of Choiseul Province was initiated. It is my strong belief that this work was done at the right time, for some of the old people are still alive. Unfortunately, one of these old people who was involved in the work of identifying and preparing the edible plants died during the project. His knowledge, skill and contribution to this project is most valuable.

This project is a combined effort between Appropriate Technology for Community and Environment (APACE), the Kastom Gaden Association and the Government Herbarium in Honiara.

I call on all my people of Choiseul, who appreciate and acknowledge this invaluable work, to join me in saying a very big thank you to Tony Jansen, the project manager and Myknee Sirikolo, the herbarium's botanist. Despite the difficulties and opposition they encountered, they never gave up and finished the first stage of this very important work on food security and nutrition for our province. When the second and final stage of this project is completed it will lay down a firm foundation for our future generations.

The project will cater for educational development from primary curriculum to university research, from degrees to doctorates, home economics for secondary schools to food security and nutrition for university graduates, soil science and related environmental studies to the level of PhD for post-graduate studies.

It is our strong belief that if the knowledge and skill is not passed from generation to generation it will be lost and forgotten. But now, in its written form, it can be preserved for the generations to come.

So much has been said about preserving our forests but unless the land or forest owners are seriously thinking about the other values of their forestry resources, especially food and medicines, they will only think of its commercial timber value. That will not help to stop the destruction of their forests for money alone.

Another and most important reason for the existence of the record is to increase the production of the edible plants by using another forestry traditional term called 'guana', which means a grove. In fact, a guana is an integrated forestry system where each plant is dependent on others. When the next phase of this project comes into operation, the people will not be blinded about the immediate and long term value of their forest.

Thus for the above reasons I humbly acknowledge this project as one of our greatest achievements on the Island of Choiseul.

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Lilio kula sa iatu ta kui ramu ta komalani Sasamuga, Panarui, Boe, Sepa no Papara se kamu vamüo zira mina lua no siniqa se ka jujini ni workshop se mara jujini ni buka iati.

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Boe workshop group

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Panarui workshop group

Sepa workshop group

Sasamuqa workshop group

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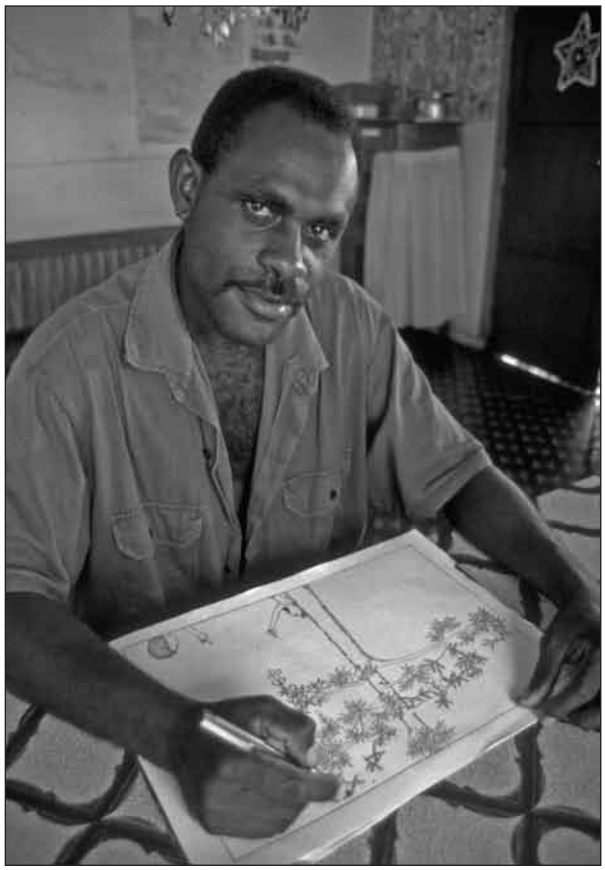

Nixon Zesapa, tanae drawing buka lati sava nöe nöe na sa mao tava jajui Nixon sa jüjini jaju iati ta nae komala vatasuku ni Papara.

Nixon Zesapa's artwork made the book visually interesting and easy to use. Nixon did all this work from his home at Papara village.

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The APACE work in Babatana area began with education about sup sup gardens to improve nutrition, especially for children and mothers.

Köke kuae bose ka rivuleni la jaju ta zira gave ka tia la mara vabeto se. Ta nüni iati ta karepa mürü ka kui zira S. Sore, I. Bartimeus, E. Kukuma, N. Likakale, M. Pitakoe no Ikan Likakale se.

A team of people worked on the editing over a number of years to complete the manual. Seen here from the left is S. Sore, I. Bartimeus, E. Kukuma, N. Likakale, M. Pitakoe, the late Ikan Likakale.

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Buka iati ka körö zira köke kuae bose ta kenani Babatana, South Choiseul ta loboroe tulu gave kuti ta gave 1997 sadoka ta 2000. Kavia zira ka bose Varuqa no kavia zira ka bose kaji se. Köke NGO ka külüni APACE sa kuo ta komalani Sasamugga no National Herbarium ta vudu ni Solomon se. Kuru jaju vaköke no kuru jaju vona zira kuae bose iati ta jujinia jaju iati se.

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APACE sa jaju köpe pade moro sa kuo Sasamugga ta kurepa ta health, nutrition, education, infant growth monitoring no kavia vile zira peta sa majala tavisi rami se. Ba iati köke peta karaputa kava banabana zira popoloto ta zira environment no agriculture sa zose ta kui zira ta healthy.

Ta project iati sa varuka zita ne ka-ta zita vutini nüni se matava jaju. Zira peta vuvune sa kota siniqa sakou vapuni ta buka iati sa pipijoni vanöe zo pokae nutritious, culturally sa majala ritiki zira moro no ka majala ko amunini se.

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The decline of Quana

Quana sa siniqae petanigaki nüni sa tabae zira vugata sa potoe, sada tovari koke bose sa tunini qua püu sa koke bose tutupari.

Koke peta same vanöni vutinini ranii ta project rati ke ta zoe varakabulinia zira quana, ka vune me zira tovari nei jujinia baroe kata qeto no subia se lati sava roka zira dia quana.

Nüni kose zira kaji ka nutu kaku ba saqa ta sada tovari sinani zira joji tuni sa kizao, no nanari sa doro siva sa vuivale zira dia babali. Kavia to bose ka vune soma ti quana ba, dodoro ne ta zira sada sakuo me zita mata galatuko or babali kamala gao zita.

Ta kavia zira nanana iati ti se gui rami kami soko vapalata nüpü bose ma vune nae quana or zira vugata. Giati zira peta kami palani mana rami ta koke workshop sakvo Boe ta 1998. No koke nanana kami kuti ta kui zira (youth) bose varuqa babatana ka kuti koke nursery. No ta kavia gadoe peta vuvune ta siniqa ka nursery ta ta vasivapada vanoni vutini zira zoe quana or vugata sa peta majala.

Introduction—how we made this book

This book was made by a large group of people—mostly from the Babatana area of South Choiseul—over a period of three years from 1997 to 2000. Young and old men and women from over ten communities, the Australian NGO, APACE, the community-based hospital at Sasamuqa and the National Herbarium of the Solomon Islands government were all partners in the project.

The creation of this book had its seeds sown in 1996 when Joini Tutua and myself discussed the declining use of the forest foods. The foods once formed an important part of the diet of Lauru (the traditional name for Choiseul) people. Some of these plants continue to make a significant contribution to local diets although the knowledge of many of the plants is rapidly being lost.

Joini reminisced about how these plants kept his people alive and healthy during World War II when people were forced to live in the forest in hiding. I had also had many interesting discussions with people from the nearby island of Bougainville who had a similar, more recent, experience of relying on the forest foods during the eight years of war on the island through the 1990's.

We imagined that if we could help to revive the use of these plants they might have an important role in a future agriculture for the Solomons. After all, the cultivated plants we eat today were once all collected in the wild. Many of these forest food plants of Lauru have already begun the long road to domestication and cultivation with different varieties selected over many generations by Lauru ancestors.

That seed of an idea finally had a chance to germinate following a workshop on 'Training of Ethnobotanical Trainers' held at Komuniboli Rural Training Centre, Guadalcanal, in late 1996. It was facilitated by Gary Martin from the WWF/Kew Botanic Gardens/UNESCO People and Plants Initiative.

At that time APACE (an NGO then committed to sustainable agriculture development at the village level) had the chance to link with Myknee Qusa Sirikolo, a passionate botanist from Vavudu, Choiseul. APACE later moved on from agricultural work and Kastom Gaden Association was set up in the Solomon Islands to continue the work in agriculture.

We proposed a joint ethnobotanical initiative to revive community use of the forest food plants in Babatana language area. Thereby, it was hoped we would encourage and strengthen sustainable use of the forest and its many resources that sustain village life.

The project gained some initial financial support from the 'Pacific People and Plants Initiative' of WWF after strong endorsement was received from the community in Babatana.

APACE already had a project on the ground in the Babatana region. It promoted improved nutrition through small kitchen gardens close to the house to supplement distant bush gardens that often were not providing a mixed, nutritious meal every day.

APACE was working in partnership with Sasamuqa Hospital, which had taken an innovative approach in looking at the wider issues that affect health. This included an integated program of nutritional education, infant growth monitoring and education on the

health impacts of commercial logging. This had created a strong awareness that managing the environment and agriculture had a direct effect on the health of the people.

During this project it became apparent that forest food plants were an important resource of food security for the villages. But it was disturbing to realise that this resource, or rather the knowledge of how to use it, was rapidly being lost forever.

The forest plants in this book are generally considered highly nutritious, culturally important, disease resistant and are mostly perennial or long lived.

All of us who have been involved in this project hope that this book and the steps used to produce it will be seen as a model. By this we mean a model to inspire the communities and people of the Solomon Islands (and elsewhere) to record their traditional knowledge of the plants in the forests for the purpose of promoting and reviving the continued use and the sustainable management of these plants on their customary land.

Traditional means of learning and transmitting indigenous knowledge are changing and, unfortunately, all too often disappearing. New and innovative approaches are needed to promote continued use of traditional knowledge in a rapidly changing society.

What this means in practice is that we need to find new ways to teach the younger generation the wisdom and knowledge of the older people before it is lost forever.

Implementation

APACE and the National Herbarium provided in-kind and financial support in the way of technical and human resources for the project.

Subsequently, following the strong success of the project in the first phase, additional funding was sourced from AusAID to complete the community manual production.

The project enjoyed extraordinary success at the community level in Lauru during the production of the drafts and workshops.

The methodology employed in the production of the manual was based on a model proposed by Gary Martin of the global People and Plants Initiative. He saw these types of community-produced manuals as living records of the traditional knowledge—usually in the local language or bilingual—to be used by the community themselves. The production of the manual was in itself an awareness and educational process involving the whole community. The end result—this book—can now be used for continuing community education.

The manual

Aims

- produce an easy to use manual for community education purposes to revive the use and sustainable management of the forest food resource; this revival includes aspects of health, environment and culture
- train community ethnobotanists who could continue to work in reviving traditional knowledge on forest plants.

Methodology

Participatory techniques drawing from participatory rural appraisal (PRA) and other ethnobotanical experiences in the Solomon Islands were used to collect the data as part of an awarness raising process.

Process

Four community workshops were facilitated over a period of two years to collect ethnobotanical data on the forest food plants known in the Babatana communities. Another year was spent with small working groups editing and compiling the data into a suitable manual format for community use.

The first workshop established guidelines and a model designed by the participants themselves for the implementation of the project.

The initial model proposed in the WWF ethnobotanical trainers workshops of using one or two village ethnobotanists to collect data was modified by the participants. They preferred to involve a large group of women and men of mixed ages from a number of communities to collect the plants, record the information, compile the manual and plan community education initiatives.

The vision of the group was that many of these people could later be called upon as village ethnobotanists to lead initiatives in other communities with out the need for involvement of outsiders.

It was decided by the participants that the first workshop participants should come to the follow-up workshops to provide continuity and consistency. This would also allow them to receive a broader training in ethnobotnaical methods as they were furthered in each subsequent workshop.

Participants also requested that people should come from other parts of Lauru if possible and that at some stage this project should be extended into other language areas of Lauru.

Project Timeline

December 1996	Ethnobotanical training of trainers workshop by People and Plants for project facilitators.
Janaury–March 1997	Project plan developed with stakeholders and initial funding from WWF.
August 1997	First workshop at Sasamuqa: ethnobotanical collection and community awareness raising Participants continue collecting in their communities (August–October, 1997).
October 1997	Lauru Land Conference formally endorses the project and agrees to be the holder of the copyright. First draft produced and circulated.
October 1997	Panarui second workshop–continuing collection and compilation of information and data for book; planning a community education process. Book production process–translators, editors, artists, layout, publishing (Dec.–June 1998).
March 1998	Sepa workshop on cooking and processing of plants review of second draft of manual.
August 1998	Boe workshop on cultivation field trials and planning for education program.
September 1998	Bush food cultivation trial plans begun.
October 1998	Review of third draft of manual in small groups.
March, 1999	March 1999 scanning, editing and layout work underway by Honiara team with key Lauru resource people. Fourth draft circulated.
March – July 1999	Editing of fourth draft by small project groups in mini workshops in Sasamuqa and Boe communities
July 1999	Teachers workshop for dvelopment of experimental activities that integrate local knowledge of forest food plants in the school curriculum.
July – August 1999	Attempts made to stop the project by poorly informed but influential person leading to misinformation being circulated in the community.
October 1999:	Project reendorsed by Lauru Land Conference to reaffirm support for the project and negotiations begun for formal legal agreement and printing of manual
January – March 2000:	Corrections of fifth, sixth and seventh draft by working group.
August 2004 – July 2005:	Eighth and nineth draft by working group.
October 2008	Final editing, scanning, photo manipulation, layout and printing.

Community workshops

Four workshops for awareness raising and data collection were each held over five days each in selected communities in Babatana. The workshops were open to anyone to join and had between 25 and 36 participants.

Each workshop had its own theme that collected new or more comprehensive data in different domains that were selected as being important in the first workshop.

Techniques

Generally, the workshops involved:

- identification of local 'etic' classifications for plant life forms, vegetational communities, landforms, edible parts and seasons
- field collection of plant specimens in small groups in different types of forest
- discussions in small groups and plenary groups about the plants, including their harvesting, season, management, processing and cooking
- small groups discuss key topics and present back to group for agreement
- presentations by facilitators for awareness raising and discussion on key areas such as intellectual property rights and conservation issues
- assessment of community knowledge using surveys of key groups such as youth and elderly using the plant specimens
- dramas put together by facilitators and participants to explore key areas such as community facilitation skills
- evaluation surveys
- individual and group interviews
- field collection of plant specimens by individuals between workshops
- establishment of small working groups in different villages to carry out specific tasks in the manual production.

Education in the community

In the early stages of the project key elders in the group requested that the project needed to develop some special approaches to work with young children so that they could have opportunities to learn about the forest food plant resource.

After each workshop groups generally reported back to their communities in informal gatherings after church services. Here, the importance of forest food plants, traditional knowledge and forest conservation was shared and explored.

A few of the participants also talked in primary schools where there was a lot of interest from the students and the teachers. It was decided to try and build on these experiences.

Bringing local traditional knowledge into the primary schools

After the Sepa workshop it was decided to develop some activities with the local primary schools where they would collect bush food plant leaves and print the leaves on paper as part of classroom exercises developed by the teachers.

It was envisioned that this would be a valuable education initiative and that the children's products — the leaf prints, could be used in the final manual to assist plant identification.

WWF offered assistance to begin a pilot program in Babatana schools after consultation and support of the Choisuel Province Chief Education Officer, Oliver Poloso.

Teachers developed successful activities over one term. These integrated the education of traditional knowledge of forest food plants into the exisiting curriculum in innovative ways. The teachers expressed hope that this experience would be replicated on a wider scale.

The decline of Quana

'Quana' is the traditional food forest where most of the important forest food trees — known as 'vuqata' — are traditionally planted. In the past, a person who had a lot of 'quana' was considered a rich man.

One of the issues identified during this project was the decline of quana. Many trees planted by the ancestors are now old and often being slowly cut down by encrouching gardens or damaged by garden fires.

The traditional pruning of 'Kaku' and 'Saqa' the two most important nuts, is now in rapid decline. The result is that a parastic plant called 'nanari' is slowly killing all the old trees. Few people are replanting the quana and it seems that, in the near future, much of the rich quana of the past, that provided food security, diversity and wealth to the people, will be gone.

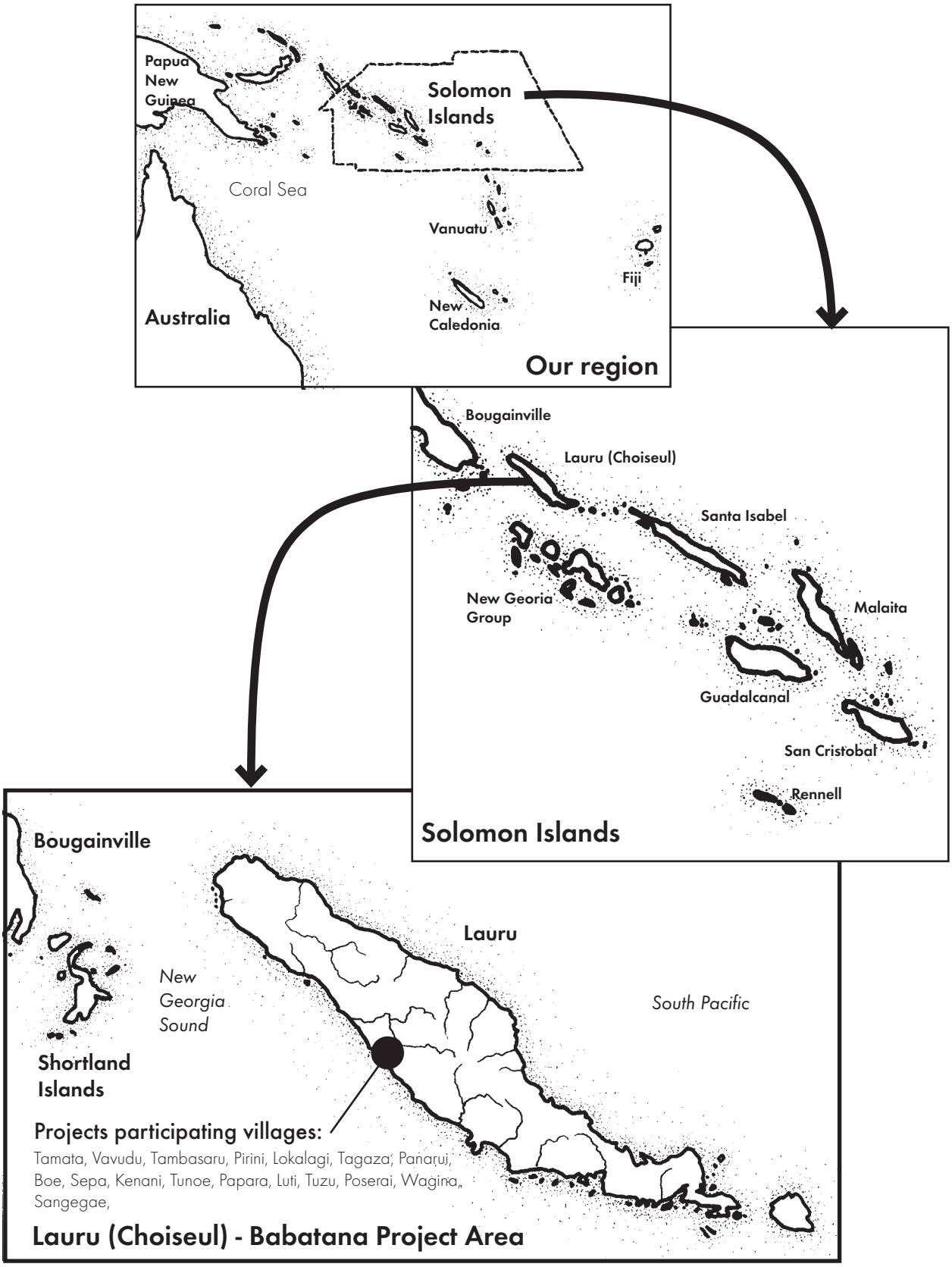
For this reason, a process was begun to promote replanting of vugata and cultivation trials of some of the wild foods that had never been harvested. Planning begain at the Boe workshop in 1998. Youth groups in Babatana collected seed and established nurseries for a number of trial plots of diverse quana.

Key factors for the success of the project

- an existing relationship with communities and a local hospital that was willing to take a non-conventional approach to primary health care
- an already-established relationship with the community and local organisation through a community sup sup garden and nutrition education project
- support of key community leaders (men and women) and their involvement in a local management committee
- a project botanist who was also a local language speaker and had a passionate commitment to work with his own people
- commitment and capacity of an NGO to support and complete the project over a long time period even though funding was not assured for completion from the beginning
- committment and drive by local communities, especially the old and respected people of the community
- an integrated approach that involved starting small and slowly expanding into bush foods, teacher's program and cultivation trials, and building local skills and capacity at each step
- full participation in all stages of the project, through to the final production of the manual, by local people.

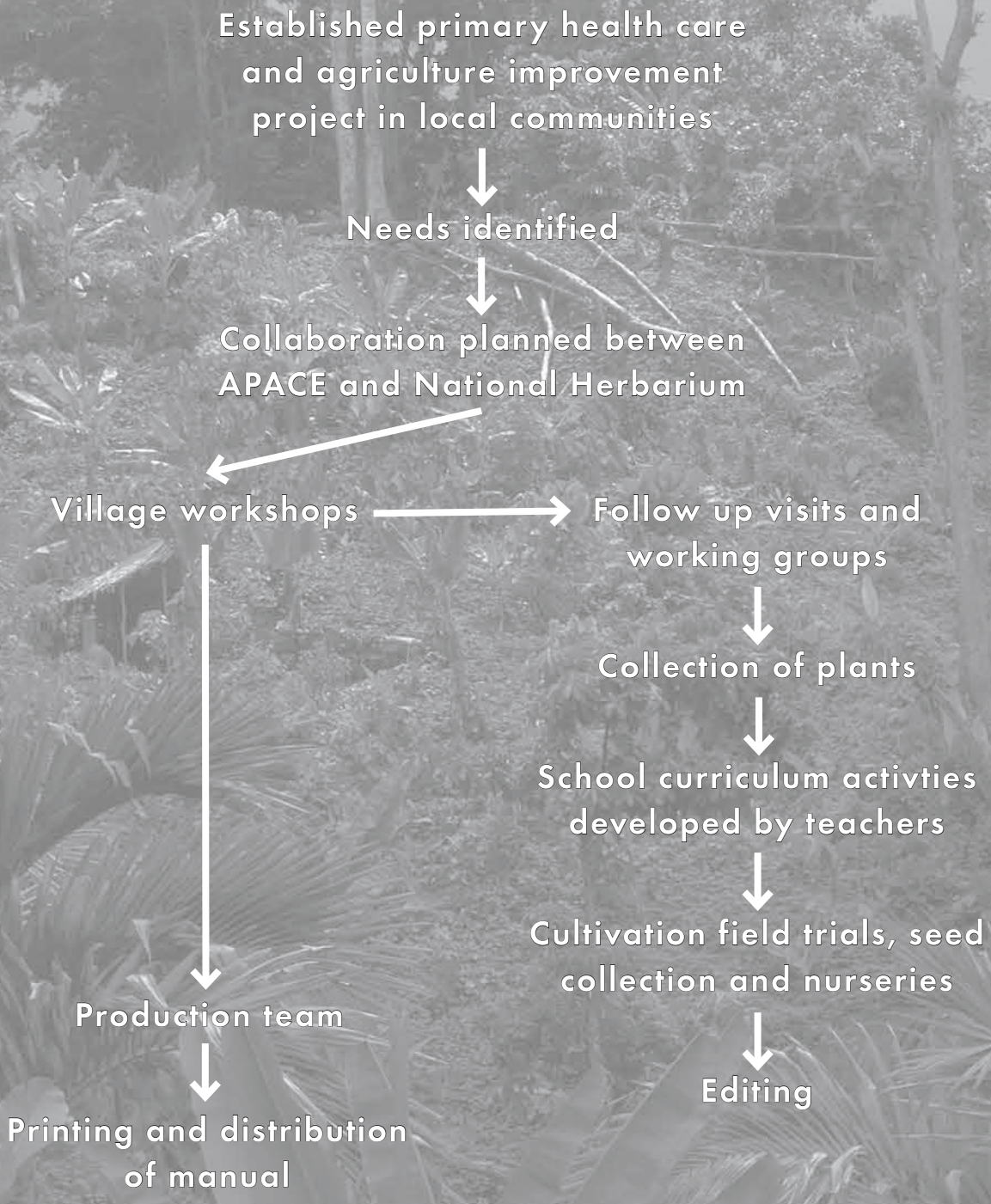
Nüni sa jajui project iati Babatana

Babatana project area



Nüni kavini jöjinia

Steps used



Myknee Sirikolo sa kinikini qurupu ka turituri ni gadoe dira zira siniqa ta KRTC sade ka jöjini workshop Sasamuqa.

Myknee Sirikolo leads a group discussion about classification of forest types at Kolombangara Rural Training Centre during the Sasamuqa workshop.

Asher Kula, William Vudeve no kavia vile zira se ka turituri ni zira gadoe loda ka pale ta workshop Panarui.

Asher Kula, William Vudeve and others discuss mushroom specimens at the Panarui workshop.

Myknee Sirikolo, S. Sore, Nairy Pitakaka se ka turituri ni gadoe peta vuvune.

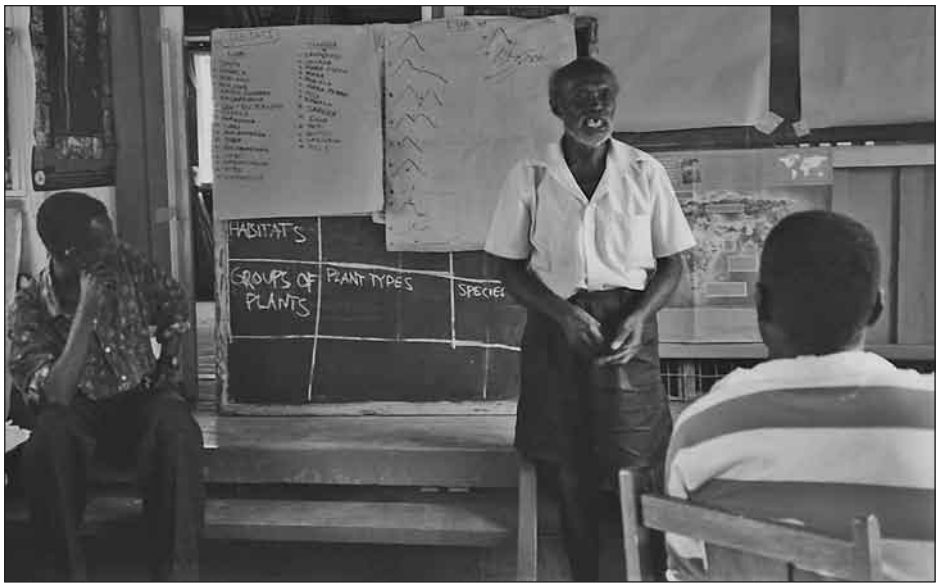
Myknee Sirikolo, Salathiel Sore, Nairy Pitakaka discuss the plant classification.

Pada ka jüjini peta mara jüjini ta project zira bose ka vona ta project sua, qole no zira leke se ka pijoni zira mara ri vutini zira gadoe dira zira peta vuvune ka pale ta workshop ka jüjini Panarui.

Community surveys were carried out by the project participants. Children, women and men were asked to identify the plant specimens and their uses in surveys during the Panarui workshop.

Reggie Pitisopa sa lupo köke nanana ta kui gurupu sada ka vataka bola dira peta ka turi turini ta workshop ni Sasamuqa. Myknee so tununu meta kenake.

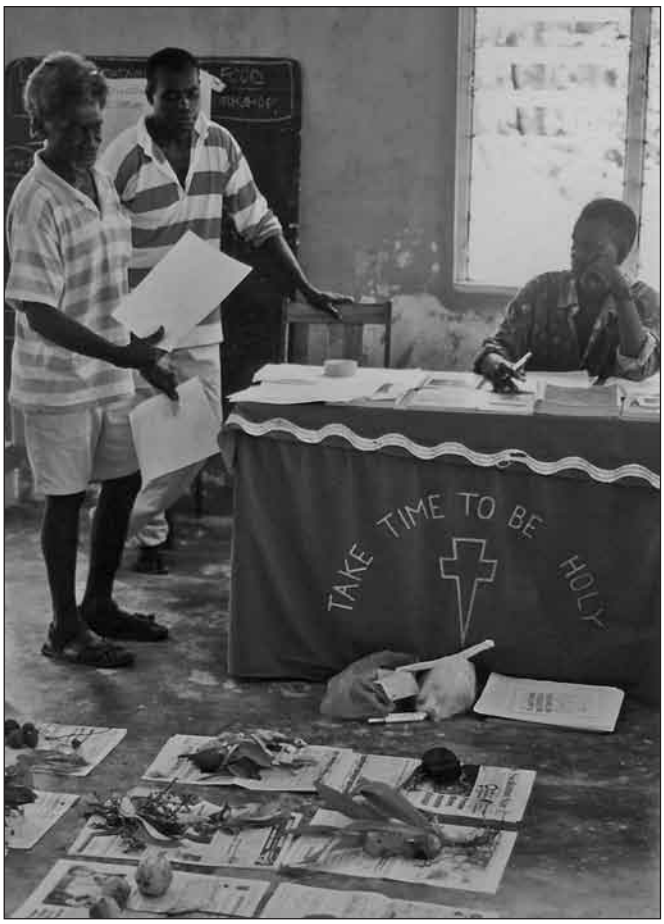
Reggie Pitisopa explains a point to the group during a workshop presentation at Sasamuqa. Myknee looks on.



Lizzie Amon, Annie, Gwendlyn Pitavavini no Bartimeus se ka turiturini zozoea vune Padae zira peta vuvune no nüni mae se kokoa dira se ta workshop ka jüjini Boe.

Lizzie Amon, Annie, Gwendlyn Pitavavini and Bartimeus discuss cultivation trials and plot layouts at the Boe workshop.

Anata, Flori Veqo, Ikan Liqakale, Reggie Pitasopa no Kennedy Tanaavalu ka jaju ta köke qurupu.
Anata, Flori Veqo,Ikan Likakale, Reggie Pitisopa, Kennedy Tenavalu working in a small group session.



Zira püti ba vurini peta vuvune. Ka qisu la ta workshop ka la turilurini zozoe dira sa kuo ta buka iati. Ia nuni iati Beva, Kennedy Tanavalu no Myknee Sirikolo se ka la turituri ta group.

Plant specimens were bought back to the workshop to be used for discussion and agreement on the story of each of the food plants in this book. Seen here is Bevali, Kennedy Tanavalu and Myknne Sirikolo presenting to the group.

Quzinia Gadoe bübülia dira zira peta vuvune

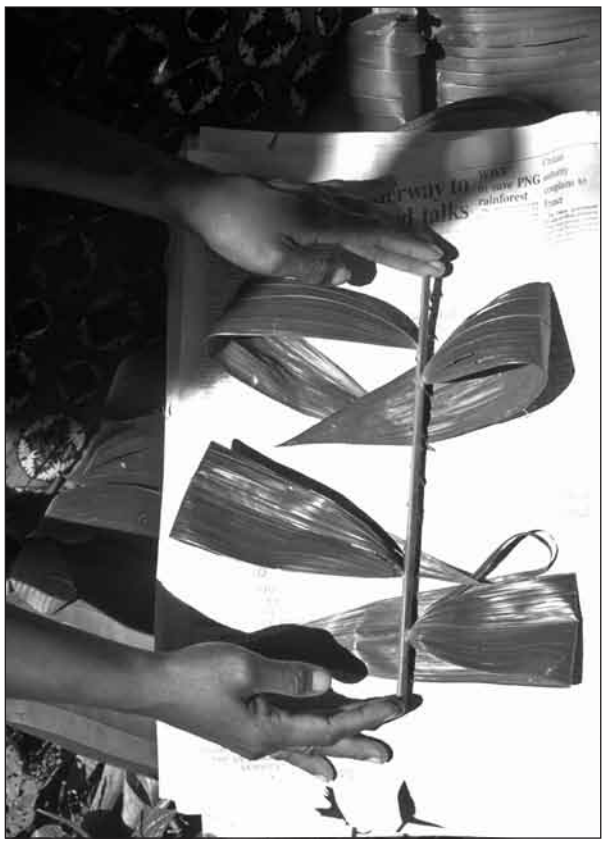
Collecting plant specimens

Ta loboro vana mania project ka vara ququ nini taba gadoe petanigaki ni ta siniqa ta loboroe buka iati. Zira specimens ka vajaju ta loboro turiturinia ta workshop. Lati sa tavisi ma vanüni vutinini dunae bose ka turiturini zozoea köke nanaziae köke peta vuvune. Zira peta tüni kavala ta National Herbarium mara la vara rini ta reference.

During the project, plant specimens of all the forest food plants in this book were collected. They were then used during discussions in workshops where participants could refer to the physical specimens. This helped to make sure everyone was talking about the same plant. The specimens were then deposited at the National Herbarium for scientific identification and reference.

Peta vuvune kari sa piru ta siniqa kava poda ta koke form ta loboro siniqa lati vatana mazo kope petavuvune sanama.

Plants are found growing wild in the bush. The collection form is filled out on location – this will be the information to attach with the plant specimen.



Vanama iati savona güzü ta kere repae vurini sa kütama no zira bülia no bübülia sada ka vanama iati kava bikili ta pepa. Siku ko majala puti güzüi sada ko soko zira vurine ko majala puti guzui sada ko soko zira vurine ko majala puti guzui sada ko sökö zira vurine ko majala piliki kere repae.

Specimens should include the stem, both sides of the mature leaves, and fruit and flower if possible. Prepare the specimen so that it lies flat on the paper. With thick stems like 'siku' you can cut out part of the stem if necessary. Leaves can be folded to reveal both sides.

Nestor Bako, Nairy Pitakaka no kavia vile qole ka kiru vuvune rubu tutu no ka mojo püti ta pepa.

Nestor Bako, Nairy Pitakaka and other women collect a specimen of 'rubu tutu' and press it onto newspaper leaves.

Emma Kukuma no koke vile se kuru pale zira peta ta piara püu.

Emma Kukuma collecting plant specimens in 'Piara Puu'.

Salathiel Sore, Gamese, no Franklin Zilivole ka pale jikae kasu paza.

Salathiel Sore, Gamese and Franklin Zilivole with fruit specimens of 'Kasu Paza'.

Vurin̲i no bübulia se pipiro ka piliki mara vagaeni pepa sa bikoloe vurin̲i.

Large leaves are folded to fit on the newspaper. A flower and fruit is included in this 'pipiro' specimen.

News pepa lati ka varalapolapo kavia pepa no vurin̲i Gazu-kavala, vala se sa poda gui, sinani ka vanudü no ka türü ta n̲uni sa vila gae to, beto mara qisu lata (National Herbarium) nuni marala sutini.

The newspaper is then folded on top. The plant press is then tied together tightly. Each extra leaf specimen can be added on top until the press is full. The press is then taken to the herbarium for drying. As long as they are kept flat in the paper the specimens will last for a couple of weeks. The press should be stored in the kitchen in a warm and dry place until it reaches the herbarium.

Gadoe vurenea dira zira peta vuvune

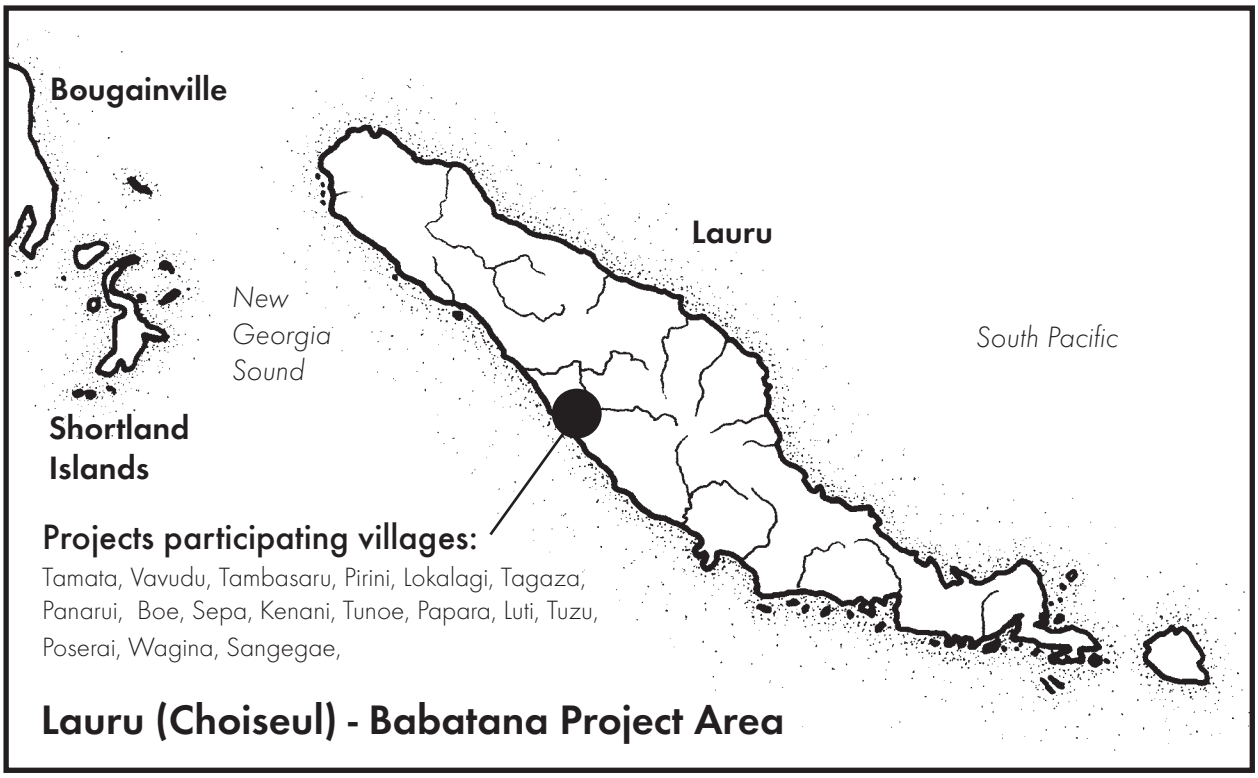
Leaf printing

Zira qole ta workshop Sepa kajüjini leaf printing sa koke jaju ta zira sua sikulu se mara nünivutini no rivutini zozoe zira gaki ni ta siniqa.

Above and below: Women at the Sepa workshop try leaf printing as an activity for school children to learn about and identify bush food plants.

Lauru

Choiseul Province


Bougainville
Lauru
New Georgia Sound
South Pacific
Shortland Islands
Projects participating villages:
Tamata, Vavudu, Tambasaru, Pirini, Lokalagi, Tagaza, Panarui, Boe, Sepa, Kenani, Tunoe, Papara, Luti, Tuzu, Poserai, Wagina, Sangegae,
Lauru (Choiseul) - Babatana Project Area

Lauru

Choiseul

Location

Lauru Island, which is also known as Choiseul, is located at the northernmost end of the Solomon Islands.

It is one of the six biggest islands in the archipelago and extends between 6 degrees 35 minutes south and 156 degrees 23 minutes East (Astrolabe Point) to 7 degrees 32 minutes south and 157 degrees 53 minutes east (Hamilton Island).

Geography

Lauru is long and narrow, approximately 30-40km wide and 120-130km long, with a total land area of about 3296km^2.

The highest mountain, Mt. Maetabe, is 1060 metres above sea level and is adjacent to a high plateau of about 480km^2 *(Hansell & Wall, 1976b)* and a series of slightly lower mountains running the length of the island.

European discovery

The Portuguese navigator Mendana was the first European to discover Choiseul in 1568, when he named Lauru Island San Marcos.

Lauru island was also 'discovered' by L.A. de Bougainville when he sailed through the Solomons in 1768. The island was named after a French Foreign Senator called Choiseul.

Languages

There are about eight different languages spoken on Lauru: Babatana, Varisi, Seqa, Tavula, Vaghua, Vasiqasiqa, Avaso and Ririo.

Religion

The Christian denominations found in Lauru include: United Church (being the biggest), Seventh Day Adventists, Catholics, South Seas Evangelical Church, Anglican Church and, recently, a breakaway group from the Rhema Family Church, known as the Church of the Living Word.

Prior to European or foreign contact and the introduction of Christianity (Methodism in 1905), the cultures of Lauru existed as isolated tribal groups in defendable upland villages in the interior.

These villages were located on hilltops, ridge saddles and other higher areas in the forest. In these situation, the people of Lauru depended upon the forest resources for bush food — their primary sustenance — but also maintained small forts and canoe sheds along rivers and seas for fishing and warfare purposes.

The Babatana areas of Lauru, where the project communities are based, are located along the south-central part of the island where a series of rugged hills and mountains fall to the sea. Behind these is a higher plateau area that is drained by the Kolombangara River in the northern part of the Babatana lands.

Climate

Like the rest of the Solomon Islands, Lauru is generally hot (22-29^{o}C) and humid with only a slight seasonality being recognised as wet and dry seasons in November — April and May — October respectively.

Annual rainfall ranges from 3000-5000mm with variation dependent upon altitude and the rain shadow effects of mountains and prevailing winds *(Hansell & Wall, 1976b).*

Population

The total population of Lauru Island is estimated to be around 18,000 people (June 1999 projection figure) with Babatana region being one of the most populated areas.

Ecology

Lauru Island has different ecological habitats or ecosystems which supports different plants and forest resources. However, the five main types of forest or vegetation cover are:

1. Montane forests (high mountains and hill tops)
2. Lowland rainforests (undisturbed or semi-disturbed primary forests)
3. Secondary forests (old gardens, settlements and plantations)
4. Swamps and mangrove forests (saline, freshwater and riverine)
5. Herbaceous vegetation and grasslands.

Human impact

Human activities such as plant selection, protection, propagation, burning, selected extraction, hunting and gathering practices and so on have affected the forests to a greater or lesser extent.

Some areas are, presumably, entirely the result of thousands of years of human manipulation.

Some areas of secondary forests are maintained through repeated cycles of cultivation and fallow periods which do not allow regeneration of bigger trees.

Recent high impact activities such as logging with heavy equipment has caused extensive long-term destruction of forests through soil compaction, erosion, siltation and unsustainable exploitation of resources.

Diet

Like many places throughout the country, the diet of Lauru inhabitants, and especially the people of Babatana, has changed dramatically over recent years.

Previously, the diet may have consisted largely of nuts, fruits, possums, wild pigs and other forest plants and animals (bush foods), supplemented by root crops, fish and other domesticated land and swamp species.

Today, the diet consists of a mixture of domesticated root crops and vegetables, fish and imported foods such as rice, tinned fish, noodles, dry biscuits etc, which are being supplemented by nuts, fruits and other plants and animals of the forest.

Loss of knowledge

As people of Babatana changed from traditional activities and traditional diets towards markets (cash) systems, many of the customary food, associated ethno-ecological knowledge, information and cultural values are being lost.

Growing, collection and harvesting activities occurring on daily or seasonal basis have also reflected modern diets (imported foods must be supported through cash earning occupations including copra and timber production and small-scale commercial agriculture and fisheries projects).

Reviving traditional knowledge

The Lauru (Babatana) Bush Food Project therefore, endeavours to revive, promote and conserve these valuable resources by providing venues and opportunities for older people, youth and children — both male and female — who comprise the main foundation of our human society to come together and work together for the continuity of knowledge and information in order to sustain communal livelihood.

Thus, through participatory approaches, older people of Babatana willingly requested and accepted this important grass root community undertaking and unselfishly shared their lives so their younger generation can prepare for their future.

John Garaba sa dere ta loboro lokapota sa vatana ta vuru kolobangara.
John Garaba in saline swamp forest close to the moth of the Kolombangara River.

Koke dodoro ka doro jolo la ta koke sare kama varakabulini dira siniqa, lati ta karepa ta vuru ni kolobanara.
Montane forest seen growing on the ridges and undisturbed lowland forest in the Kolombangara river basin.

Turituria Kere Kumuk1 Leke Paravanöe

Story of two brothers

Sa kuo koke bovoe zitene Paravanoe. Gui sa kuo ta nae komala ni Paravanoe ka vini ta vudu ni Malizaka. Nae qole Bovoe Paravanoe sa taru(varaqisu). Koke sada qole bovoe tüni sa köpe kavia gole ka zo ta savara (pitae pure ta bi). Sada zira kala savara qole bovoe tini sa podopodo tia ta bi. Gui sala türü lere sua keke vaqe.

Zira qole ka vanama tinae no kere sua milalu se mara gale ta komala kase. Ba kere sua milalu kuru niqata sa taka kutui ziru. Sase tini goi zira qole ka vala vatana ta komala no zira leke ka jolo me ta bi Sada ka doka ka vasiva pada kutui ziru ba sa taka. Ka pale nokoso ka toka siqolo se ba kama mao vo sa taka. Ka pale vuraka se ba sa takodoko no ta kubala se.

Zira ka vala vatana ta kui bovoe Paravanoe kase iati, "kere namu sua sa taka vagalea ziru, zira peta ka nukisini ba siqilini ziru sa ta kodoko no ta kubala to se," kase. Ka pijoni güi peta ka vajaju se. "Sase mana tini ti se goi sa taka ne, ramu mamu pale to pipiakuse mamu nukisini ziru no mamu qeto kureqa mamu siqili ni ziru se," sase. Sada zira kala vini sinani baka siqili vagale kere sua milalu. Kere sua kaji ka kuluni ziru Paravanöe.

Sa doka sada babali bovoe paravanoe sa könö voko sajojini suqu ma naki mikini zira ka siqili vagale kere töti sase. Ba kere kümüki vaqe karu se, "maru guki raru suqu mama," karu se. Sa me köke gave sa jaju tamae diru, kuru pini tamae diru kuru güki to se. Köke sada sajaju napu tamae diru "Mama muru guki raru suqu ne," kuru se. Tamae diru sa nigata no muma se. Ke raburu tuqu, zira bose ka sekani raburu , mata vagaki zira kata se, ba köke sada kaburu guki nupu to se," sase. Sa pale sumukia kidaka qasala sa simani ziru. Kümüki Paravanoe kuru muma kuru zo to.

Ziru kuru me doka ta vuru ni Kolobanara kuru me jöjini diru pade katura. Karepa sa jöjini köe sa siva vanöe to pade. Pade tuni sa tununu to ta loka ta tavele vuru. Zitene nuni sa kui pade ka külüni "padepade Banara," ka vini. Sada kuru kuo tini ziru kuru gate la qelae kidaka qasala basa vuini ziru tamae diru. Kuru muma kuru zo la sirebe. Ziru kuru la jaju komala.

Sada kuru jaju komala togae sa kanoso . Goi sase ta kui koe, "ke küqü', ra ko kanoso," sase. Koe sa kube vuziri goi lua lua sa joloe me, bi no togae sa guki bisi. Bi tuni rika rika ka vini. Kuru kisini tini kuru zo nokoro kuru la kuo ta koke lena. Köke tava koe sa zo sa la röe susuduru no sa pale sivata muru soma diru loqoso kuru se. Sa kube sisili gui supu ne sa sululu no naqo se.

Sa la togae sala mumani, "Bi mara tae dira bazuqu ra ko se ti ko vini ne," sase. Sa la kube nupu , repa sa kube nupu gui sa mao mara lae, koke repa sa naqo to se. Kuru soma diru loqoso. Sada kuru doro jolo me kuru ri me koke maqi(kuate) sa zale ta vuru. Ziru kuru kikia kuru pöqö la no sa voto. "Tara," sase köke, köke se. Sada kuru la ri ta koe ti sa voto ne. Kuru pale vurini siku kuru köde ni kuru la küpana. Sada kuru kopana ziru sa vile nako sa pidolo maqi sa vuapa tia la ta vuru sa la tu. Lala pito(qiso) re ko ri ta tinini maqi ne. Gui ti sa vile nako ne no vurini siku ne sa sasalala. Ka külüni siku mojamoj a se. Ka külüni nuni kuru kui no loka sa zolea magi se ne Vanamaqi ka vini se. Sada kuru kuo tini kuru gate nupu la qelae kidaka qasala sa taretamae diru.

Ziru karu kisini vanamaqi kuru zo kuru doka kaku vula. Sada ziru kuru doka kakuvula kuru la ko ta bi ni bisipota. Ta vilu vilu kere soqole tuti bovoe ni kakuvula muru la zapu kuru se. Sada kuru zapu sipa kuru goki bisi ta qaloto. Togae sa kenaka guki no sada sa guki la koe ne kumuki Paravanoe kuru puqo me sarapa ta bi ne.

"Ke kaka" sase koe. "Sa ninili bi te" sase. Sala togae sa guki la. Ba ziru kama puqo la diru sarapa.Sa guki nupu la koe ne kuru puqo nupu la. "Bi sa ninili kaka", sase. Ziru kumuki qole kuru se "sa noe muturu vakoke guki" kuru se tini kuru vakoke kaqili la bisi ta qaloto. Sada kuru gate ninilia sarapa kuru puqo me ziru kumuki Paravanoe ne , kuru jekele ka poka la ta buti bi ne kuru la pulisini ziru kumuki kuru kuo ta buti bi zapuna. Ziru kuru se, "Diru bose tana diru ti raburu ne karu se.

"Kizao", kuru se ziru kumuki leke," Maburu la gate ne tamae miburu", kuru vini ziru. Kere kümüki soqole ne karu jekela ta kui tamae diru, kuru la pijo, "mama raru karu la juke koke maru peta" karu se, Tamae diru sase, "vasi ba boko ba pusi ba bose se ne la kope me to kata va busi dia pade pota si mata va mabe ni to" sase. "Muru kere bose" kuru se ziru kümüki. Sa noe varuka la kope me ziru sase tamae diru. Köe Paravanoe sa jekele rukusu mana la si sa la gate mana sa jekele la ta kui togae no sa pijoni. "Maturu le guni zituru," sa vini. Sada ka gale ka vapoka ziru ta pade. Vaini kakuvula sa me kuo kulikuli pade kuru pokae ziru kümüki ne Ka poka mara pale ziru kase zira, sala takili koe matasopea pade ne kuru suluku tae kuru paki ziru kumuki. Sa kenaka kajia sa taka poka la ta güzü bua. Sa kenaka koe sa pikavako güzüi bua kuru kube kuru la ta kutuni. Zira kaku vula ka pale lu ka qeto bua. Ka qeto zira tiki poto poto. Sase iati koe ta kui togae, "kaka kulu la nai na mama re ma me vuvusele maturu zo diru," sase. Sa kulu togae sase "mama na nai Paravanoe vadere me vuvusele", sase. Ba kizao neto ka vuvusele ma me.bua uki bisi ta.

Vudere me butete, sase. Kizao to ka vuvuvuse ae la me. Köe sa külü la tinae na tamae, sase, "Mama na nai Paravanoe, vadare mae vusele vadere me butete". Sinani sa pu kini me vuvusele. Ziru kuru kitu nudui bua kuru riri kope.

Bua sa vorana zira ka la pita ba kama ri dira.

Zira kuru riri köpe nudu bua kuru me patini tivini kiblae supu vatana sasaniuqa, Bua sa poto kiulae. Ziru kuru riri kadu la Duke.

Ziru kere kümüki kuru jüjini diru baroe Duke no kuru puri boko se.

Köke tava koke bovoe ni Duke sa gökö jujini nake sa zo ta saraka. Güi same tupiri kümüki Para vanoe sa poloso same vikilio ziru kümüki. Avase ziru kuru me kuo ta nüni tüni no ziru kuru turiturini güi nuni se kuru me kuo ta nüni tüni. Bovoe sa pijoni ziru kümüki, ziru ne muru ravae tant. Güi sa saraka ma jujini naki sase. Güi sa pijoni ziru kümüki muru köpe vagale güi. Ziru kuru pijoni, taha diru muyru kuo to ba zira bose ta komala to mara me mara me qisu petanigaki, tika, boko no voko se kuru vini.

Ziru kuniuki kuru pijoni gui, " ta sada mjara qeto suqu remo pale vati katura mo turu nuni muru kui ke tumi goke kuru vini.

Sada gaki geto suqu kumuki Paravanoe kuru la saqa ta sebala.Vurini duru ziru sa jemere vileo. Ziru kumuki kuru vapoka vapuni zira malemale (vakokvako) ni.

Steep montane forest with some garden sites cleared on the ridge and in the foreground. Cultivated nut trees are growing in a 'Quana on the ridge itself.

Story of two brothers

Once upon a time there lived a god named Paravanoe.

He stayed in his home, which was also called Paravanoe, the land in Malizaka.

The God Paravanoe's wife was pregnant. One day Paravanoes wife took some girls with her and she went to the stream to do some fishing. While they were at the river they started to catch some fish, but Paravanoes wife started to deliver her baby. She gave birth to two twin boys.

The women and girls prepared the new born babies and the mother for the return home. But, when they tried to lift the twin babies, they were very heavy and they could not lift them.

The women sent a message to the village for the men to come to the river to carry the twin babies back home. The men came and they tried to lift the babies but it was too hard — they were too heavy.

So the men prepared some rope from a tree called 'vuraka' to carry the twins. But when they tried the rope just broke in half along with the sticks. So the group sent a message to the god Paravanoe to tell him that his two sons were born but they were too hard for them to carry. All the different materials and sticks they have used to carry the twins have just broken into pieces so they couldn't carry the twins home.

The god Paravanoe sent back a message explaining that all the strong bush ropes they had used were the wrong ones. He told them to use one type of rope called 'pipia kose'. Pipia kose is a very weak rope.

Then he told them to cut a very soft tree called 'kureqa'. They should then tie the twins with the weak bush vine onto the soft stick, that is very easy to break, and carry them home.

The men followed the god Paravanoe's instruction and it was easy for them to carry the twins home. The twins came home and were named Paravanoe.

When it was the season of babali (the time of the nut), the god Paravanoe hosted a big feast of suqu and naqi to thank the men who bought the twins home.

But when the feast was ready the two brothers said to their father 'we will eat the suqu', and so the god Paravanoe was forced to cancel the feast to gived the nut to his twins.

The next year he made another feast but again the twins asked to eat the suqu. The following year he tried again but again the twins asked to eat the suqu.

This time their father was very sad and angry. "Oh, my two sons, all the people are busy carrying you two home, so we will give them food in the suqu. But every time you eat the food for the suqu."

The god Paravanoe then took a small stick called sumukia kidako qasala and whipped his two sons. The two sons Paravanoe were angry and they decided to run away.

The two brother ran away into the bush. Eventually they reached the Kolobanara River where they made their own house. The last born's house was near the river at a place called 'pade pade banara'.

After some time staying there the two sons heard the sound again of the crying of kidaka qisala that their father used to whip them. The two sons were angry to hear the sound again so they moved to a new place and made their house there at Sirebe.

When they were building their new houses the older brother was thirsty. He said to his younger brother "My brother I am very thirsty". The younger brother stepped on the ground of the sloping land and water burst out. The older brother drank the water. That water was called rika. The two twins left that place and they moved to a cave.

One day, the younger brother went to take some rope called 'susuduru' and collect some 'sivata' to make an arrow. The younger brother stepped on the ground and a big mountain with steep slopes grew up. When the older brother returned he was angry "Where will my grandchildren go when you make this steep land". So he stepped on one side of the steep mountain and made it flat and good to walk on while the other side stayed steep.

One time, the brothers took some bamboo to go fishing in the river. They went fishing for a big fish called 'maki'. They swam in the river and started to try to spear the fish. The younger one saw the maki and said that "That's mine" and speared and killed the fish. After that, they took the wild banana leaves and parcelled the fish and put it on the fire to cook.

When they tried to cook it, the fish struggled and bounced back down to the river. Now, whenever you see this type of fish you can see the black marks on it from when the brother paravanoe tried to cook it.

The name of the place where the two brothers were living was called 'Vanamaqi'.

When the two brother stayed there they heard their dad, the god Paravanoe, ringing his gourd bottle of lime with a small stick. They left vanamaqi and went to Kakuvula — another place in Sasamuqa. They built their house near the water called Bisipota.

One evening, the two king's daughters from a nearby village came and filled their bamboo with water where the brothers were staying. The two sisters started to drink the water but it tasted different. This was because the two twins were up above the water squeezing the leaf sarapa into the water. The two sisters ran up the water and saw the twin brothers staying on top of the water.

The sisters told the twins that they would be their wife. But the two twins said "No, you will go back and ask your father". The two sisters ran back to their village and told their father that they had taken something in the bush. Their father said "Dogs, pigs and any other people you will bring here because we have already finished our house for worshipping our gods and we need a living skull to open it."

The two girls suggested their two husbands to their fathers. The father said "Alright—bring them here."

But the younger one of the two gods had run after the girls and was hiding in the bushes. He heard what their father said. He ran back to his brother and said to him 'We will die today."

After some time in their house, the people of Kakuvula surrounded the house to take the two twins. The younger brother opened the leaf roof of the house and they sneaked out and ran away.

The brothers ran to a bua tree and climbed it like a ladder until they reached the top.

All the Kakuvula people took their stone axes and started to chop down the bua tree. The tree started to crack and was about to fall down. The last born said to the first born "Brother, call our mother and father to send the wind to take us away from here."

The older brother called out to their mother and father to send the wind, but no wind came and the tree started to fall.

The last born called to his mother and father for the wind and the wind came just as the tree was falling. The twins cut the end of the bua tree

where they were holding on and the wind carried them away and they flew over the mountain of Kiulae at Sasamuqa.

They threw the leaf of the bua ta Kiulae and a big bua tree grew there. The two brothers then flew to Duke (Kolombangara Island).

When the bua tree fell down, all the people from Kakuvuloa tribe looked for the twins but could not find them. The two twins had already flown across to Duke.

The two twins made their garden at Duke and they started to feed some pigs too.

One day one of the kings of Duke wanted to make a feast so he went to the bush hunting and he met the twins. The king asked them why they came here and the twins told him the story of how they came there. The king told the twins that they are his in-laws and he is going to make a feast for them and that is why he is hunting for pig. He asked the twins to come home with him. But the twins told him that they would stay here and the people in the village should bring taro, pigs and nut. Then at the time of the feast they will come.

The twins said to the king "You remember, on the day of the feast you will take four stones and put them on the place where your two daughters are staying, and leave the stones out".

The time of the feast 'suqu' came and the two twins of the god Paravanoe went and jumped in the sea. When they went in the sea their hair cooked until it was white like the colour of seaweed. The two twins wore the custom decorations and used oil to make their bodies smell nice.

Suddenly the people saw the two twins coming and heard the sound of bamboo music. They could smell the nice smell of the two twins. The girls were running around when they saw the twins. The master of the feast told them to all go and said that the two twins are his son-in-laws.

When the twin sat down on the stones with their wives all the other people turned to stone. The twins then stayed their with their family.

Every name of the places on Kolombangara can also be found in Lauru. This is because the two brothers are staying there. The two twins name was Banara Paravanoe.

Ta kena gati sa kui zozoea siniqa ba zira gadoe siniqa ta vudu ni Lauru.

Ta kena ni Babatana ne sa kui manoviu gadoe dira ba zitene dira zira siniqa ka kuo ta zira komala. Gati sa zozoe dira zira gadogadoe dira zira siniqa. Sa kuti ta köke gadoe sa zo poka la ta köke gadoe se, kava jaju zira bose ni Lauru. Zira petanigaki ni ta siniqa ne ka majala to ri ta ka gadoe to siniqa se. Ta kena gati ne sa pijo to nüni vasiki zozoea dira zira gadogadoe siniqa ta zira komala, gati sa vatoro koke komala sa zo vanöe ba ka vile ta koke gadoe siniqa se. Gati sa vatoro zira gadoe nüni zira peta vuvune ni ta siniqa ka potoe, beto zira tabae vurene ko majala rini, zozoe dira zira peta vuvune gati se.

This chapter is about the types of forest of Lauru.

In Babatana language there are names for 18 types of vegetational communities covering the different types of forest and ecological succession used by people of Lauru. Forest food plants can be found in all of these types of forest. One community succeeds or grows into the next.

This chapter gives a brief description of each vegetational community.

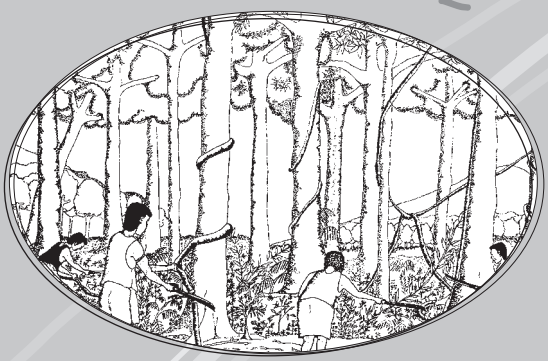
A list of each type of forest and the wild food plants in them follows.

Photo: Panarui showing Sakapa, primary forest stage

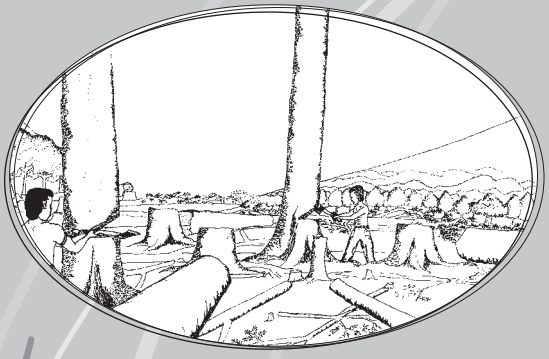
Siniqa
Vegetational communities

2

1. Sakapa qiqi—primary forest



2. Ruka—clearing vines

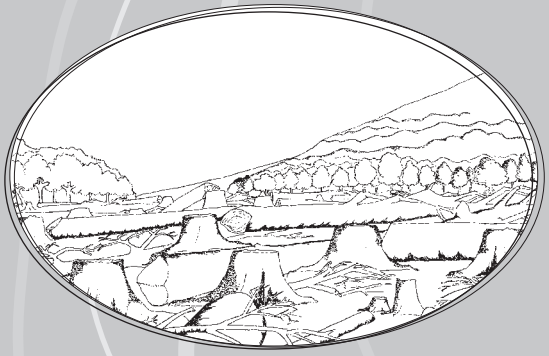


3. Qeto—clearing big trees

Gadoe siniqa

Manokore ti gadoe dira zira siniqa ni Babatana ne. Kuti ta vadölöe siniqa varuqa kama jajui mana dira.

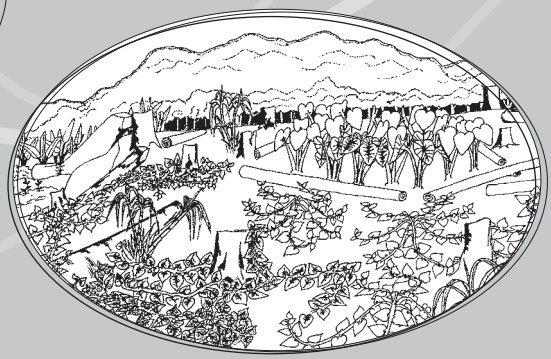
Gati dudulu sa vatoro gadoe siniqa ta köke gadoe, beto sa nokoro vile la ta köke gadoe vile se.Ta zira vurini sa kui zozoe dira zira gadoe siniqa nüni ka majala kui zira petanigaki ni ta siniqa.



4. Sabeka—clearing finished

7. Mamalo—weeding

5. Pole—after rotting, clear again



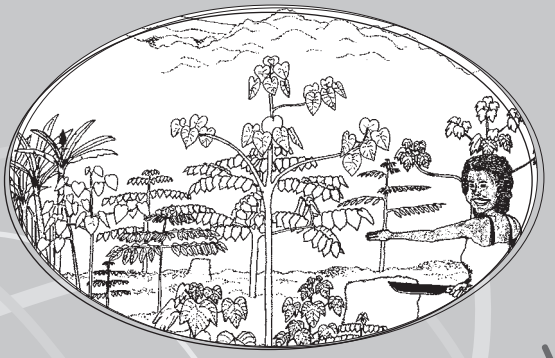
6. Baroe—garden planted

Cycles of succession

There are eleven steps in the successional classification of Babatana vegetational communities, from the clearing of a new garden site through to climax primary forest that has never been cleared.

These two pages show how each forest type develops into the next one.

On the following pages are more detailed descriptions of these and other vegetational communities along with lists of which food plants are found there.



9. Piara Vasiki—young secondary forest

8. Piara Perasi—garden left to fallow

10. Piara Püu—developing secondary forest

11. Piara Muku—secondary forest

Piara — garden fallow stages of secondary forest

1. Sakapa Qiqi

Canopy closed–dense primary forest

Siniqa sa kuo to. Kama galivi dira to taba peta ka kuo vapuni to. Lua sa masuru vanoe. Zira gazu püu püu ne ka varaviru püu no navae dira se.

Primary forest that has never been used for cultivation. Soil is very fertile. Dense, closed canopy. Dominating trees are relatively uniform in height.

Zira Petanigaki Kapoto Ka majala Pale Ta Sakapa Qiqi
Plants that people can go and take in Sakapa Qiqi

Bakoto	Kakarunu	Loda Pokakeno	Rubu Tutu
Bario	Kobakete	Loda Zikini Qote	Siku
Jariu	Kasu Paza	Marato	Soreke / Sisapa
Kaku	Komeqe	Masala	Suata
Kanokele	Lakiri	Papakutu	Taqala
Kapika Piru	Leko	Piku	Tinaru
Kapika poropüti	Loda Kokoroto	Pipiro	Vüka
Kaqe	Loda Mijukulu	Rubu kiroro	Zuku

Sakapa Qiqi
Canopy closed–dense primary forest

Sakapa Qiqi ka kui zira gazu pupüu. Gati nüni ka kui zira baku ta zira gazu nava ta tavelea loki pota tavuru ni Kolobangara.

Sakapa Qiqi is a closed canopy primary forest. Here, flying foxes are seen among the tall trees in the Kolombangara river basin.

Kokoso Langoto

Ta sakapa qiqi ne, ka majala kui zira kokosolagoto, no zira ka kuo ta nüni tini. Köke vatana tutuna kaba pijo to sinanite, repa varisi ie, Ogho la, zira bose ka zo la ta saraka, ka la saraka ka vui boko ka gale. Sada zira ka gale, köke bose sa vakosipe nae peta ta nüni zira ka püm, sinani güi sa vule napu la mala pale sase.

Zira nae vasi ka köpe güi. Sada zira ka ta loboro vule, güi sa gate la ta siniqa, zira kokosolagoto kala jekele me ta loboro siniqa, kala norapa me ta siniqa ne. Sinani güi valaka gati sa poka la ta gazu, zira kokosolagoto ne ka me, ka me vui vapuni zira nae vasi, valaka to sa kuo.

Ta gazu ne si, sa kavele. Aria ka me vui sipa tini, beto ka zo zira kokosolagoto, sinani sa mao ta kui güi ma jolo, sinani basa zo la sa la tupiri zira likae ka zo kenaka mana se.

Güi si ta sakapa qiqi ne ne, ka kui zira kokosolagoto ba kavia vile peta ka majala vatakani bose o vui bose se.

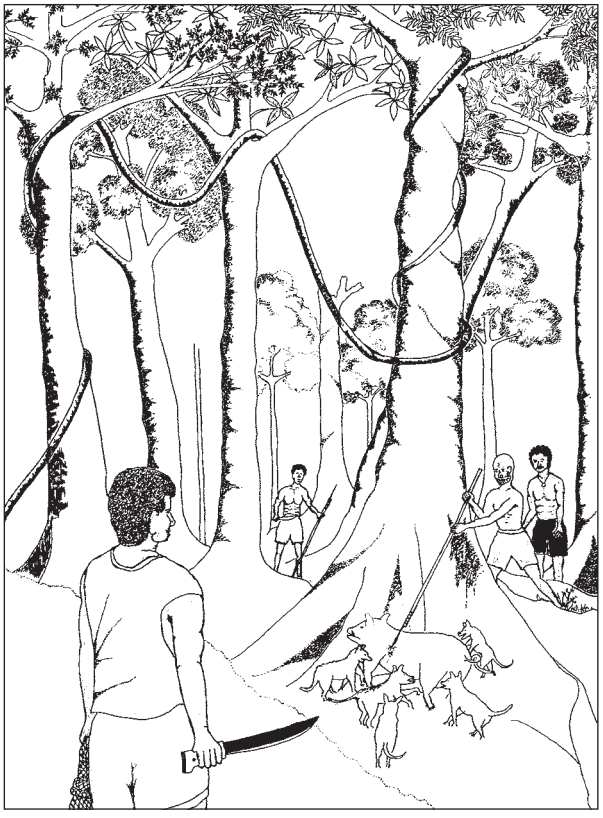
Forest wolves

This is a story from Varisi about the wild wolves found in Sakapa Qiqi.

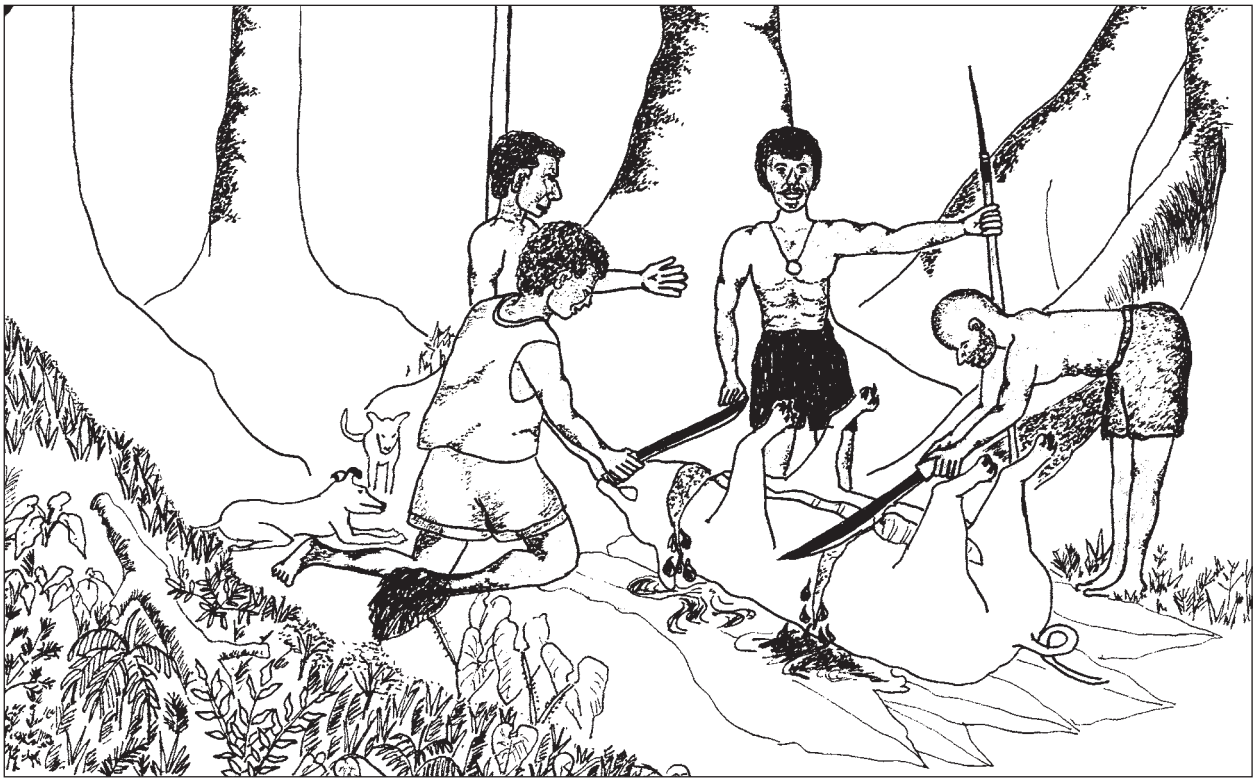
Some people went hunting for pig. They killed one and then went back. One man went back to find something that he had forgotten in the bush, at the place where they were camping. He went with his dogs. He heard the sound of dogs running in the middle bush. He ran and climbed into a tree.

The wolves came and killed his dogs that he used for hunting. Only the old man in the tree survived. The old man waited until the wolves left. He went back to find the other men who he went hunting with. There are still some wolves and other dangerous animals that can kill people in the middle of the Sakapa Qiqi.

Kavia zira bose ka zo ta saraka.
Some men went hunting for wild pig.

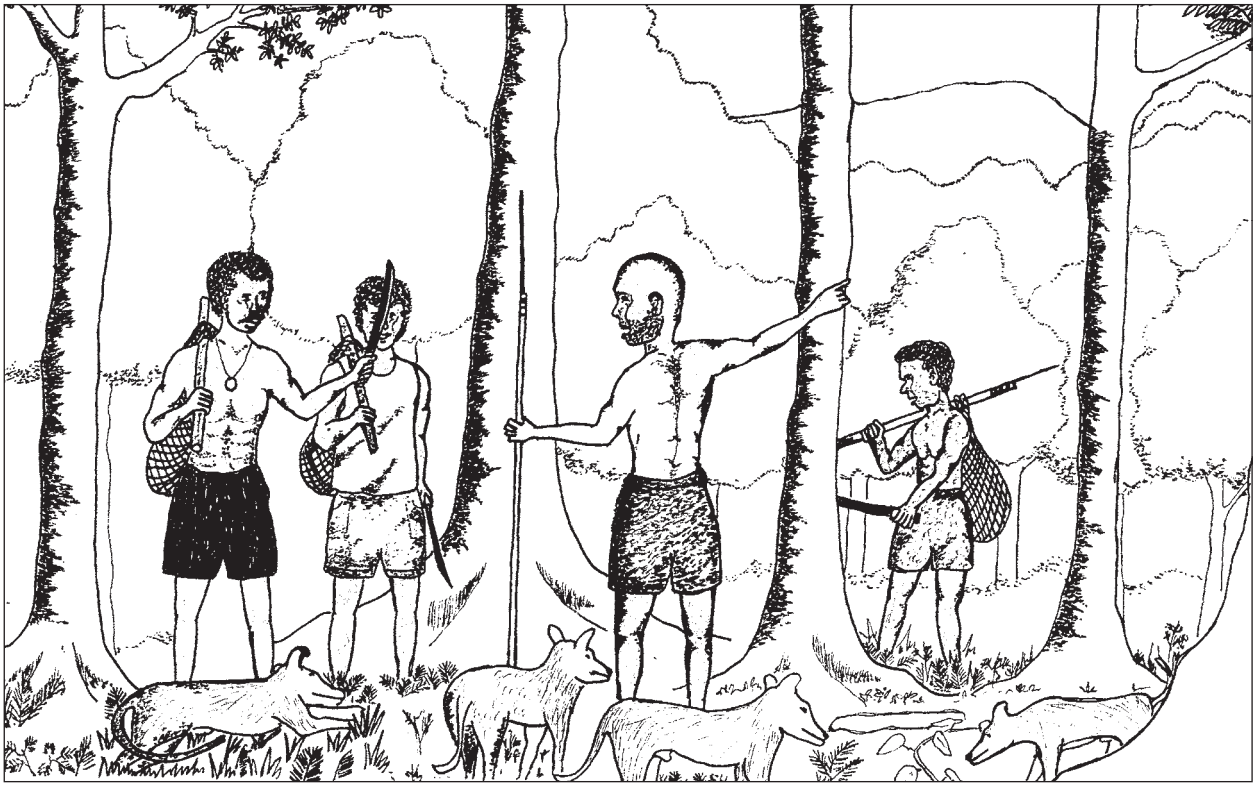


Zira ka la vui boko.
They found a pig and killed it.



Zira ka kutu boko.

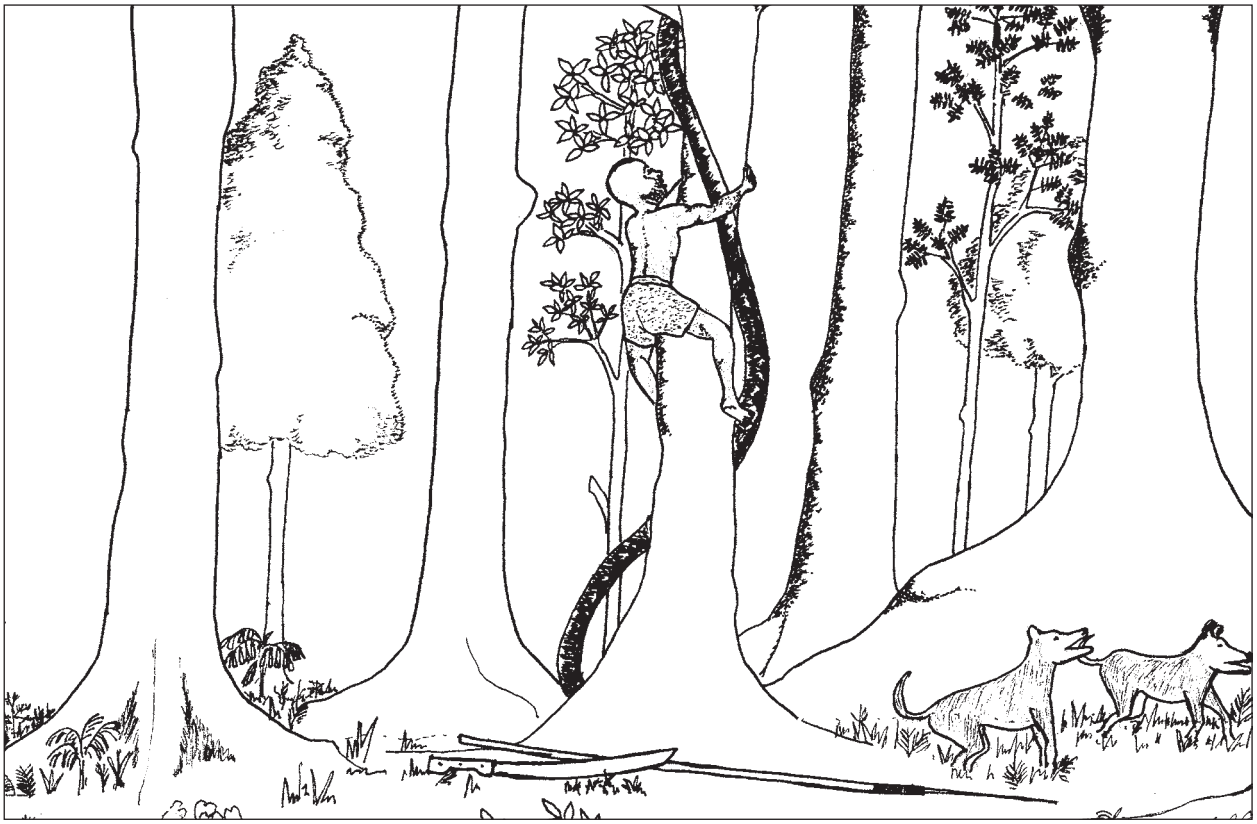
They prepared the pig to take it back to the village.



Zira ka vanama mara vule napu ta dira komala.

The men started to go back to the village. One of the men realised he had forgotten something back where they killed the pig so he went back to find it.

Bose gati sa gate kurui vasi sa jerele.
When he reached the place he heard the sound of dogs coming. He was afraid so he ran from the dogs.



Bose gati sa zisini zira kokosolaqoto no sa poka.
He climbed up a tree for safety.

Zira kokosolaqoto ka vui vale vapuni zira vasi.

The wolves came and killed his dogs that had come hunting with him.

Ka zo sipa zira kokosolaqoto valaka iati sa jolo kisini me gazu sa pokae.
When the wolves were gone the man came down from the tree.

Güu sa vule la sala ri zira likae no sala turiturini zira pisi sase kokosolaqoto sa vuivale vapuni zira nae vasi no ka sökövile vuivale tani se.
He went and found the other men and told them the story about the wolves that killed his dogs and tried to kill him.

Sakapa Ju

Old secondary or primary forest

Sakapa kama poro zare vo zira peta ka majala vajaju - suata, kalo, jariu, kizao nako.

A type of mature forest that does not contain many useful plants. It is a little emptier under the canopy compared to Sakapa Qiqi. There are no leaves for motu, nor plants, and the tree used for making camp when hunting. There is very little undergrowth and a dense canopy.

Zira Petanigaki Kapoto Ka majala Pale Ta Sakapa Ju
Plants that people can go and take in Sakapa Ju

Bakoto
Kapika Piru
Kapika poropoti
Kaqe
Kobakete
Lakiri
Leko
Loda Kokoroto
Loda Pokakeno
Loda Zikini Qote
Masala
Papakutu
Rubu kiroro
Rubu Tutu
Siku
Soreke / Sisapa
Taqala
Tinaru
Vüka
Zuku

Sakapa Ju
Old secondary forest

2. Ruka

Clearing of vines and undergrowth

Ruka ne ka la vadölö ba kuriki nüni sa siniqa. Kala puti zira gazu no zira kaniki etc. ka kuo ta nüni tini se.

This is where the vegetation is cleared under the big trees to prepare a clearing for a new garden. All the vines and undergrowth are cut using bush knives.

Zira Petanigaki Kapoto Ka majala Pale Ta Ruka
Plants that people can take from Ruka

Many plants can be harvested during the ruka stage. The plants that would be found will depend on the type of forest being cleared. Ruka is usually needed in Sakapa or Piara Muku, Piara Püu, Piara Vasiki.

Kekoso/Jua
Komeqe
Loda
Vüka
Zuku

Ruka
Clearing of vines and undergrowth

3. Qeto

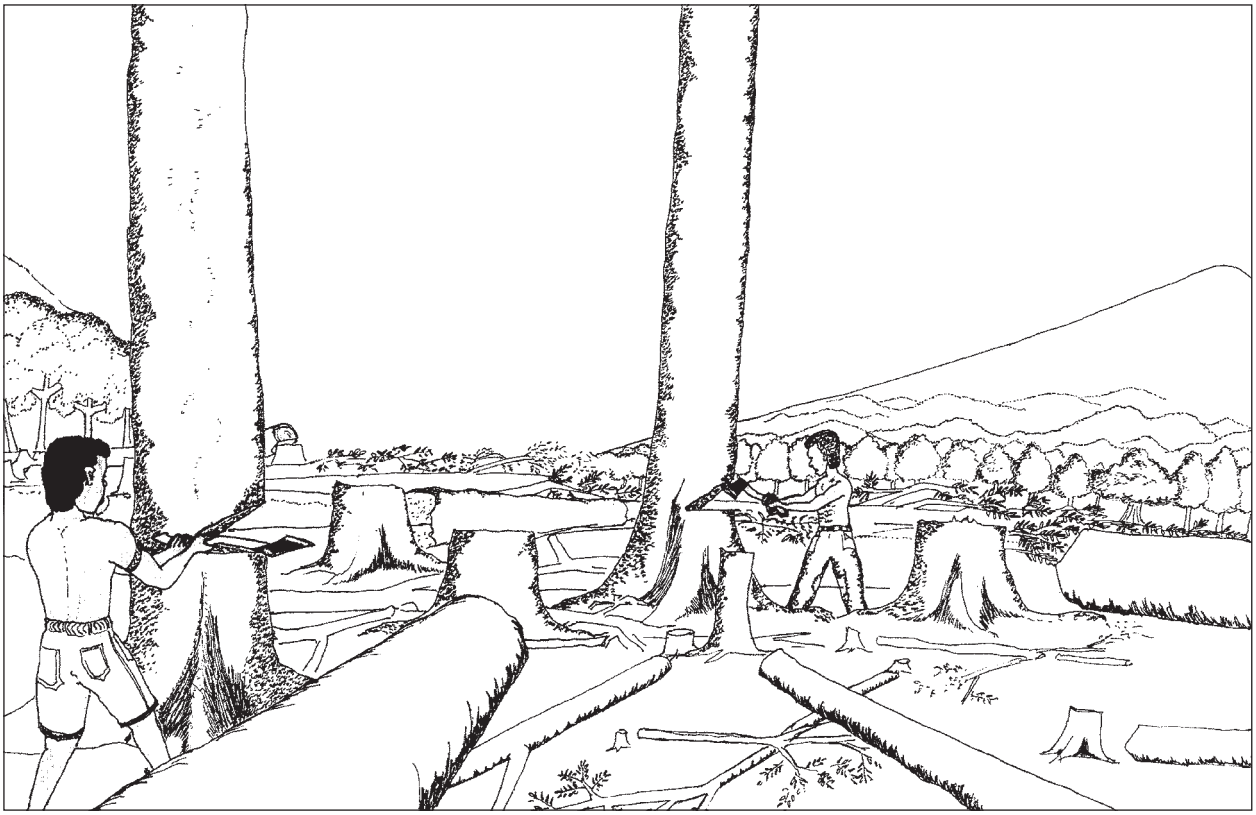
Cutting the big trees

Qeto ne ka ruka sipa beto ka la qeto zira gazu püu ka kuo tia se. Sada ka qeto ne zira güzü saqa, gazu mola no kavia vile zira gazu majala ka türü kama qeto dira se.

All the trees are cut down using axes and bush knives. This type of work is usually done by men. Valuable trees such as nut, canoe, and other useful trees will be left standing.

Zira Petanigaki Kapoto Ka majala Pale Ta Qeto
Plants that people can take in Qeto

Vüka
Komeqe
Pipiroe piku
Pipiroe zariu
Buni
Pano



Qeto
Cuttaing the big trees

4. Sabeka

Clear Place

Sabeka ne dalo ka ruke no qeto sipa sa nama mara dunu no vuvunea se. Ba sada ka Sökö dada vune ne ka va sa beka ka kojoko beto ka vune to se.

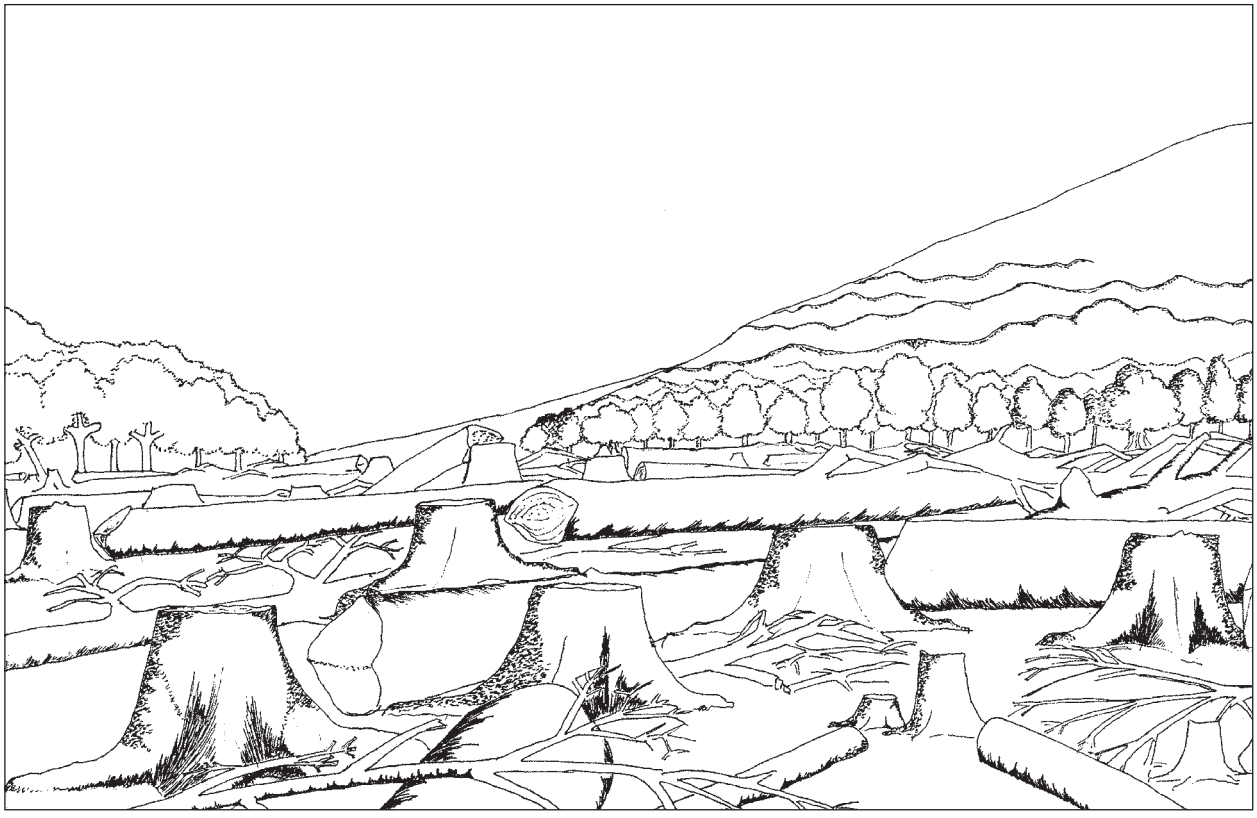
All the vegetation and trees have now been cut down and the area has been cleared.

There are no plants growing and no 'pole' has grown yet.

From a distance this place looks red or yellow with the exposed soil.

Zira Petanigaki Kapoto Ka majala Pale Ta Sabeka
Plants that people can go and take in Sabeka

Loda Vide



Sabeka
A cleared place

Sabeka ni Toramole, Sasamuqa.

'Sabeke' at Toromole in Sasamuqa.

5. Pole

Tabasada pole sa poto ta tara kenakae baroe. Sada ka ruka no qeto sipa zira gazu vavasiki, zira suata, kalo sisiu se ka poto me ta nüni ka vadölö mana.

Sada ka Pole sipa male, sinani mo vune ne sa majala poto vanöe no zare vanöe tikae se zira peta vuvune. Tarukusui pole sinani kala, ka danu ka pale zira sisiu no zira gazu vavasiki ka kuani ta tuku no kavia sada ka subi se. Ka danu sipa sinani güi ka para no ka vune zira peta vuvune se.

Zira Petanigaki Kapoto Ka majala Pale Ta Pole
Plants that people can find in Pole

Kanava
Koloto
Loda Kurumeme
Musumusu ta qote
Pipiro
Qio

Area cleared for garden...

...then left to regrow before second clearing for planting

'Pole' is where Piara Muku, Sakapa Ju or even Sakapa Qiqi have been cleared for gardens. The fallen trees and vegetation is then left to rot. A type of secondary forest grows very quickly. It is dominated by banana and ginger type of plants. This secondary vegetation is called pole.

It will then be cleared again between one month and one year. If left for a long time the large tree trunks will have started to rot, along with all the branches. This regrowth is much easier to clear for a garden.

People consider that the garden will grow well if the place is left to pole but will not grow so well if it is planted at 'sabeka'.

'Danu' is the clearing of pole where the vegetation is heaped up and either burned in piles or left in rows as a 'tuku' compost on the edges of the planted blocks.

Pole ka dünü vanama mara vune

Pole being cleared (Danu) in preparation for planting

Pole Vasiki kava dölö ta piara muku.

'Pole Vasiki' in a clearing in 'Piara Muku'.

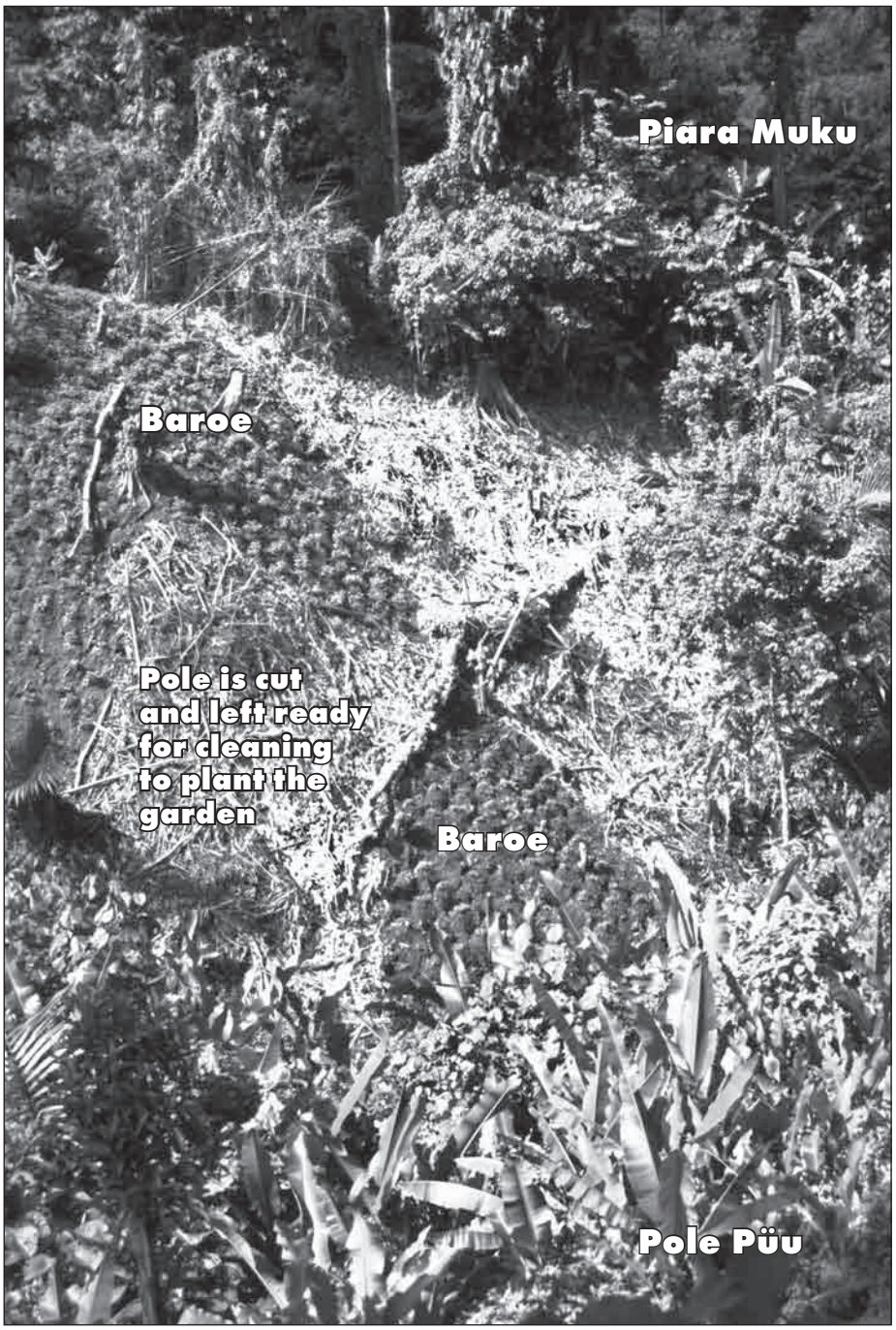
Gadoe pole

Kukutia sada sa sabeka, sa kuti poto me, ka külüni pole sa ninibuki me. Beto tini, sa zo poka nüni, sinani ka majala külüni pole vasiki.

Sada kama dada la jaju dira ta sabeka, sa taba riqo ta bose ne kama dada jüjini dira, sinani pole ne sa püu me ka külüni, pole püu. Güi si tulu gadoe kükülüi pole, pole ninibuki, pole vasiki, pole püu se.

Stages of Pole

There are three different types of pole. The length of the pole determines the type of the vegetation that will grow there. The decision on how long to leave pole usually depends on each person in their garden. The types of pole are called: pole ninibuki, pole vasiki and pole püu.



Ta dudulu gati sa vatoroni zita köke baroe varuqa. Pole püu sa kuo ta kere tavelea dudulu gati. Ko majala ri vile pole ka vui sa lele. Pole gati sa namani mara subi patini, no kavia mara jujini ni tuku.

The picture shows a new garden site. 'Pole Püu' is seen on both sides of the garden. In the garden area the 'pole' is cleared and left to dry. It will then be burned in piles or heaped up along tuku lines of organic matter.

Pole ninibuki

Pole Püu

6. Baroe

Baroe ne nüni ka vuneni zira peta vuvune. Zira peta vuvune ka vune ne sa varalomiri to, sisu, tika tovioko, rasa no kavia vile zira gadoe peta vuvune se. Ka majala vune nüpü vile köke ba kere sada sinani ka türü ma piara se.

Garden

The garden is planted in stages for sequential harvesting. Most gardens are planted in a mixed pattern with root crops, greens, vegetables and others. Many different varieties of each plant are grown. Usually two to four rotations will be planted before the garden is abandoned to secondary forest ('Piara').

Zira Petanigaki Kapoto Ka majala Pale Ta Baroe

Gati kavia vile zira peta vuvune ka kuo ta baroe güi kama kuvo turituria dira ta buka se.

Plants that people can go and take in Baroe

These are the cultivated plants that are typically found in gardens. These plants are not covered in this book as the book is only about wild food plants.

Siku	Noba	Paraka (sugar cane)	Vuiti
Sisu	Zuzuri	Tapioko,	Duru
Zekata/Tika	Pana,	Pinati (peanut)	Tomoto
Rasa	Kanapu (pineapple)	Voruku	Pepe
Bini	Manepo (paw paw)	Silati	
Kabisi	Lezu (corn)	Kabisi	

Baroe
Garden

Baroe ni Tiromole,Sasamuqa. Baroe gati ka jüjini ta piara muku. Köke kute zuku sa dere ta loboroe baroe. Zira pade kuvasi ka vadere ta baroe, nüni kala subosubo ni nako, ka majala la vamojae no kavia sada kala pamupamui se.

Bush garden at Tora Mole, Sasamuqa. This garden was cleared in Piara Muku which can be seen on the edges. A 'zuku' fern is left standing in the foreground of the photo. Small houses are built where a fire burns while people work. Sometimes people cook at this fire and people can stay overnight in distant bush gardens.

Baroe same doka ta tomenea quana. Zira kute kaku na saqa ka kuo ta loboroe baroe.

Here a garden reaches the edge of 'Quana'. The 'saqa' and 'kaku' trees are left standing with the garden planted around and down the hill.

Köke baroe ni Narioni. Sisu, siku, rasa,tovioko,noba no paraka se ka poto ta baroe.

A garden at Narione. There is sweet potato, banana, taro, kabis, cassava, sugarcane, yam all seen growing in a mixed garden.

Gati Jean Garaba ta baroe toromole.

Jean Garaba harvesting at her garden at Toromole.

Zira vato vato zira kajikaji vuva ne ka vune ni zekata ne gazu 'pusaka'. Kavia sada ka bika ni mubu ka vune ni sisu se.

The traditional digging stick 'pusaka' is used to plant taro (left). It can also sometimes be used to make mounds for planting sweet potato (right).

Köke baroe sa kuo ta sarapokae komala ni Lokalaji. Sisu kavune ta babare vanae supu. Zekata, zira siku no paraka se ka poto ta loboroe baroe.

Garden above Lokalangi. Sweet potato is planted in mounds in sequence along the slope. Taro, banana and sugarcane are scattered throughout the garden.

7. Mamalo

Weeds growing in the garden

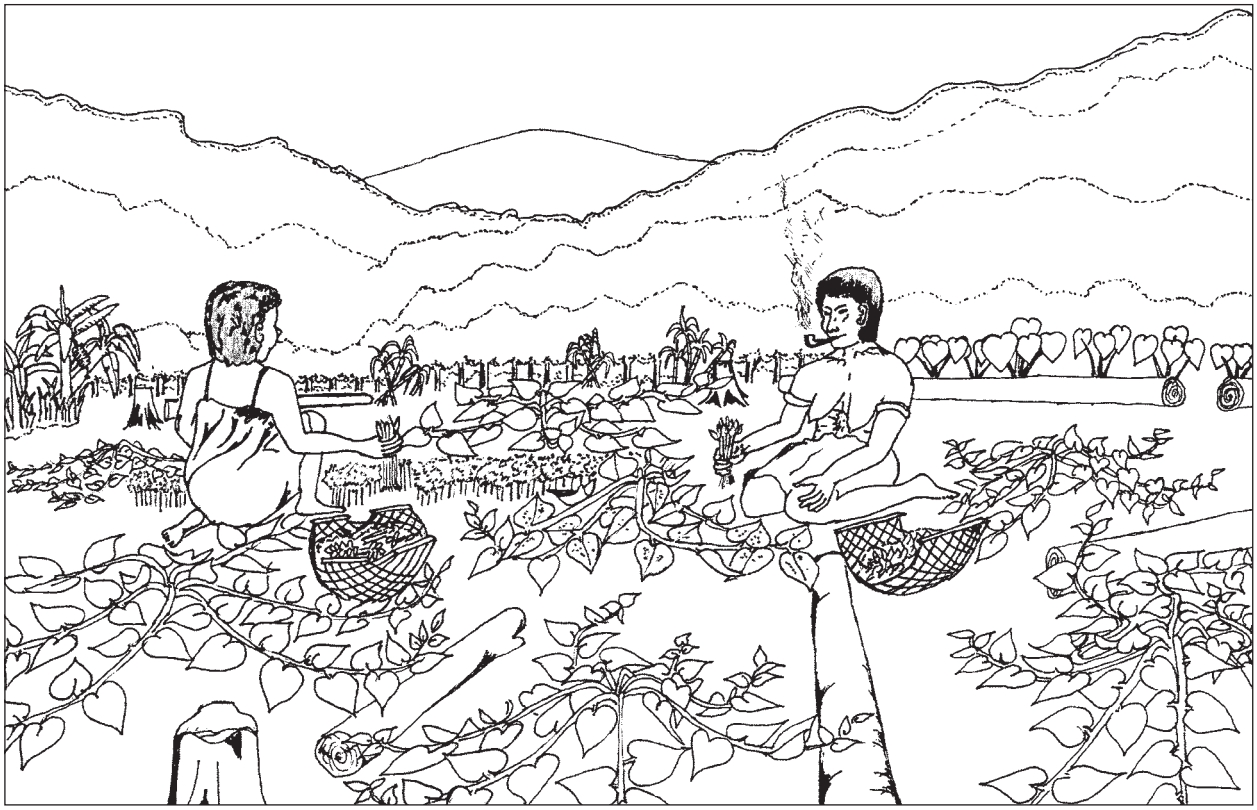
Mamalo sa kuo vapuni to ta depae baroe. Zira sisiu suata, kalo no zira gazu vavasiki.

This is the time of weeds growing in the garden.

Pioneer species and weedy vines start to grow in garden areas and will rapidly take over the old garden site if they are not pulled out.

Zira Petanigaki Kapoto Ka majala Pale Ta Mamalo
Plants that people can take in Mamalo

Noba
Pana
Siku
Tovioko
Musumusu ta qote
Zuku
Jua



Mamalo
Weeds and pioneer plants start to grow in the garden

Piara

Piara ne nüni ka baroe sipa ka potoe me zira sisiu, kaniki no zira gazu se. Piara ne sa kuo zira gadoe dira. Kenaka ne piara perasi, piara vasiki beto zo poka sa piara püu no sada ka püu varuka zira gazu ne ka külüni piara muku se.

Secondary forest / garden fallow

An area that has been recently used for gardens and then left to fallow. Wild bananas and other large leaved plants may dominate the vegetation. This area can be used for a garden again. It is easy to clear with no large trees but is not considered to be very fertile until it is older. Following are descriptions of the different types of Piara.

Pikisi ne sa vatoro gadoe dira zira piara. Piara perasi, piara pöu no piara muku se.

Stages of Piara:

The stages of Piara can be seen from an old garden site with weeds just beginning to grow
in the front: *'Piara Perasi'*
in the middle: *a medium term fallow 'Piara Püu'*
in the background: *an old 'Piara Muku' forest.*

This type of pattern of Piara is common as people sequentially clear garden sites and then leave them to bush fallow.

8. Piara Perasi

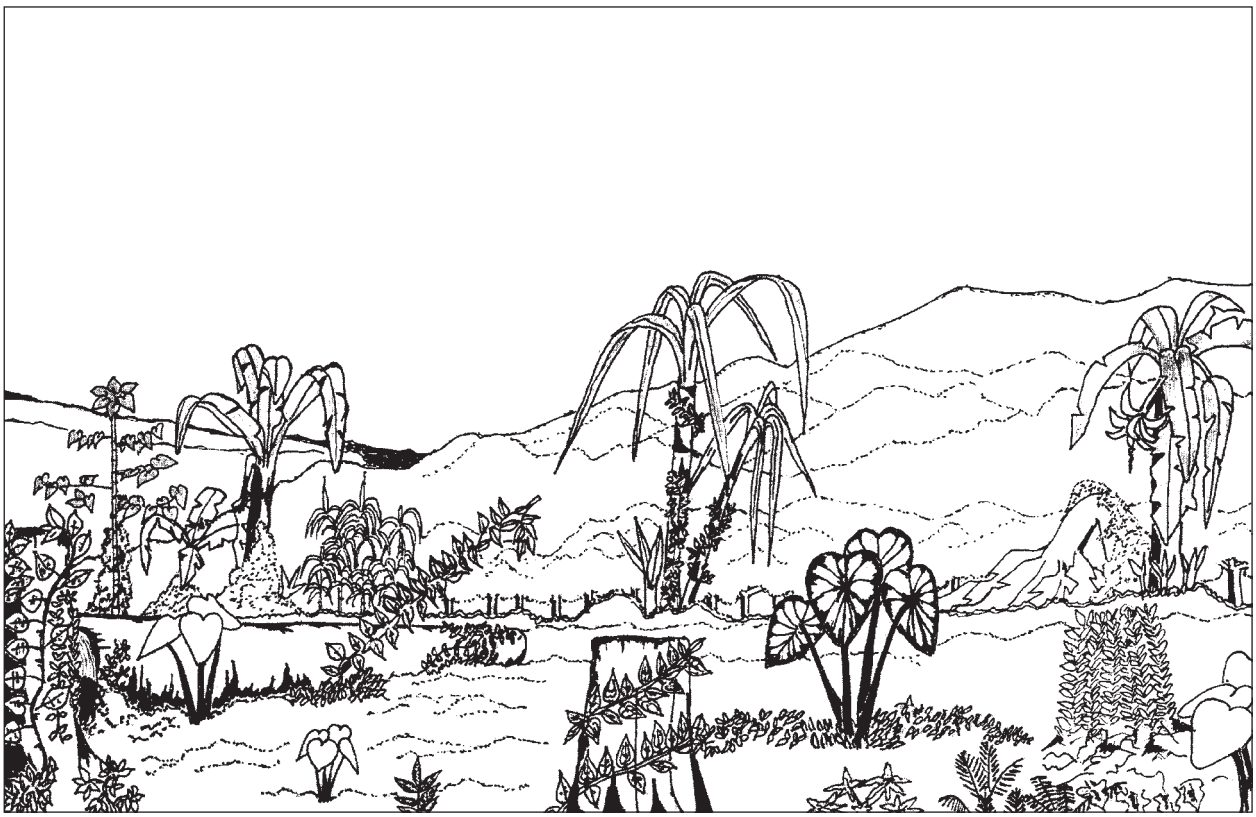
First stage of secondary regrowth

Kaba baroea to. Sa kuti potoe sisiu, zira gazu vasiki no kaniki. Koroveta gaeo mara baroea kama masuru vo.

Piara Perasi is the first stages of fallow in an old garden, clearing or forest disturbance. Many vines and early pioneer trees start to grow. Some plants from the garden will be found growing here such as banana, sugarcane and 'zuzuri'.

Zira Petanigaki Kapoto Ka majala Pale Ta Piara Perasi
Plants that people can take in Piara Perasi

Kanava
Lalapu
Loda Nanako
Loda Pokakeno
Musumusu ta qote
Qoto
Susui Tuko
Susui Vua
Zuku



Piara Perasi
First stage of secondary growth

9. Piara Vasiki

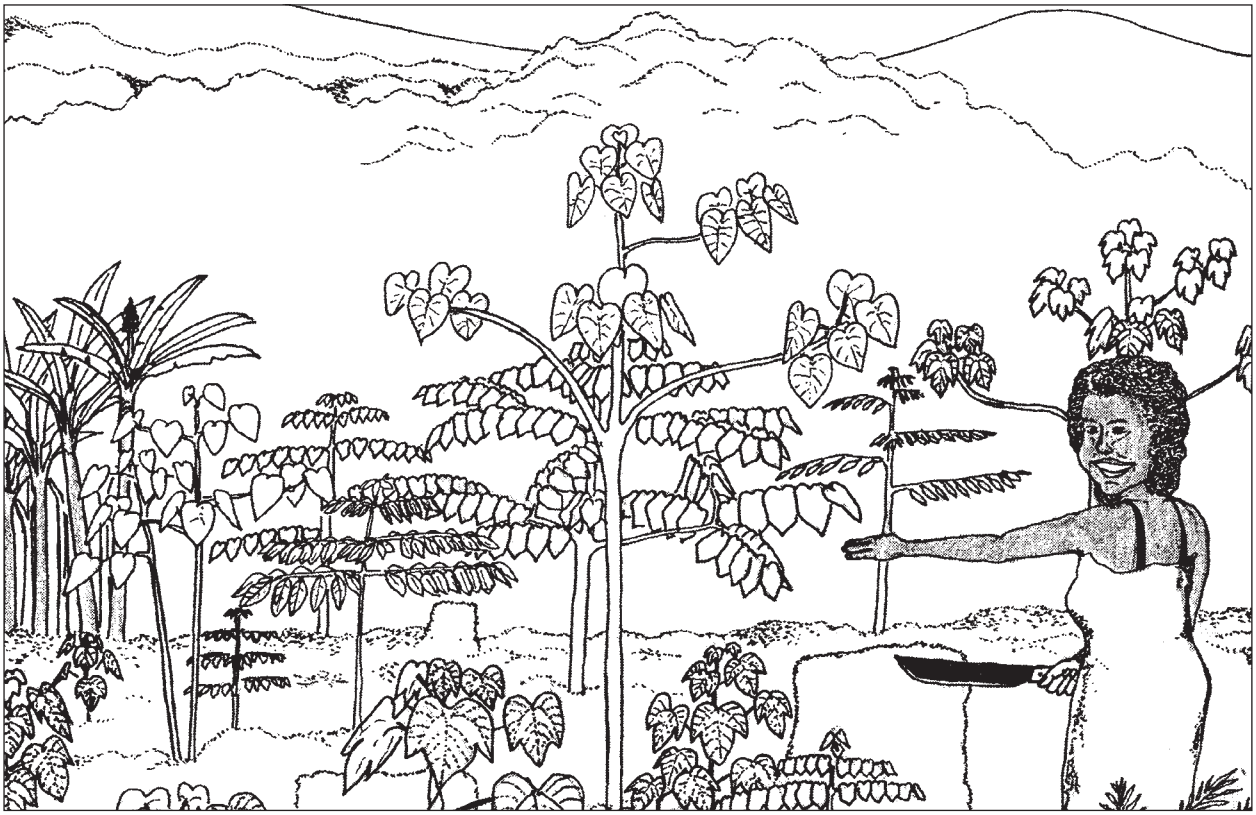
Young secondary regrowth

Piara Vasiki. Sa ba kui kavia to zira peta vuvune ni baroe ba zira gazu vavasiki taka poto me se.

This is a very recent garden fallow area. There are usually still some plants growing from the previous garden.

Zira Petanigaki Kapoto Ka majala Pale Ta Piara Vasiki
Plants that people can take in Piara Vasiki

Bütitujolo	Loda Nanako	Suata
Gama	Loda Pokakeno	Susui Pato
Kanava	Masala	Taqala
Kasu	Musumusu ta qote	Vele
Koloto,	Pavoma	Vurumokoso
Qio,	Pipiro	Zuku
Lalapu	Qoto	
Loda Kurumeme	Sarapa	



Piara Vasiki
Young secondary regrowth

10. Piara Püu

Piara püu ne piara tiki püu me, zira gazu ka püu. Zira gazu tiba, mola no kavia vile zira gazu ka majala taka la poto püu me se.

Piara püu ne piara tiki püu me zira gazu püu ka kui ka majala jüjini pade. Gazu tiki nokoro püu sa gae timba.

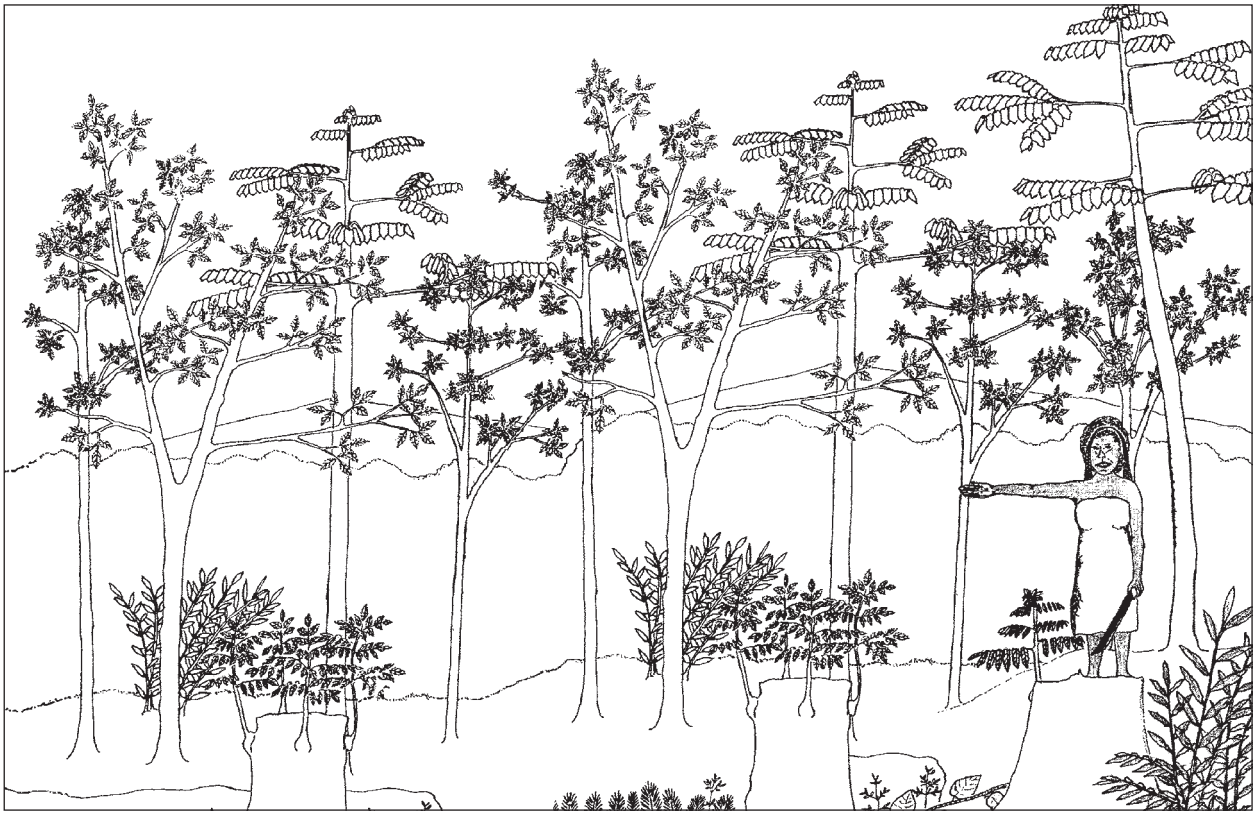
Secondary Forest

Piara Püu is well developed secondary forest.

A canopy has started to form and many secondary species are now growing under the large pioneer trees. A lot of species that are common in Piara Muku can be found growing here at an early stage.

Zira Petanigaki Kapoto Ka majala Pale Ta Piara Püu
Plants that people can take in Piara Püu

Bütitujolo	Loda Nanako	Suata
Gama	Loda Pokakeno	Susui Pato
Kanava	Masala	Taqala
Kasu	Noba Soqonoto	Vele
Koloto	Pavoma	Vurumokoso
Qio	Pipiro	Zuku
Lalapu	Qoto	Vuka
Loda Kurumeme	Sarapa	Komeqe



Piara Püu
Secondary Forest

Zira qoleqole ni Narioni ka la ta loboroe piara püu.

Inside 'Piara Püu' with people from Narione village.

11. Piara Muku

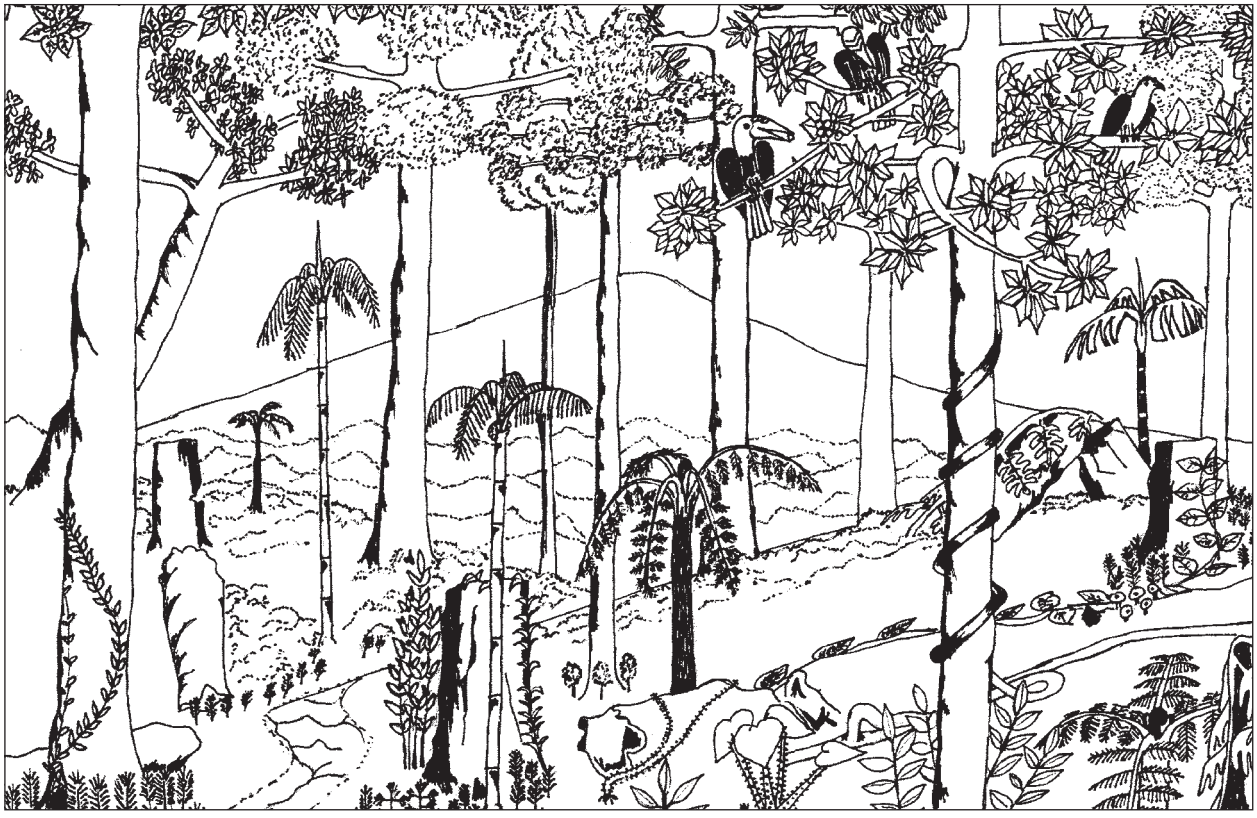
Siniqa ka jüjini mana ba sa kuo vamunini varuka. Sa vatana siva to sakapa, lua sa masuru varuka. Ka poro sökö zira kaji (bose) baroea. Sa mao nüni vasiki jajui se.

Old fallow area

This is forest that has not been used for gardens for a long time. It is really a secondary forest. Soil is very fertile and gardens may have been here in the past 10 to 25 years.

People like to make their gardens in this type of area because the soil is very fertile and it is easier to clear than some other types of forest.

'Modo' and 'Sosoe' are not growing anymore. Timber trees such as Gema, Vadaka are growing now. Lawyer cane (Siku) just starts to grow here.



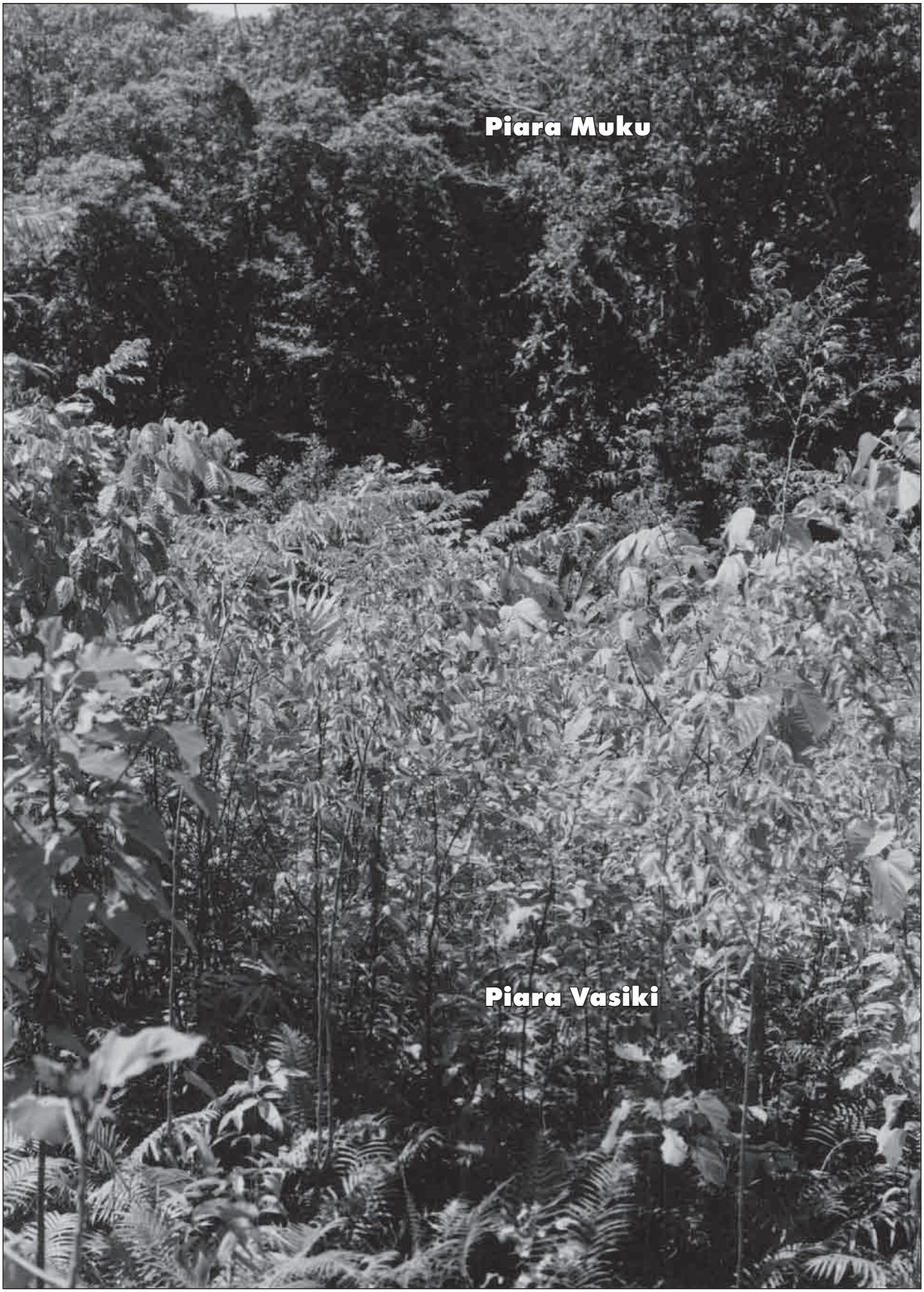
Piara Muku
Old fallow area

Zira Petanigaki Kapoto Ka majala Pale Ta Piara Muku
Plants that people can take in Piara Muku

Bakoto
Bario
Bütitujulo
Jariu
Kaku, Saqa
Kanokele
Kapika Piru
Kapika Poropüti
Kaqe
Kimaku
Komeqe
Lakiri
Lalapu
Leko
Loda Kokoroto
Loda Kurumini Boko
Loda Mijukulu
Loda Nanako
Loda Pokakeno
Loda Vide
Loda Zikini Qote
Masala
Nive
Papakutu
Pavoma
Piku
Pipiro
Soreke / Sisapa
Rubu Kiroro
Rubu Tutu
Sarapa
Siku
Suata
Taqala
Tinaru
Vele
Vüka
Zuku

Giati siniqi Panarui kala pita petanigaki ta siniqa.

Collecting plant specimens for the bush food project in 'Piara Muku' in Panarui area. 'Piara Muku' has a closed canopy and many large trees are now growing. Vines and ropes are abundant.



Dudului Piara Vasiki.
'Piara Vasiki' is the low vegetation in the front of the picture.

Mulele

Siniqa sa poto varaviru no zira gazu se. No kama poro nava dira. Sa varaviru to navae dira.

Low forest

This is a type of low forest that grows in certain soils and areas.

Most of the trees are small and are around the same height. The trees are often quite old but appear young when their size is compared to other types of forest. You can walk through the understorey.

Zira Petanigaki Kapoto Ka majala Pale Ta Mulele
Plants that people can take in Mulele

Koloto
Leko
Pipiro
Suata
Zuku

Mulele: Kizao gazu Püu. Zira gazu vasiki to no ka tuko to se.

Köke gadoe siniqa ka külüni mulele vatana ta komala ni Sepa. Kenedy Tanavalu no köke sua se kuru dere se.

A type of Mulele forest close to Sepa village. Kennedy Tanavalu and a child are standing in front.

Sa taba gadoe dira ti zira gazu ka poto ta pitu ne, ba köke to pitu ka güki bülia.

There are many types of mangrove tree that grow in the mangrove forest. Only one of these types — Pitu — has edible fruit.

Pitu– Pitu (Podolo)

Pitu ne köke gazu sa kuo ta nuni sa lumia tavele tikava. Ta pitu gati ne, ka kui taba zira petanigaki. Sase güi rami kami turu zira pitu sinani te, bati sapokoa bose sinani ka pijo podolo ba lilio ni Babatana ne pitu ka vini. Ta nüni tini ne sa kui zira mami petanigaki sasiva kupi, ruqisi, sodopo, kapese se. Kavia vile petanigaki ta rami sa küo ta pitu nuni sa lumia. Tini to vatanae nüni sa kui pitu se.

Mangrove

Mangrove forest — that grows where salt water comes with the tide.

Plants found here include rabia (a large palm used for thatching) and pitu. There are many types of useful shell collected here for eating such as: kupi, ruqisi, noere, noko, pstonga and others that are an important source of food.

Pitu and Podolo are different names for the same type of place.

Zira Petanigaki Kapoto Ka majala Pale Ta Pitu
Plants that people can go and take in Podolo

'Pitu' is the only bush food plant that is normally found in Podolo. That is why another name for this type of forest is 'Pitu Pitu'.

Podolo
Mangrove

Sakapa Loboro

Köke nüni se mara papala va vatana ta jaju, nuki, nine, siku, kavia vile peta se, vakerea ta nuni tuni sa kui tatabuna ba ka majala pale nito ka peta. Kavia tata buna sa taka mara tae, no köke peta vile nüni tüni sa naqo sataka jüjinini baroe.

Zira Petanigaki Kapoto Ka majala Pale Ta Sakapa Loboro
Plants that people can take in Sakapa Loboro

Komeqe
Jariu
Piku
Vüka
Vuku

Reserve area

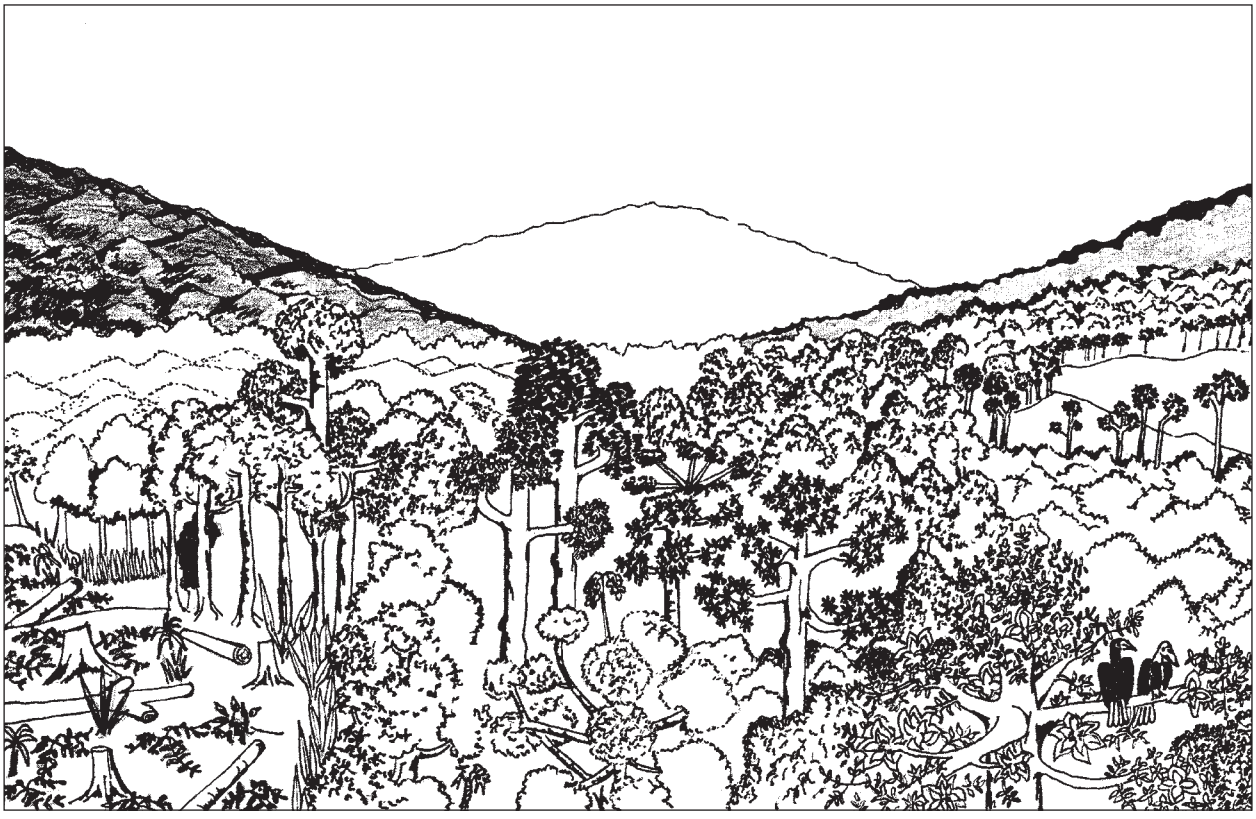
These are areas where gardens are not allowed to be made. This may be a tabu site, or a grave.

Some things can be gathered from here, such as leaves and lawyer cane and other ropes.

The area may be too steep to make a garden and, so, is reserved.

In some tabu places things can be harvested and in others nothing can be harvested. This depends on the type of spirit that belongs to that place.

These areas are usually very useful as they preserve patches of primary forest in areas where the rest of the primary forest may be far away.



Sakapa Loboro
Reserve area

Quana

Ta quana ne sa köke nüni majala varuka ta rami bose ni Lauru.

Ta quana tini ne güi to sa kui babali no vugata se. Bati ta quana tini ne ne, sa peta püu varuka ta zira kaji ta rami, doka ta kui rami sinani te se. Sa dira no sa make zira kükülü bovoe se, tutupari. Sa kui kaku, saqa, ka külüni babali. Vele, qiqiti, kimaku, pavoma, kavia vile peta se ka külüni vuqata. Zira peta majala ta zira kaji ta rami ka kuo ta takodeke lua, ka külüni quana. Güi si quana ne köke nüni püu, güi to sa kui petanigaki püu, majala no sa takodekea dira tupari püu zira kaji ta rami. Ta quana, sa kui babali , vuqata taba vile peta se.

Planted Food Forest

This is an important place for people of Lauru.

Quana is a mixed forest of nut and fruit trees. People plant many of the trees found here and trees also self-seed and grow. Quana can be seen as a cultivated food forest where generations of people continued to plant and maintain the trees. It is a very important seasonal source of food and is also a place of the real wealth of the people. If a person has quana they are considered rich and thay have respect.

Quana is often found on ridges. Gardens can be cleared around Quana, or you may also find Quana surrounded by Sakapa or Piara Muku.

The stone for opening the nut is always kept here. It is called 'tinae katura'. For more information on Quana, refer to the chapter on Vugata. Vugata are all the trees that can be found growing in Quana.

Sada babali zira bose kazo ta quana mara jujuka adira kase
Time of babali people went to the quana to pick nuts

Zira Petanigaki Kapoto Ka majala Pale Ta Quana

Plants that people can take in Quana

Bario
Boboe
Kaku
Karukarunu
Kasu
Kimaku
Natu
Nive
Pavoma
Qiqiti
Saqa
Talike
Vele

An established Quana with Sanga and other babali

Babatena

Zira gazu ka poto ta tatavele karakone.

Babatena ne köke gadoe siniqa sa kuo ta tavelea tikava. Nüni gati kama va komala dira. Ba zira bose ka majala la tae to no papala se. Sa kui dira peta totononо ta zira bose, sasiva kuda no kavia peta vile babali, vuqata no nive se.

Uninhabited seaside forest

Babatena is a type of old forest found growing by the sea.

It is a place where big, undisturbed forest grows along the coast and is generally found in uninhabited areas where there are no villages and no coconut plantations.

Zira Petanigaki Kapoto Ka majala Pale Ta Babatena
Plants that people can go and take in Babatena

Kaku
Kuda
Natu
Nive
Qiqiti
Samu
Talike ni karakone

Babatena
Seaside forest

Babatena is undisturbed forest growing by the seaside. The picture above is at passage on the way to Posarae
Below: Typical of Babatena forest that once covered much of the coast here.

Ta kena gati ne sa pipijoni zira kuae no gadoe dira zira peta vuvune ta lilio ni Babatana.

Ta buka iati ko majala to rini vile, zira kuae dira zira peta vuvune ka vatana varaviru ta zira peta vuvune kata vune ta sada sinanite se.

No sa va vutini vile zita zitene dira no gadoe dira, se mata majala riuutini nanaziae dira.

This chapter is about how plants are classified in Babatana language. In this book you will find every plant belongs to one of these groups although some may fit in more than one group.

Photo: Kennedy Tanavalu and uncle with cultivated 'suata' plants

Zira Gadoe Pe ta Vuvune
Types of plants

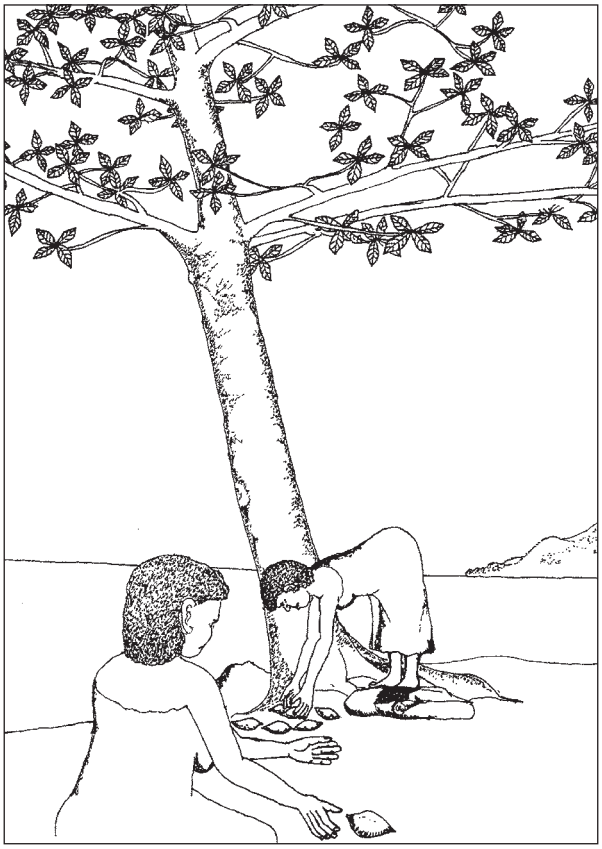
3

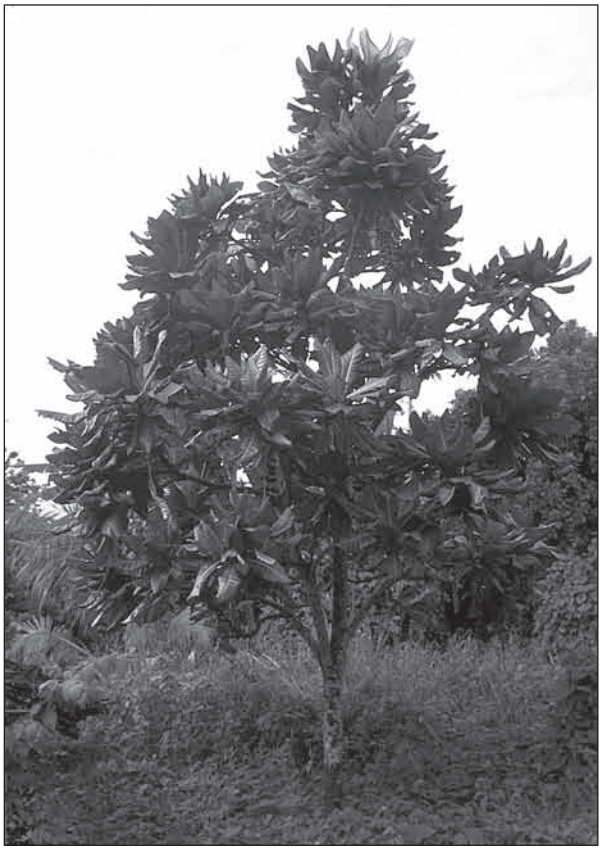
Gazu

Gazu ne köke peta vuvune, sa poto me sa zare zira löqötöe, kavia gazu sa zare löbea, sa poto sa zopoka güzüi. Güzüi ne ne kama qoqovo, sa kokoromuki. Sa zare vöqea no vurini se. Kavia gazu sa zare bübülia. No kavia gazu sa zare bülia no petea se. Güi si, tüni sase zozoea gazu.

Trees

'Gazu' are trees. 'Gazu' can be big or small trees. Gazu can range from the giant kaku to the small kekoso. They all have a strong trunk and leaves and structure of the same type.





Talike (dudulu sakuo zaka no 'vele' ka repa jona) ziru ka külüni vatokere ziru gazu se.

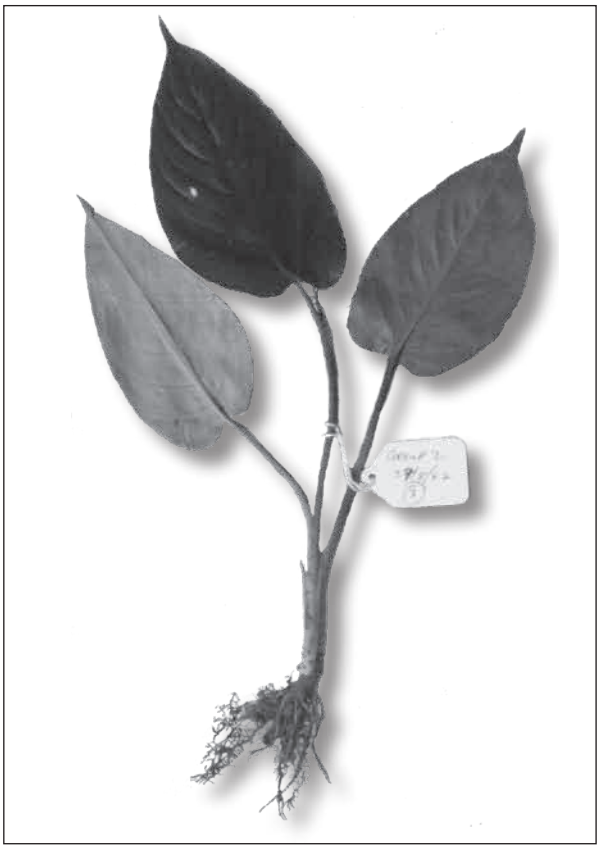
'Talike' (picture above) and 'vele' (picture right) are both examples of plants that are called 'gadoe' or tree.

Zekata

Zekata güi to sa kute petanigaki ta vuduni Lauru. Kuti meta kui zira kaji tovari sa doka sinanite. Zekata köke peta vuvune kama nava (zaka) varukao. Nüni sa poto vanöea sa zare qütae no vurini se. Bübülia vavaqu ka vini. Vurini ka güki ka külüni kade. Zira tüti vasiki, nunumua kavini. Zira zekata sa vöqe vöqe tikae sa papasu ka vini. Tikae güi to ka quruni voko (könö) ka jüjini suqu (naki) zira kaji tovari se.

Taro-like plants

'Zekata' is the plants that are like taro. They have taro like leaves and stems. amd are usually small plants less than two metres high.



Zekata köke gadoe petavuvune ta baroe. Ka qeto gazu vasiki ka va vuvune sinani ka vuneni jote zekata.

'Zekata' is a group of plants like taro. To plant them they use a stick call 'gazu vuvune'.

Pipiro

Pipiro ne koke gadoe peta vuvune, ba pipiro ne sa poto ta zira nuni sasiva sa mumulelea ba piarae bareke se. Kama poro potoe vo güi ti ta sakapa ne se. Ba güi ne sa köke gadoe peta vuvune. Se göi basa zadava pipiro ne, sada sa qara la ti zira sopekea ne tini sinani sa majala taba. Vurini goi ne ne sa poto ta kere repae ti güzüi ne, no sada sala büli ne, sala le to se tinae. Tini sase gadoe pipiro se.

Vurini pipiro güi to ka ködeni kuate ba ka peta ka kupana se.

Ginger like plants

'Pipiro' are the plants that are like ginger and banana. They have tall, soft stems and large leaves. Sometimes these plants have tubers in the ground. 'Pipiro' plants grow by suckers and seed.

Iati Bevali sa pijo vataka bala sase nae jaju pipiro.

Bevali Kubukana holds the leaves of a 'Pipiro' plant. Pipiro is a name for a group of plants similar to the 'pipiro'.

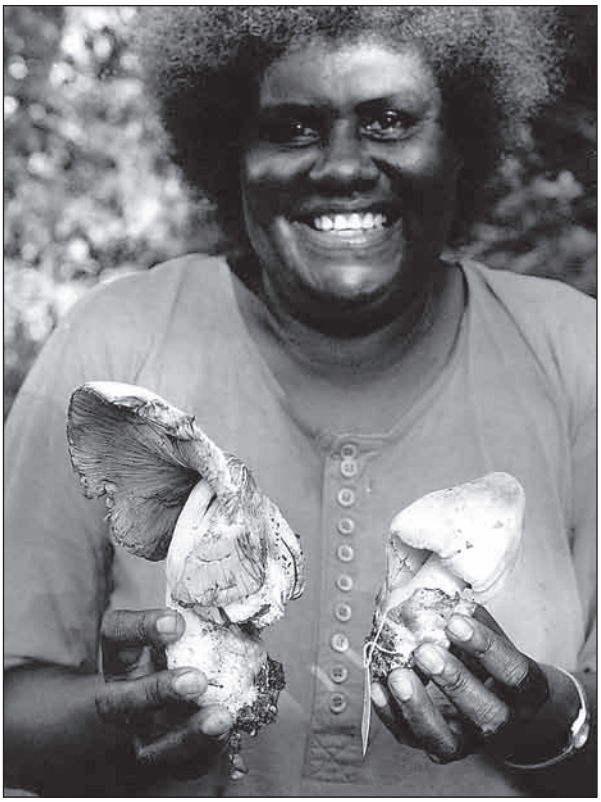
Loda

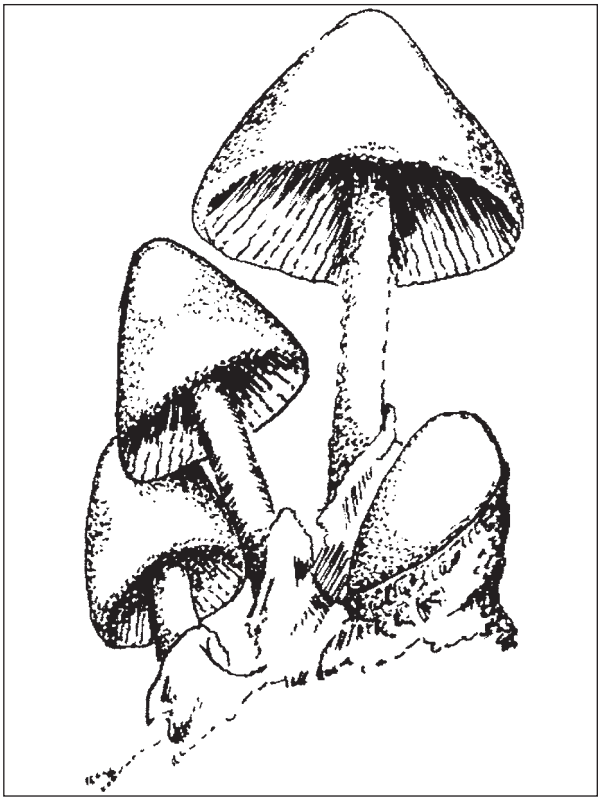
Loda köke gadoe petanigaki sa poto ta zira gazu ka le, ka kuti mumuqutu. Nüni tüni sa potoe loda. Taba gadoe ti loda ne, sosopa loda sa poto ta köke gadoe gazu. Kama koke vo to gadoe gazu mara potoe zira taba gadoe loda se. Ba loda ne sada sala kuti potoe me ta gazu sa mumuku kavini. Beto mumuku sala ta rere vanoe to. Kama muninivo to sada sa tarere sa, tia to köke ba kere to tava sa tarere sa tajele sa nabu sa roka to.

Mushrooms

Loda are the mushrooms that grow in the forest. Some of them grow on rotten logs and some on the ground.

Each variety of mushroom grows on a particular type of rotten trees and cannot grow on any other type of tree.





Loda kurumeme sako ta kavia nuni sa majala, potoe sasiva ta nive, ta sapa, zira nabua kute siku se. Iati Nairy Pitakaka sa vatoro loda kurumeme. Loda lati komajala pale ta nive nabu, no ta zira kute siku kalo nota nunule se.

Nairy Pitakaka with some fresh 'loda kurumeme'. Kurumeme grows in places like on rotten sago palm trunks and rotting banana trunks.

Kaniki

Kaniki zira peta vuvune ka poto ka poka. Sada sa puki gazu kavia sada sa majala vuivale. Va pada pada sa siva siku, papa kütü, ba kavia vile. Ba sa majala qara ta lua.

Zira noba, pana sisu se ka külüni kaniki.

Climbing plants

'Kaniki' is all the climbing plants and vines. 'Kaniki' includes the cultivated yams, beans, pana and all the wild vines in the forest.

Lati kavia gadoe kaniki. Sasiva, pana no susui kere petanigaka ba, kuru poka ta bazaka.

Here are two kinds of 'kaniki' vines called susui and pana. They are both growing on stakes in gardens.

Qöta

Qöta ma siva to potoe muqa sa zaka siva to muqa se. Ba kama sivavo zakae zuku.

Palm Trees and Ferns

'Qöta' is a classification that includes all the palm tree and all the ferns. All these plants have a similar type of leaf structure — with a midrib, so they are put in the one group.

Qöta ne, köke peta sakizao vöqea sasiva jariu kizao voqea.

'Qöta' are the plants that have no branches - like jarui (left) and zuku (right) the two examples in the pictures above.

Siakale

Siakale köke gadoe peta vuvune. Güi sa poto ta gazu. Vurini sa vasiki ba sa totoba se. Bübülia ne sa sele ba saduru sa doro nöe varuka. Ba kama potovo ta lua.

Ephipytes

Siakale are the ochids and epiphytic plants. These are plants that grow on the sides of trees, stones and other plants. They do not have or need a root system that grows into the ground.

Siakale sapoto ta zira gazu, gözu kuda se.

Siakale are plants which grow in the trees. The picture adjacent is of 'pujulu' which is a parasitic plant that can kill nut trees.

Samu

Samu köke gadoe peta vuvune. Sasiva ganana ba sa depa vurini. Sada sa bora bülia ne ka güki ti borae ne. Samu koke peta ka majala junini visu sa vatana varaviru gananа sa poto ta karakone. Vurini ne güi to visu nöe ka külüni lolobo se.

Pandanus-like plants

These are plants in the pandanus group. These are plants in between 'Qöta' and 'gazu'. They have some features of both groups.

Ganana peta kajüjini ni visu sa poto zito kanüni tatavele karakone, komala, ta siniqa.

This pandanus plant is a type of 'samu'.

Siku

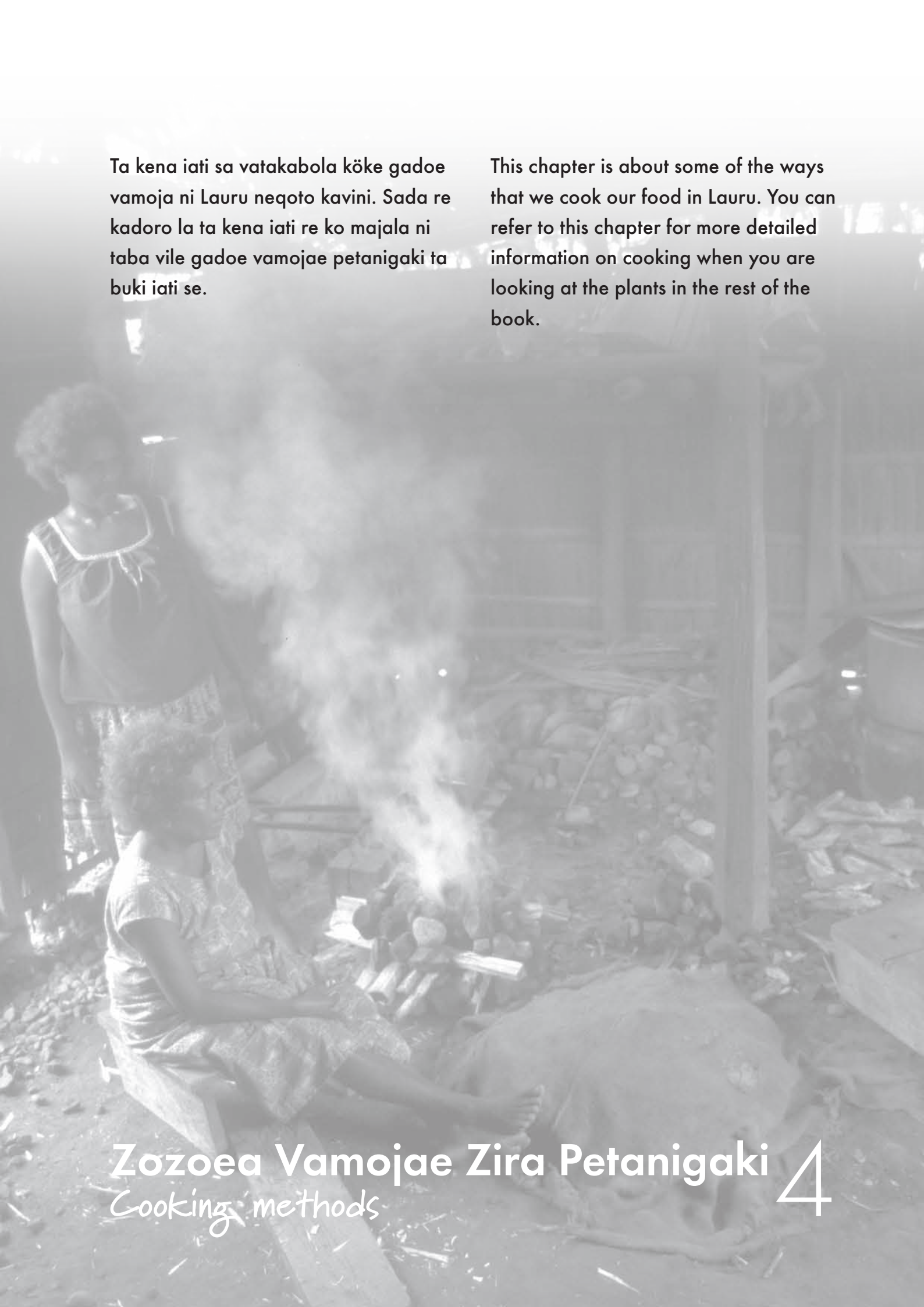
Siku ne köke peta vuvune, sa poto me ta lua sa poka, sa zare vureketea no sa zo poka . Güzüi ne ne sa loloke, kama siva vo gazu se, kama zoqa varuka vo. Aria kama zare vo vöqe ba sa zare to zira vurenea. Zira qütae ti sa zare vurini. Aria siku ne sada sala böli to ne sa nöe to ti bolia ne, sa majala le to se ti tinae ne. Ba sopeke ne ne ka poto kuli kuli to ti tinae ne, sada ka bose sa sökö vune ne ma pale ti sopekea ne sinani ba vune se.

Banana

Banana is a plant that grows tall or short. The stem is soft, not like a tree which is hard to cut, and it also has no branches. After the banana has fruited, it dies. You can plant the suckers that you find at the bottom of the mother plant.

Suata peta kanegotoe ka kapikini kuza, tunue, nokava visu ta siniqa.

Kennedy Tanavalu and uncle with cultivated 'suata' plants. 'Suata' belongs in the 'siku' or banana like group.



Ta kena iati sa vatakabola köke gadoe vamoja ni Lauru neqoto kavini. Sada re kadoro la ta kena iati re ko majala ni taba vile gadoe vamojae petanigaki ta buki iati se.

This chapter is about some of the ways that we cook our food in Lauru. You can refer to this chapter for more detailed information on cooking when you are looking at the plants in the rest of the book.

Zozoea Vamojae Zira Petanigaki 4

Cooking methods

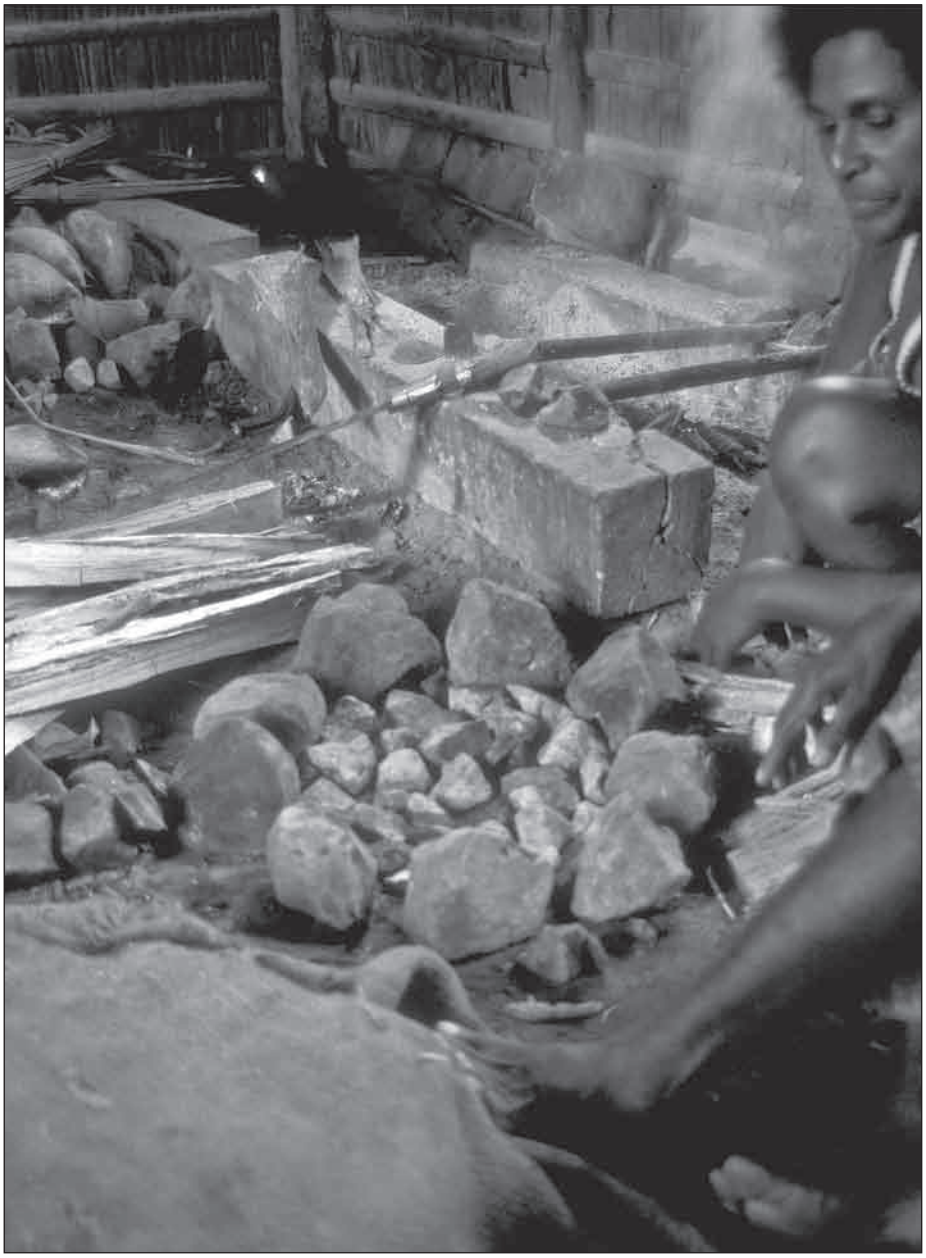
Supu Supu Neqoto Zuku no Tika

Motu of taro and tree fern with coconut milk

Nüni mata se vanama ni vamoja ta raka.

This is a method of cooking in the stone oven called 'neqoto'. But in this case it is cooked with coconut milk. This recipe can be used with Zuku, Jua, Kananva, Rasa, Muqa or other greens.

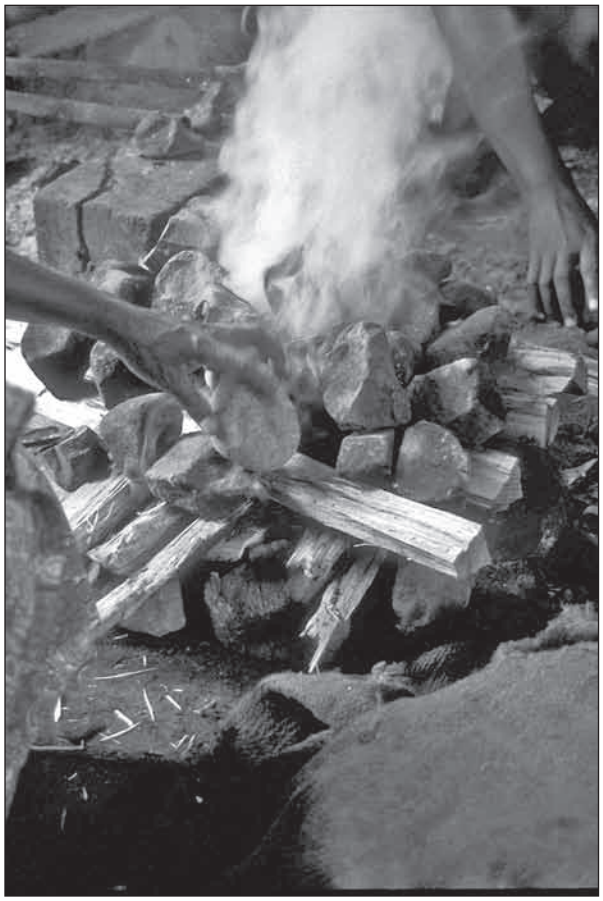
Noni mara vini vanamaoe raka sada mara neqoto...
How to prepare the cooking place for a stone oven...



1. *Vanama Katura.*
1. *Prepare the stones.*
2. *Jüjini Patuneve.*
2. *Place the big stones around the outside of the oven area ('patuneve' is the name of the stones).*
3. *Türü la kakaja.*
3. *Then place small stones in the middle of the oven, covering the ground.*

4. *Türü la nako küti ta loboro raka.*
4. *Make the fire on top of the stones. Do this by placing small firewood first with some kindling to get the fire going ('nako küti' is the small firewood).*

5. *Söleni nako qinaqu.*
5. *Place two layers of large pieces of firewood on top. The firewood should cross each other in each layer ('naqo qinaqu' is the large firewood).*



6. *Vasaka vala katura ta sarapoka nako.*
6. *Put some stones on top of the firewood. Light the fire.*

7. *Sada sa katu le subo mo pale kibi mo kibi vajolo katura vila.*
7. *Wait for the fire to start to burn down ('katule'). Take a 'kibi' (tongs made from bamboo or palm trunks) and remove the red stones to be ready for cooking. Some people can remove the stones with their hands.*

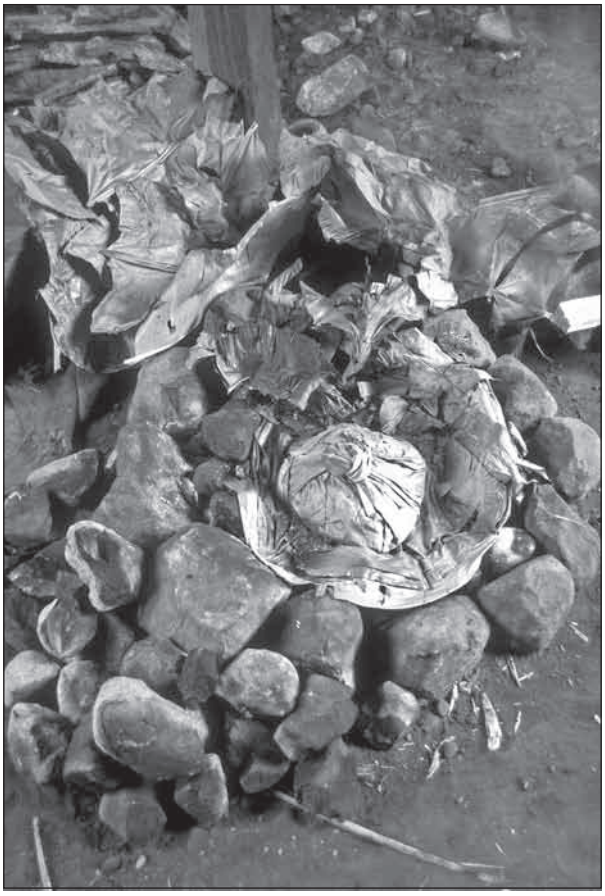
8. *Mo pale nuki mo kapiki la no mo pale vupi ko voka ta nako ne. Mo vala.*
8. *Take leaves and put them on top of the small stones in the middle. If there are still some coals just place the leaves on top of the coals. If there are too many coals you take some out and just leave a few.*

9. *Sinani mo türü la zuku tika no 1,2,3 katura jila. Beto mo vala miu kuda. No mo turu vanoe la se. Beto mo vala 3,4 nuki*
9. *Put Zuku or other greens onto the leaf with pieces of taro. Add a few stones inside with the food ('Jila' is the red hot stone that is the best one to place inside the leaf with the food). Add coconut milk. Put 4 layers of leaves on top to close the food inside.*

10. Beto ka pale nuki ka sapini vanoe ni la neqoto ne se. Mojae mo gate to nanabu kabaui ba motibe qoreqorea nuki ka sapinini.

10. Put hot stones on top of the leaf. Cover with more leaves or a copra bag.

11. *Sada sa gae köke hour. Sa tai neqoto sa nanabu kakau giati sa vatakabola neqoto sa moja vakerea nöni ka majala ri vutinini mojae neqoto sapinini sada zira nuki ka qoreqore töni koke nöni sa vatakabola ni mojae sako ta loboroe neqoto.*
11. *When the food smells good it is ready. It usually takes about one hour. Another sign that is used to check when it is ready is to touch the leaves. If they break up and crumble then the motu is cooked.*



Vamoja ta Sereke Lua

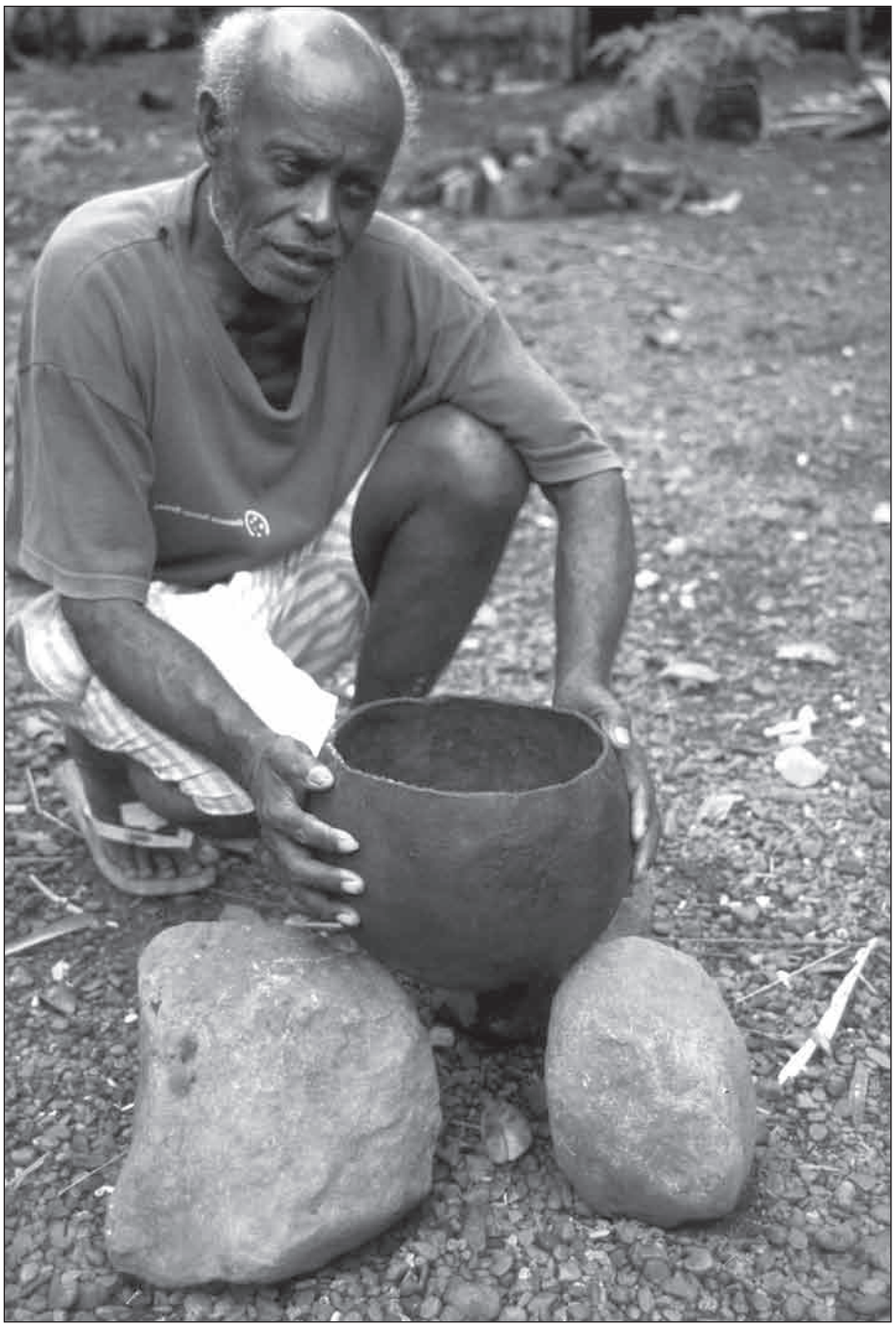
Cooking with the Clay Pot

Kasakasa ta Sereke Lua

Gadoe vamojo ta sereke lua. Köke gadoe vile sesereke.

Cooking with water in the clay pot

This is a type of cooking with the claypot, using water.



1. *Kenaka ka rüsi tika kapürü ta sereke.*
1. *Prepare the taro and put it in the pot.*

2. *Kava la bi ka vökö ta nako ka subani nako no sinani sa tatala.*
2. *Add water and make the fire. Boil on the fire.*

3. *Sa moja güi ka pale nima ka nima*
3. *Take a 'nima' (small broom stick made from coconut broom to check if it is ready (soft).*

4. *Sinani ka pale kidako ka tatirini no ka guki.*
4. *Serve in bowls.*
   This recipe is good for taro, sweet potato, yam and cassava cooked on their own (it is not usually mixed wth other leaves).

Reggie savatabola sereke lua.

Reggie Pitisopa displays his 'clay pot'.

Nüni ka vini jujinia sereke lua

Sereke lua ne, kenaka ka pale lua sa nuti, kama tavuzuruvo, kama kamumuru vo no kama birao se, ba sa nuti vanoe. Beto ka pale vile köke gadoe karakone ka külüni zaoro, sinani ka quru ta ququru, ka suti.

Sada sa varasuti vanöe, sinani zira ka pale gazu ka taqa va tetepa mana to ka pusirini va tetepa ni sinani ka pale katura kukulu ka türü ta loboroe se ma kukukulu vanoe loboroe. Beto ka vakodeni ti ori lua ka kevakabili vanoe lua tete püne sinani sa tapiliva tetepa, sada ka tapili vatetepa sa busi, no sinani zira ka pale sereke sinani sa busi se. Sada sa busi güi zira kala pale zira nako sabaluku, zira nako ni ta piara, sa siva kodame ba zira koqo ka zira gazu ka siva tini.

Ka beto ka subo ka söpe la nako sa qala güi ka türü poka la sereke. Sada ka türü la sereke tini sa katu le nako.

Sinani zira ka ri, sada zira ka ri sereke gati, sa zare, sa kanabara vaga sa ta pusaka güi ne, sa rokato, ba sada kama kanabarao, sa noe to güi se , sereke tüni ne sada, sa nadu, sinani ka majala vajaju, ka seserekea se. Takui zira ka jüjini sereke ko majala paleni vanöe vatana.

How to make the claypot

The claypot is now only made in Tavula area of Lauru. A number of generations ago it was also made in Babatana.

A special type of clay is used to make the pots. It is a red clay. This clay is mixed with a sand called 'zaoro'. This mix is then hammered like pudding. It is left in the smoke in the kitchen to start to dry. A round stone is then used to mould the pot with the clay mix. A special timber is used to smash the clay around the stone. Take out the stone. The pot is then cooked in a fire using firewood from some soft trees from 'piara' (secondary forest) as firewood.

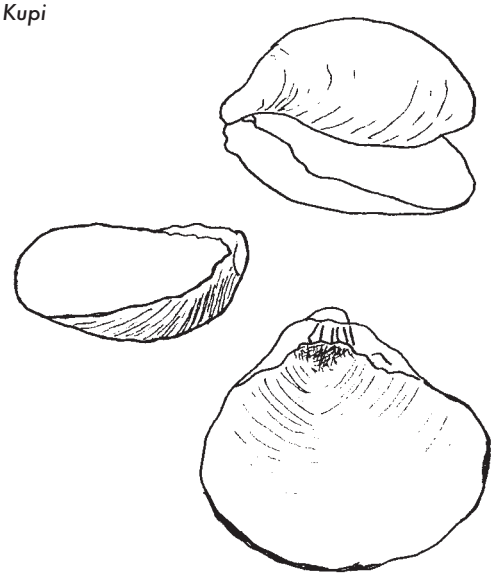
To check the clay pot, it is burned again in the fire. If there are no cracks then this will be a good pot to use for cooking.

If you want to know more about making sereke lua you need to check with the people who actually make sereke lua.

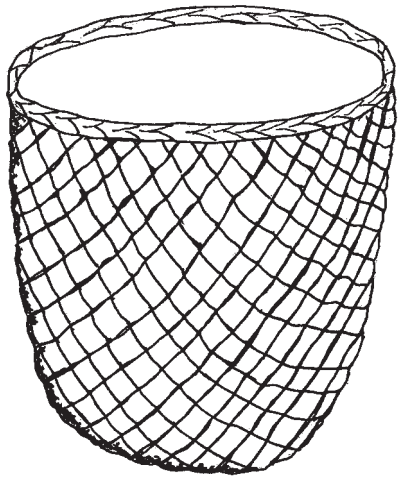
Peta ka vajaju ka toroni gaki

The things we use to put our food in

Kupi



Kiki



Kidako Pavana

Kupi

Vuia Kupi ne ka vajaju ka kenani gaki ba ka gakia se. Kupi ne sa tae me ta pitu no ta vuru.

Kupi is the shell used to serve and eat some types of food. Kupi is from the mangrove and river.

Dapa

Vurene kuda ka nukisi va tana no ka türüni petanigaki.

Coconut leaf is used to weave a type of bowl that food is served in.

Kiki

Vurene varuqae kuda belea sa küti tareqese tomene ka nukisi ni köke gadoe tana ka türüni petanigaki.

The young coconut leaf is used to make another style of bowl.

Kidako / Kinado

Kidako ne ka vajaju ka toroni petanigaki. Kere gadoe

Kidako are the bowls that are used to serve food in. There are two types:

1. Kidako koko

Ka nukisi ba jujini ni ta köke nokoso ni ta siniqa ka külüni lae.

This is woven from a type of bush rope called 'Lae'.

2. Kidako Pavana

Kidako iati ka jüjinini gazu ka taqa va tetepa (bako bako) sa lima ti bako kako ne. Ka pale lae ka löe vara kama ni ti lima bako bako ne. Vati tatavae kare pae no köke ta küte se. Ka taqa ka pale petea, bülia köke gazu ka külüni lita se.

This is wooden bowl with four angled edges and a flat timber base. The bowl is usually sealed with a bush fruit called 'lita'.

Nuni Ka Vine Nükoe Petanigaki ta nako

Kenaka mara subo nako. Ma samedo goi mara vala sisu. Sada sa munini goi mara bitini. Ma kakatu napu karepae sinani mara pale. Vuia kupi mara kupini. Mara bitini mara kupi mara vini. Maramojo vutini, sada sa musu musu goi mara pale kisini to se. Noba köke peta sa gado veke vile noni. Sada sa noba pöu ba, sada sa sasa sene. Mara pale niniqi ti mara tojo sinani bara vutini mojae. Sada sa moja goi ka kupi vadölöp ka göki to se.

Zira tovari sada mara göki to petanigaki lili kase ne, ka subo soro to köke subo ta raka kava la ta zira petanigaki siva tiko, noba, karuvira, siku, ka gadoe to petanigaki ka gökö vamojae ka ritöki to bitini. Beto ka ritöki ta kupi vadölöe sada sa moja to güi. Ne ka gaki to. Sada kava beto lili subo tüni ne ma katu soro to se.

How to cook root crops in an open fire

Make a fire. When the fire dies down put the tubers inside the coals. After a long time you turn them over on to the other side. Once the other side has started to burn on the outside then it is time to turn it over again. Take it out from the fire and scrape the tubers with a 'kupi' shell to remove the black charcoal. Put them back in the fire. Keep turning the tubers. Scrape them again until soft. When it is soft it is cooked. Take them out of the fire.

Yam

Yam is a bit different. A big yam will be too strong inside. A young yam is best for burning. Try and see if it is cooked using a small stick. If it cooks for a long time and it is still hard, then the yam is no good for eating. If it is soft then just clean with the kupi as above and eat.

When the fire dies down put the tubers inside the coals.

Ta dudulu vakerea gati sa vatoroni zita sada subo sa kuti katu le no ka kuti vala zira gaki ta subo.

This picture shows the fire starts to die down and they start to put the tubers inside.

Ta va tului dudulu gati. Sa vatoroni zita, zira petanigaki ka kuti vala ta subo no ka kuti bitini.

This picture shows the tubers are being burned, when they are ready to start turning over.

Qole gati sa lili ta subo, no sa kupi vadülü petanigaki sa nükü ta subo.

.

This woman starts to scrape the tubers with a 'kupi' or shell to remove the black charcoal.

Ta dudulu gati sa vatoreni zita zira petanigaki ka lili ta subo ka kuti moja. Nakoe subo sa kute katu soro.

This picture shows the tubers cooked and the fire starting to die out.

Kakapana

- Ka pale nuki suata. Kavaralöpöni sipa.
- Sinani ka pale mimilokoe vurini zekata kade türü la sinani ka köde ka nukisi ka vala ta nako ba subo.
- Sinani mara biti, bitini sada sa kakatu güi, ne, kavavusiri, ka patini nukia ka güki kadese.
- Küpana kuate ka pale vurini pipiro ba kasu pa za se.

Parcel in leaves on an open fire

Take leaves of wild ginger (rurupa or pipiro) and put them together. Take young leaves of taro for cooking. Wrap in the wild ginger leaves. Tie the leaves together with the end of the stem of the leaves. Make a fire and put the parcel inside when the fire has died down. Turn it in the fire. Keep turning so it doesn't burn. Take out when the leaves are cooked.

Loloso

Ka pale loso ka puti va tuko kama poro navavo, koke kimui to.

Sinani ka vanama boko & taqala & tika ka pörö sa poda loso. Ka pale nuki ka ruku jopea. Ka subo nako. Kava bikili loso ta nako. Sa tatala sa kakatu se loso sa moja. Kava vusiri. Ka kapaka ka pusiki loso ka güki to se.

Cooking in Bamboo

Take bamboo and cut one segment. On the bottom leave it closed. On top cut it open. Put meat, leaves or tubers inside the bamboo. You can mix pig with potato and greens. When it is full, close the hole on the top with a leaf. Maker a fire and then put the bamboo inside the fire. Once the bamboo starts to burn on the outside it is ready. Take out the bamboo. Serve on a leaf and open the bamboo. Eat it.

1. *Törö petanigaki ta loso beto kupini ni jopea loso nuki.*
1. *Place the food in the bamboo and close with a leaf.*

2. *Törö la loso ta nako.*
2. *Put the bamboo on the fire.*

3. *Bitibitni loso sa ko ta nako. Ko majala to rivutinni sada sa moja.*
3. *Turn the bamboo until it has burned on both sides. Then it is ready.*

4. *Pusiki la loso no ka guki.*
4. *Split open the bamboo and eat.*

Sa moja ka lipiki loso.

Neqoto Volomo

Cooking dry food in the stone oven

Noni sa se neqoto volomo. Katura vanama kenaka kavala patuneve kava la kakaja ka subo nako vasiki kenaka kava sale kenaka nako vakerea sale nako vasaka katura sa katu subo sinani. Sale subo ka sipa patini nako no ka kibi katura.

Ka pale nuki suata, ka takukoloe sinani kapale nuki suata, ka söleni — kavala zizinu jikiti. Sinani kavala petanigaki. Beto ka sapinini nuki no ka pötini katura. Beto ka sapini ni nuki suata. Ka pirini nananbui ka zupiki samoja ka guki se.

Prepare the stones. Put the big stones on top of the fire. Put the small stones on top of the big ones. Start the fire.

Make two rows of firewood across each other.

When the fire dies take the 'kibi' (bamboo/ stick for taking out the stones) to remove the stones.

Put down leaf on the oven area such as 'suata'. Put suata around the outside. Put smaller leaves on the inside on top of 'suata'. Put food inside. Cover with more leaves. Put stones on top.

Cover with more leaves on top. When the food smells good it is ready to open.

1. *Ka subo.*

1. *Heat the stones in the fire.*

2. *Kibi katura, vala nuki, vala petanigaki beto putini la katura.*

2. *Take out the stones, put leaf inside and then put food on top of the leaves. Put some hot stones on top of the food.*

3. *Sapini nuki.*

3. *Cover with more leaf.*

4. *Pütini la katura ta buti nuki.*
4. *Put more stones on top of the leaf.*

5. *Sapini ni la nuki no pirini to mojae.*
5. *Cover with more leaf and wait for it to cook.*

Sereke Qila Kolo

Gadoe vamoja ta sada bose samoro. Kenaka ka jujini koke raka vasiki. Ka söleni nako ka subo. Sinani ka kibi katura, ka vala nuki ni sinani kavala vile nodolo (vupi) sinani ka rumiti vasiki ni tika or manepo. Nuni kade sinani kavala nüni bi nüni keno. Sinani ka sapini ni nuki beto sinani ka pütini katuru. Sada sa ka kau to güi ne mojae to tüni. Ka zupiki ka make bose samoro.

Tini gadoe neqoto ta bose sa moro. Ba miui kuda ba neqoto volomo kama nöeo takui bose moro. Kavia sada ka siriki qila kolo. Kukuru ba, korako.

Nüni kavini vamoja gaki ta bose more. Ta sada tovari nala kama vamoja dira ta sereke pisae bose moro. Petanigaki ta bose moro ma loloke sagae mara göki no kama valani dira miue kuda se, ba (tikava keno to kavala.

Kavia sada kapale korako no zira tono, kukuru ta siniqa kava turinini to ta zira petanigaki gati or vamoja iati.

How to cook for a sick person

In the past it was tabu to cook for a sick person in a pot. This is the traditional way to cook for sick people. The food for sick people should be soft and easy to eat. It is also tabu to put coconut milk in food for sick people. Only salt water is used to make the food soft.

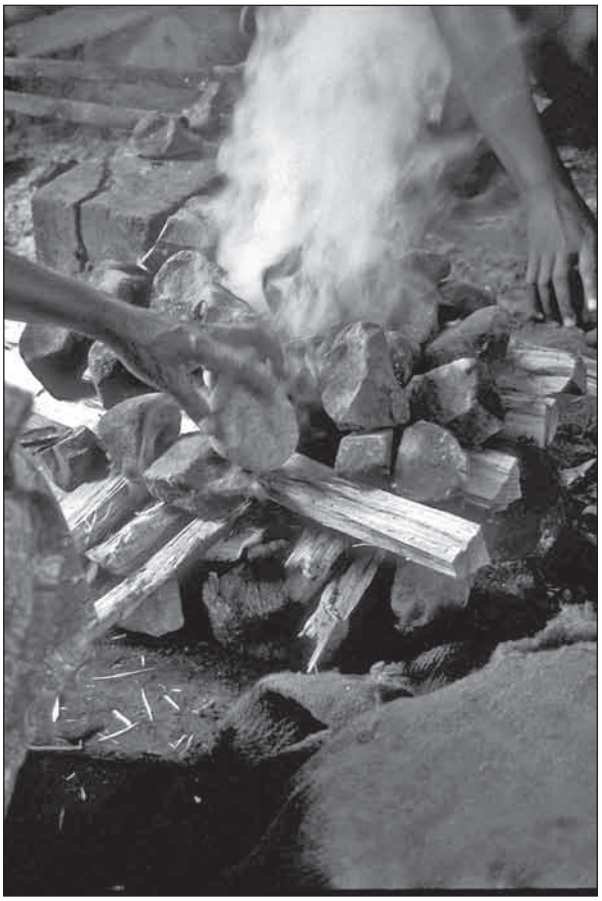
Steps:

Make a small stone oven. Put in the firewood and light the fire. When the fire is finished take out the hot stones. Put leaf down (any type used for motu to begin with) and then put 'nodolo' (a soft, young leaf) down. Nodolo holds the food and keeps the food well. Now put some taro or 'manepo'(green paw paw), add taro leaf ('kade'), water and 'keno' (salt water from the sea). Cover with leaf (nuki). Put the hot stones on top. When the food smells good it is ready. Take out the stone and leaves.

Feed to a sick person

Note: Sometimes wild pigeon or chicken is added to this kind of food.

1. *Subo nako vasiki kenaka.*
1. *Make the fire.*



2. *Beto vala katura vasaka kavini.*
2. *Put the stones.*

3. *Kibi kava jaju sada ka kibi vajolo katura. Sinani ka kibi.*
3. *Use Kibi to take out the stones (Kaqe is palm used to make Kibi).*

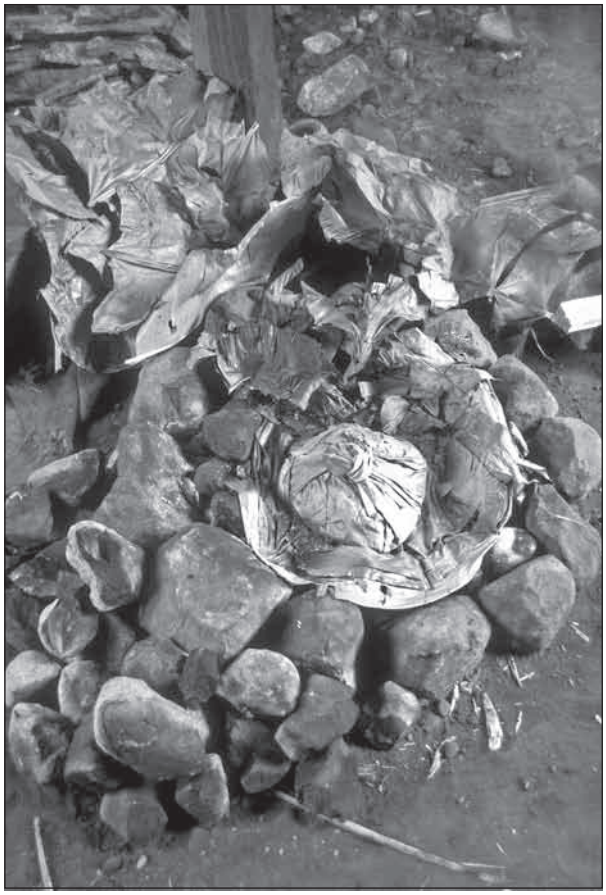
4. *Beto ka toro nuki no katura.*
4. *Put leaf on the stones.*

5. *Ka türü la tika, kade, kuate, no keno.*
5. *Put taro, kade and keno.*

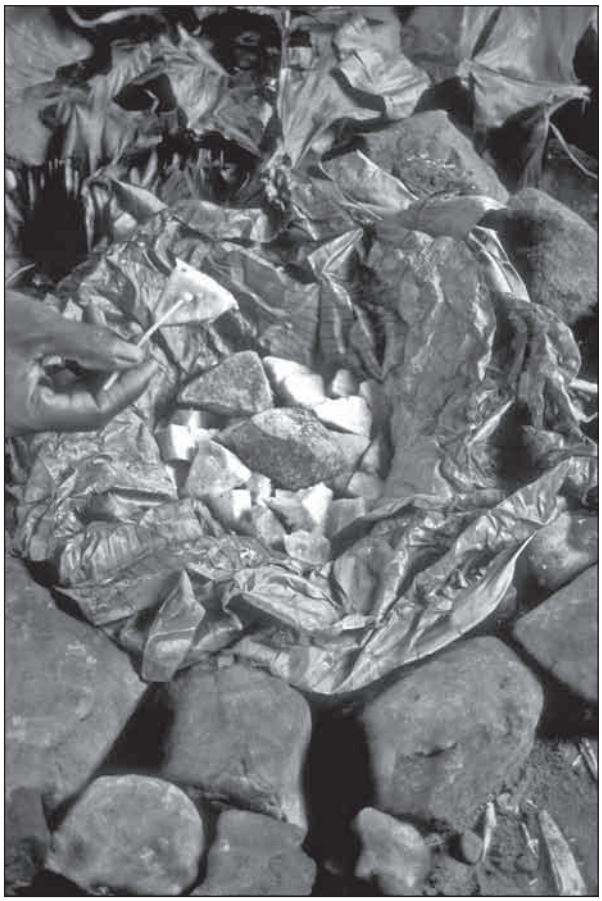
6. *Babatatana text goes here.*
6. *Cover the food with leaf (fold over the leaves and then put some other leaves on top).*

7. *Türü katura jila ta sara pokae.*
7. *Put hot stones on top.*

8. *Sapinini kavia nülei püu ta sarapokae.*
8. *Put more large leaves on top.*



9. *Pakiti sadu petanigaki sa nanabu kakan.*
9. *Take out when the food smells good.*



Dudulu iati sa vatoro mojae neqoto ka pakiti ka külüni sereke ke qilakolo ka makemake bose sa moro.

This picture shows food cooked in an oven called sereke qila kolo which is a type of cooking for sick people.

Dudulu iati mojae gaki ta sereke qila kolo.

This picture shows food from sereke qila kolo (type of cooking).

Kono & Tavua

Ways of cooking taro

Könö tavua ka kuru vapaica kiniki voko ka, köde zizinu tutu.

No ka pale vile tika ka kuru va rabe nüpü.

Beto tuni ka majala pale tika, rabe sipa ne ka bubili ta pakae voko beto tuni ka pobo vavaskikini, sada ka sökö guki ne ka majala to. Ba sada mara vajaju ta naki ne, ka tunu vanoe kava kete. Vakerea jaju ne, kamajala niqiti ta raka.

Könö tavua... take Voko first and crush in the Qu Quru. When it is crushed, place in a leaf called Zizinu.

Now, crush the taro some more in the Qu Quru and place in the Zizinu leaf.

When the Voko and Taro are ready, take the taro and roll on the Voko. Divide it into small little egg shapes and wrap it in the leaf. Its now ready to eat.

This tarua process is usually done in the Waki time because it is hot, the time when you like to eat Kono.

Nono Tavua can be eaten after the first step in its processing or can be cooked again in the motu (earth oven), then eaten.

Zira Sada Ta Gave

Times of the year

5

Sadae Babali

Sadae babali pasi ta April doka August sada babali:

1. Sa pedaka tava.
2. No zira bakaso ka sele.

Miqa vadölö katura sa ko ta April no May.

Sada babali sa poro seva.

Vurusele vazebobo suni.

Kiku sa karakone.

Sada babali kama poro maretao. Kuse sa nava se mae noqa voko.

Sada babali, sa poro gaki kuate, no sa poro vua. Sada zavarata ne kiku sa pigata se.

Sada siu ne sada saqo vokene August September.

The season: April to August

There two main seasons in Lauru. Sada Babali is the time of Saqa and Kaku — our two most important types of nut trees. This season starts from April to August.

There are two main signs of this season:

1. Time of low tide during the day.
2. The rocks on the sea will be white and will show out above the water at low tide.

'Miqa' is a rain that comes in April to May at the start of 'Babali'. This rain cleans the 'Katura Tutukia' (a special stone used to crack nuts) at each 'Quana' or nut and fruit tree forest. The stone is cleaned by these rains and ready to use.

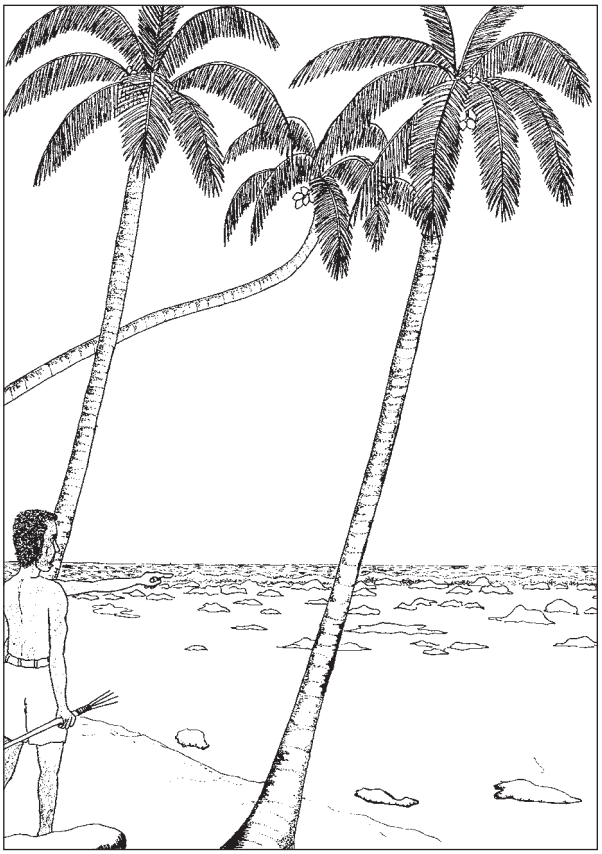
Wind comes all the time from the South East during Sada Babali. The name of this wind is 'Seva'. The old people would climb the nut tree. The rope they used to climb will swing in this wind.

The sun moves towards the bush at this time (to the north). At this time the rivers are lower and will not flood because there is not as much rain. It is a drier season.

The nights are long so people can cook their nut in the motu over night. This makes it easy to cook 'nubi'. It is a good time for 'noqa' — a slow cooking of the nuts (see Saqa and Kaku).

Fish are easy to catch at this time of year and they have good 'grease'.

Siu comes at the end of August/September. This is the sign of the end of Babali. It is a type of grass. It is similar to zuzuri but smaller. But it is not eaten — it is just a wild grass that is a sign of the end of Babali. The time of Siu can be a time of hunger when food is short.



Ta sada babali sa peda tava.

During 'sada babali' there is low tide during the day.

Miqa sa me ta kukutia sada babali ma vadolo katura mara tukini saqa ta sosopae Quana.

'Miqa' rain comes at the start of Babalia and will clean the stone used to crack nuts at every 'Quana'.

Poka Sipa

The season: September to March

Pokasipa ne sada sa beto babali zavarata ne October doka ta March. Tikava ne tava sa vudu, kuse sa pedaka. Sada zavarata sa poro miqa.

Koke sokoro sa kuo ta February ne ka külüni sokoro pakatakuru. Vöqe saqa sa tapakata ba koroveta meqavo.

Pokasipa comes after Babali. Every nut has already fallen. This is the beginning of zavarata which will run from September to March. In the daytime the sea is at high tide. At night it is now low tide. This is also a time when there is a lot of rain (called 'poro miqa').

Sada Zavarata

Sada zavarata ne kiku sa piqata se.

Sokoro narunarubiloko: Sokoro narunarubiloko sada zavarata ta vokene Februrary no March sokoro zuzuri.

Sokoro tuki pada: Sokoro tuki pada ne sa me ta vakere April.

Sokoro siru: ne sa ko ta October no December.

Sada zavarata ne saqa sa zakiri no beto sa luqu sapini se. Kavia sada saqa sa juka (suru) vapuni sinani basa zakiri ba kavia sada saba kuo bülia ta zaka zaka ba sa zakiri se.

Mareta Vazale kuqikuqi 1/2 sa kuo ta September. Zuzuri ne sa noe ta vokene January no February.

Zira Sadae Vokene

Zira sadae vokene sa kadava no doka ta mata pego ne sa gaki kuate. Jurae ne kama gakio kuate se.

Loda

Loda tutu ne sada ko sökö mo pale ne sada sa varo miqa no sokoro se. Sada kari ne mara kurukuru siva boko se mataba.

The season: beginning, end of the calendar year

Sada Zavarata begins at the end of the calendar year. The sun comes up over the land and comes across the island (it has moved south).

All the nuts have fallen down and Saqa will lose its leaves. It is 'Zakiri' or deciduous. This is around September. When 'Zakiri' finishes then 'Luqu' begins. This is the time the leaf grows back on Saqa. 'Luqu' is around October. Sometimes nut can still have fruit but it is 'zakiri' — its leaves have fallen off but the fruit is still falling down.

'Luqu sapini' is the time when new leaves cover the branches of Saqa. This is now well into the season of Zavarata.

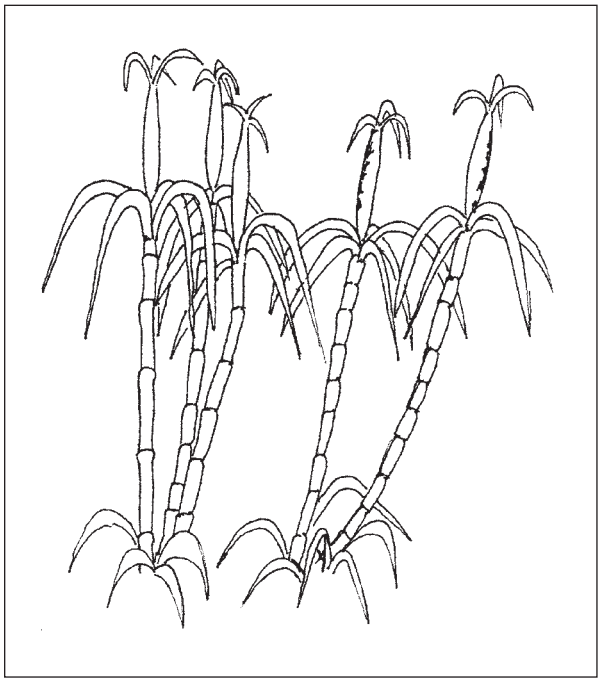
February is the time of storms. 'Sokoro Pakata Kuru' is the name of this storm around February. Nuts (kaku and saqa) are still green on the tree at this time. This wind can break the branches of the nut tree when the nuts are still unripe.

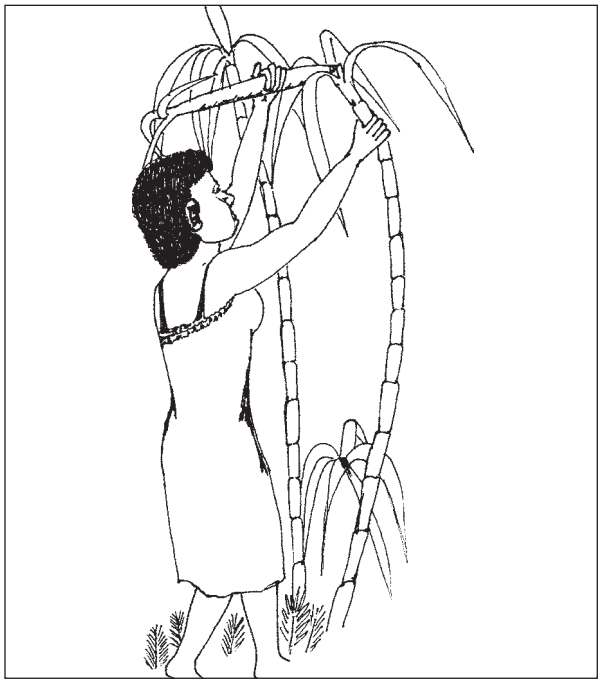
'Sokoro Narubiloko': This is a storm that comes from February to March that can blow down 'zuzuri'. The wind is also often called 'zuzuri'. This wind can break plants and trees.

'Sokoro Tuki Pada': Beginnning in April, this is another wind that can break the branches of nut trees. This happens at the beginning of Babali or late Zavarata. The name of the wind is 'tukipada'. This means that the nuts will be broken off. People will try and taste them because they will be getting close ripe. Sometimes they are good to eat and sometimes they are too young.

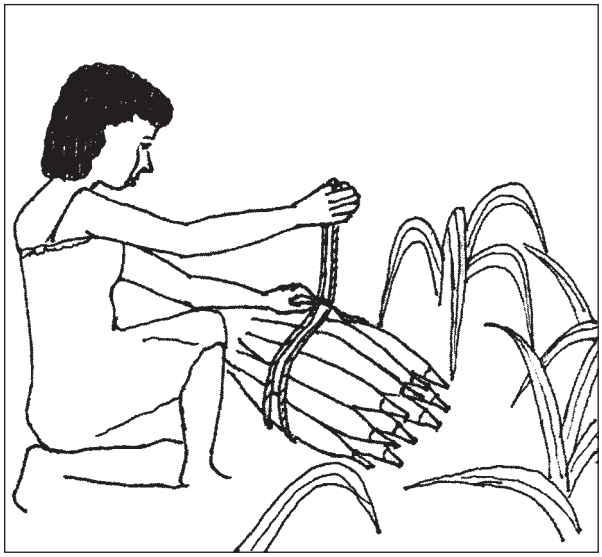
'Sokoro siru' is a big storm that can come from October to December. Waves and wind will be strong. Logs in the sea will be washed to the sea shore. When the crabs come at night they will stay under these logs on the seashore.

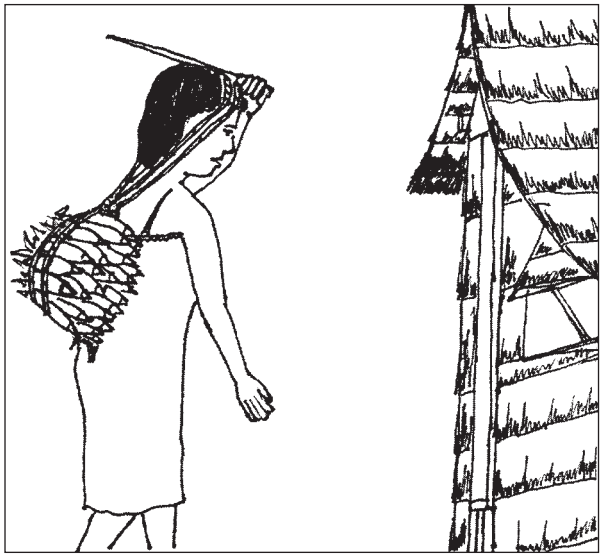
Zuzuri is ready to be harvested from January to February.

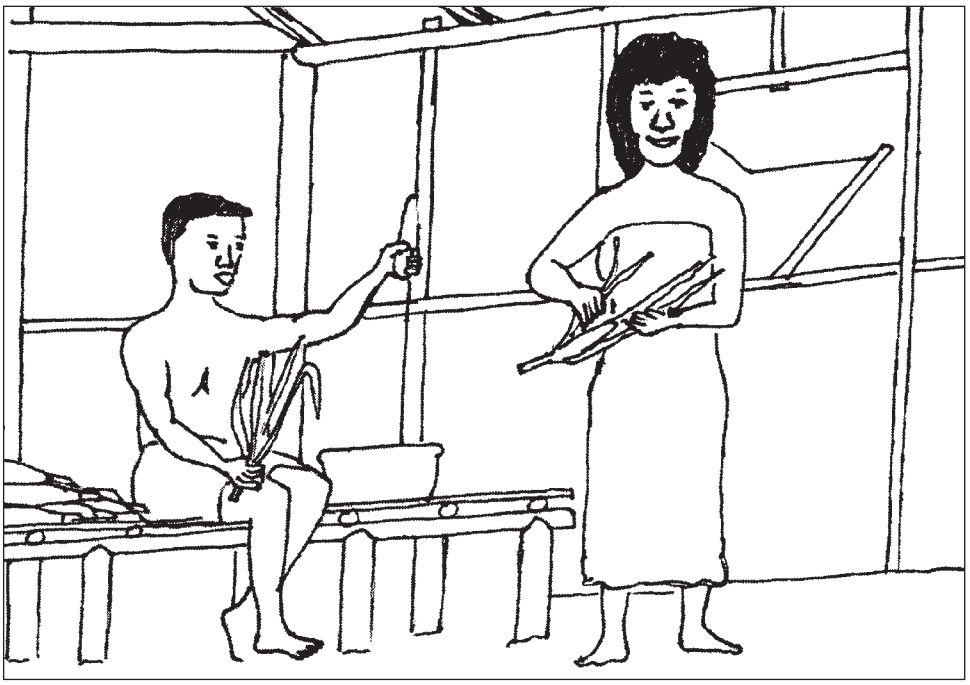


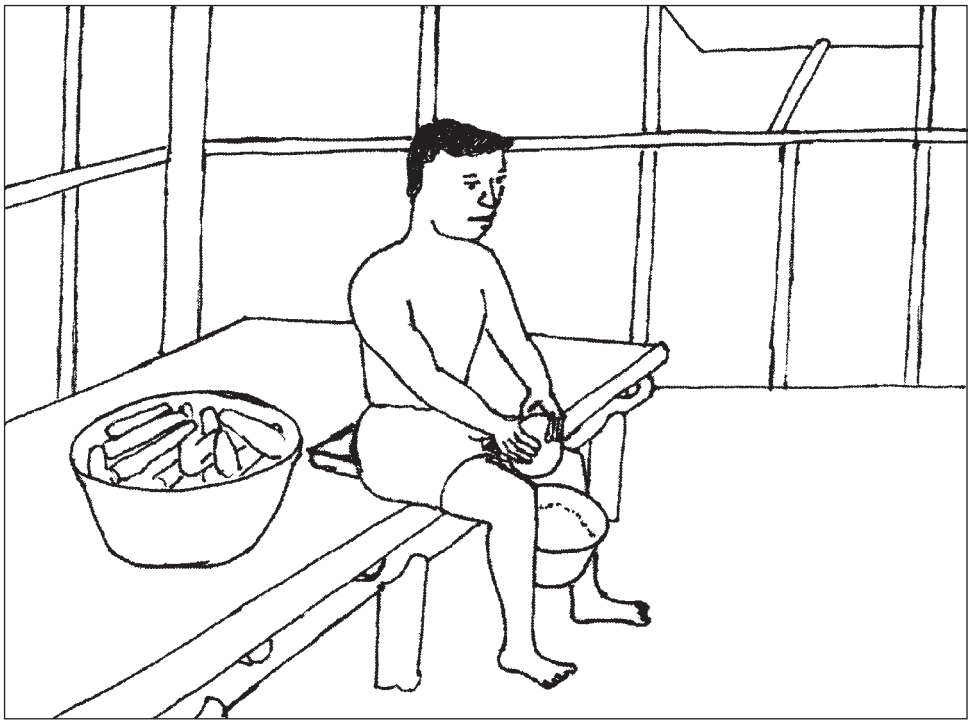


Harvesting of 'zuzuri' during the time of 'sada zavarata'. Zuzuri is an important seasonal food at this time.









Vokene

Vokene sa Kadava or Kadavina

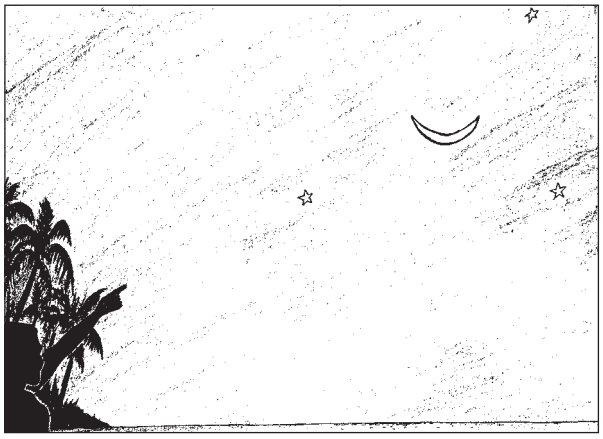
Sada sa taka bola vokene vasiki ka pijo vokene sa kadava.

Moon Cycle

This is a good time for fishing.

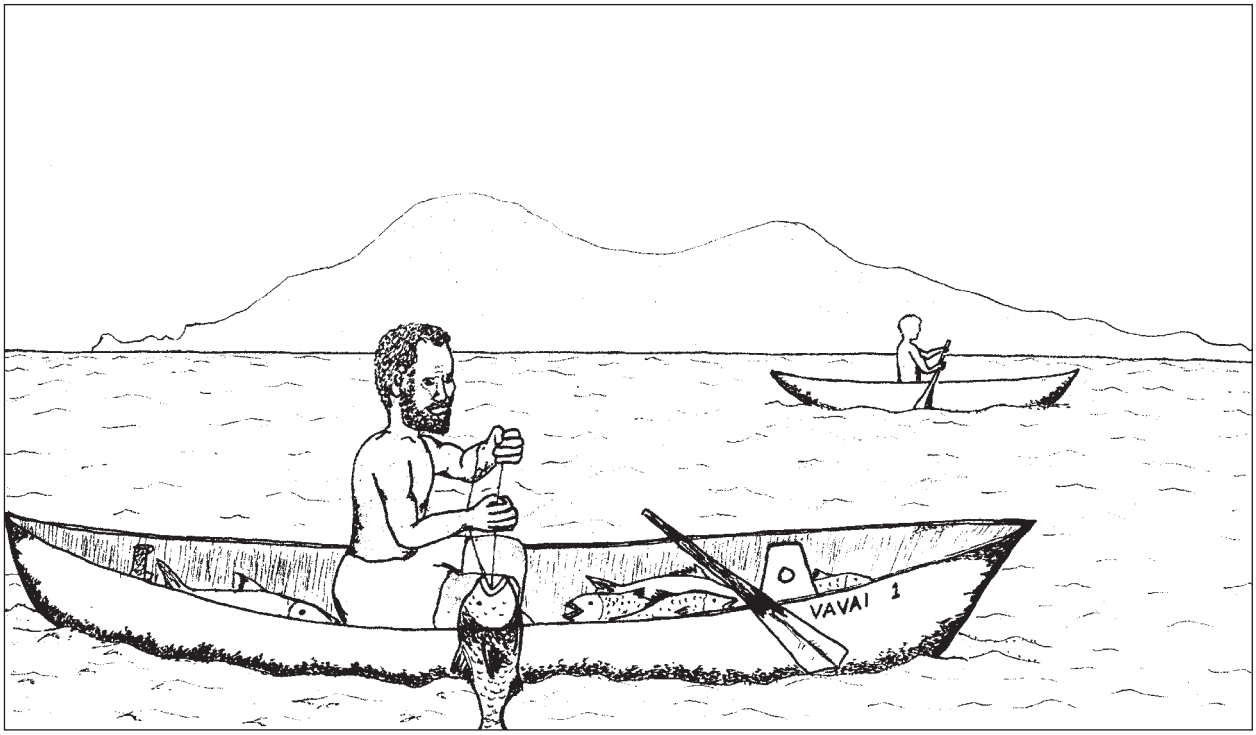
It is also a good time to plant 'Siku' (banana).

New Moon



Vokene Satavela.

First Quarter.



Kadavina sada sa gaki kuate.

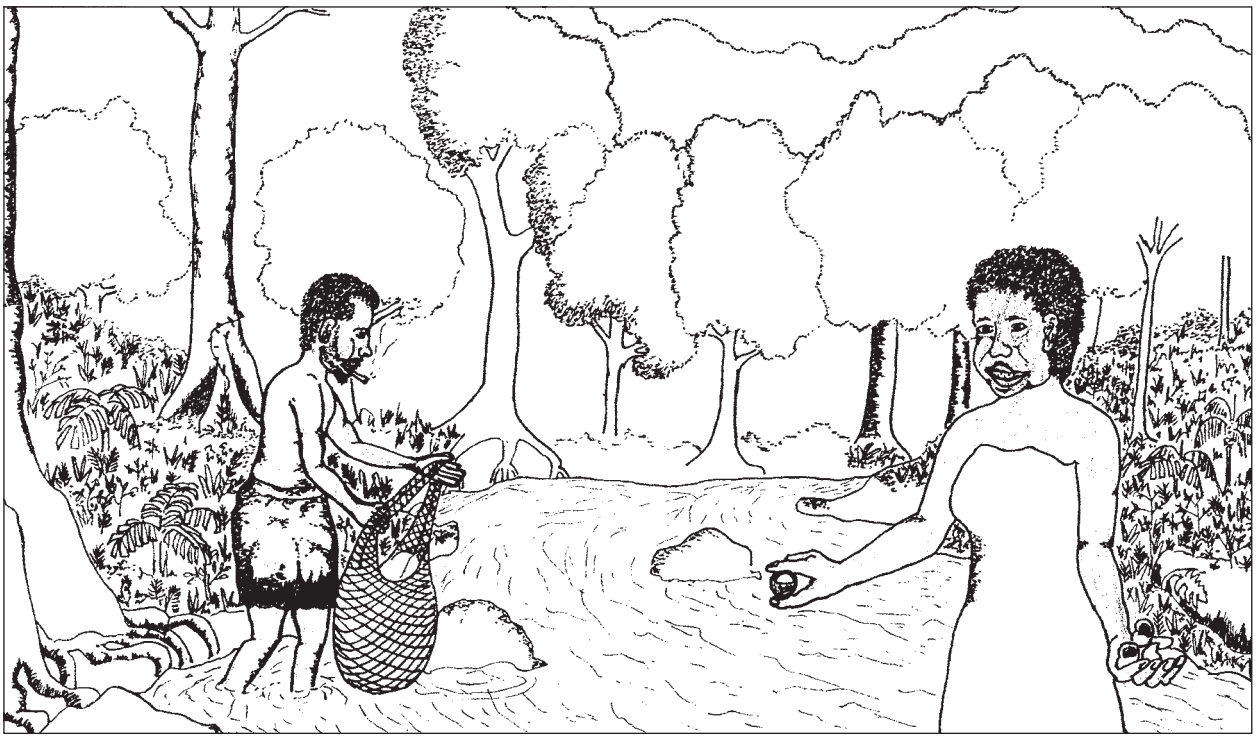
The new moon is a good time for fishing.

Matapenqo

Baka külüni vile kadavina. Sada tuni kuate sa gaki. Vokene sa taleva ne mata peqo kavini. Sada sa tutunini ka külüni tavabela.

Half Moon

Some snails can be found in the river (called 'Peqo'). The eye of 'peqo' looks like the half moon. 'Peqo' is a type of river snail.



Sada vokene sa tavela, peqo sa qura sa mao palea sasiva tavelae mate peqo se gui ka külüni mata peqo.

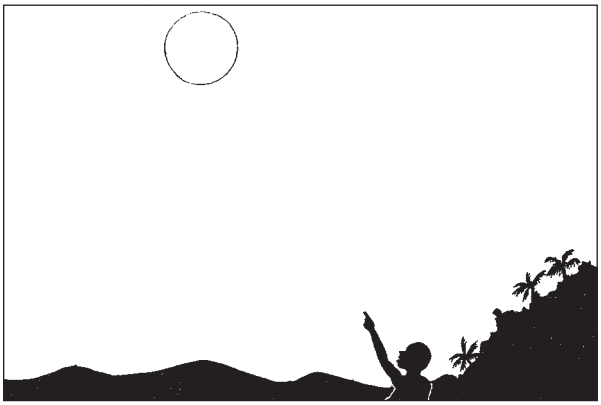
Half moon is a good time to collect 'peqo' – a type of snail from the river. The half moon looks like the eyes of 'peqo' so it is called 'matapeqo'.

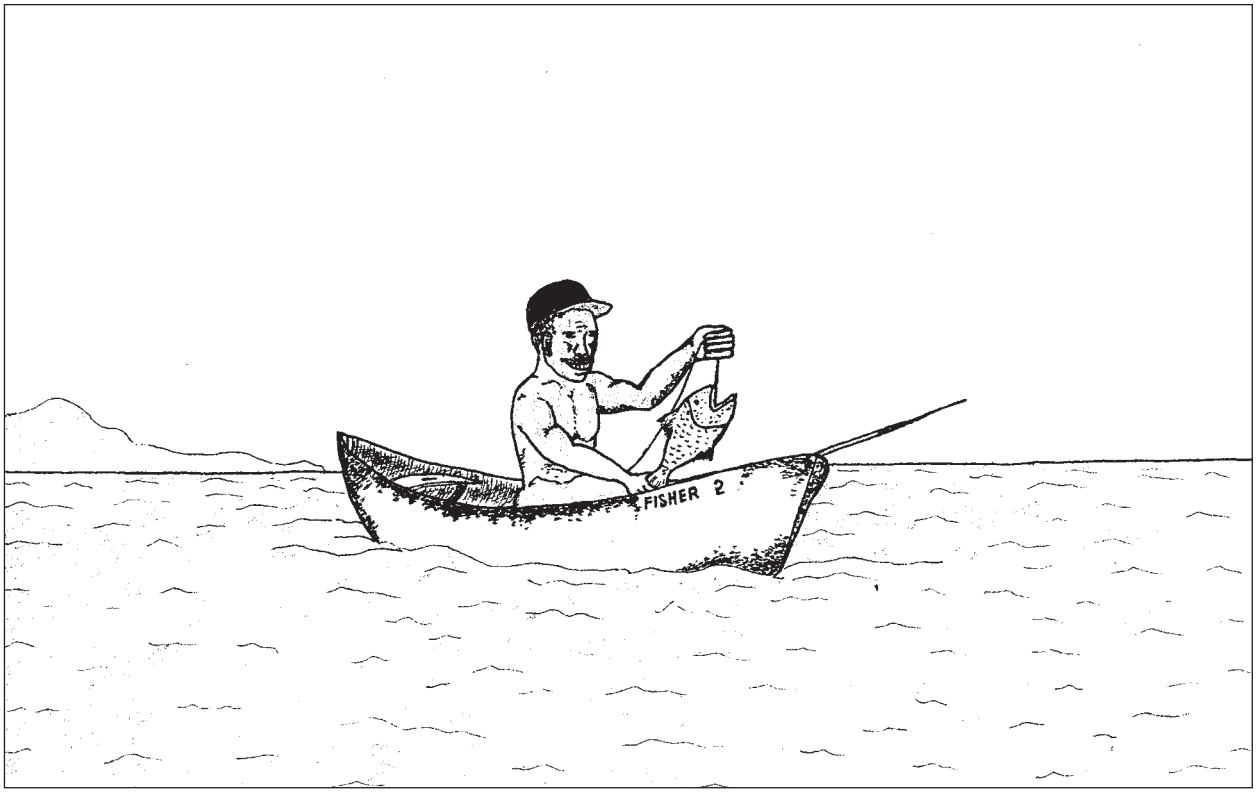
Tavabela

Sada sa vokene savasiki no sa zo (kam takabolao) ka kuluni jurae. No kuate kama gakivo.

Full Moon

This is a good time for fishing.





Vokene tavabela sadanöe tapepeko kaute sa saki

Full moon is a good time for fishing

Jurae

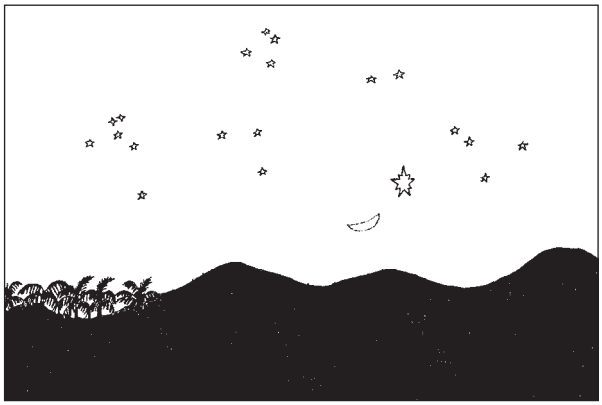
Ta sada vokene sa jurae sa taka tia mara doe kuate. Ta sada gati sa korodoko, sa doka tava. Ta sada gati zira bose ni Lauru kama sökö dira zo ta pepeko.

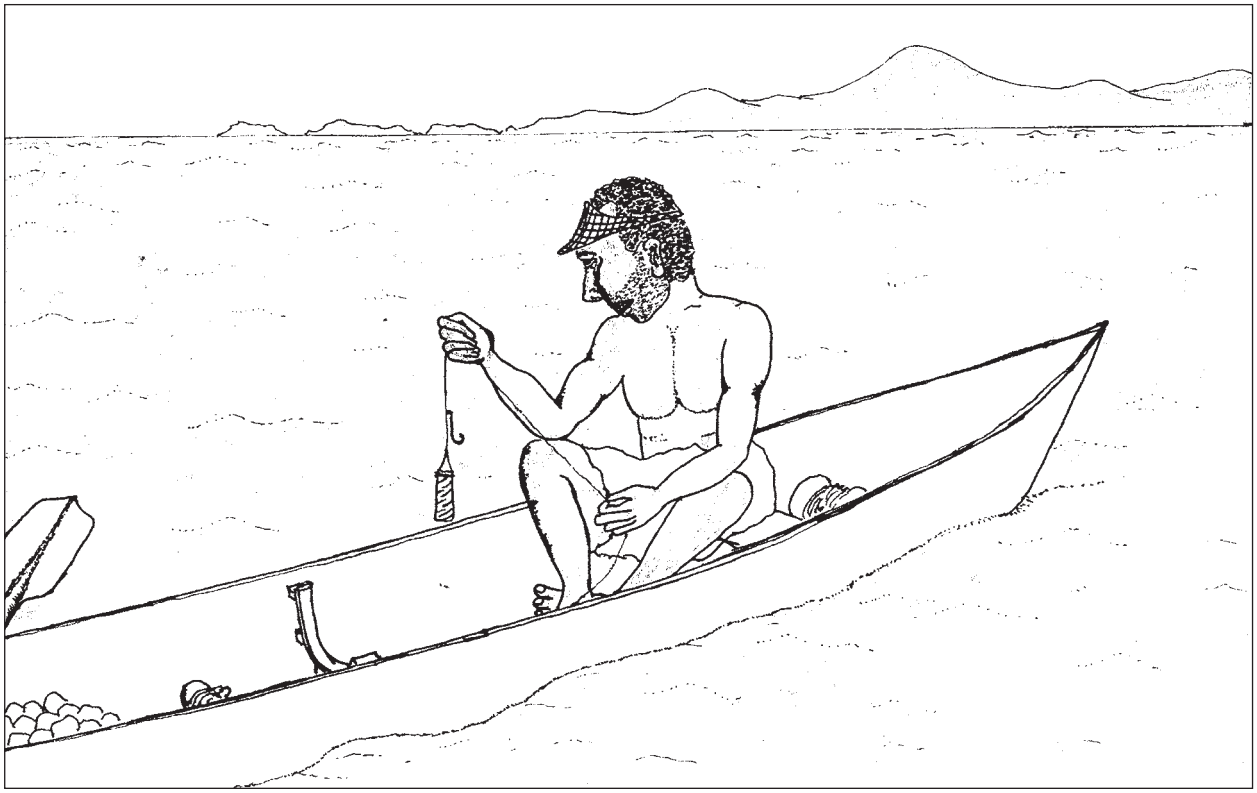
No Moon

Fish do not bite at this time. People do not want to go out fishing when there is no moon because you cannot catch fish at this time.

Moon Waning

Satavela





Zoe vokene (jurae ka vini) kama gakio kuate ta pepeko.

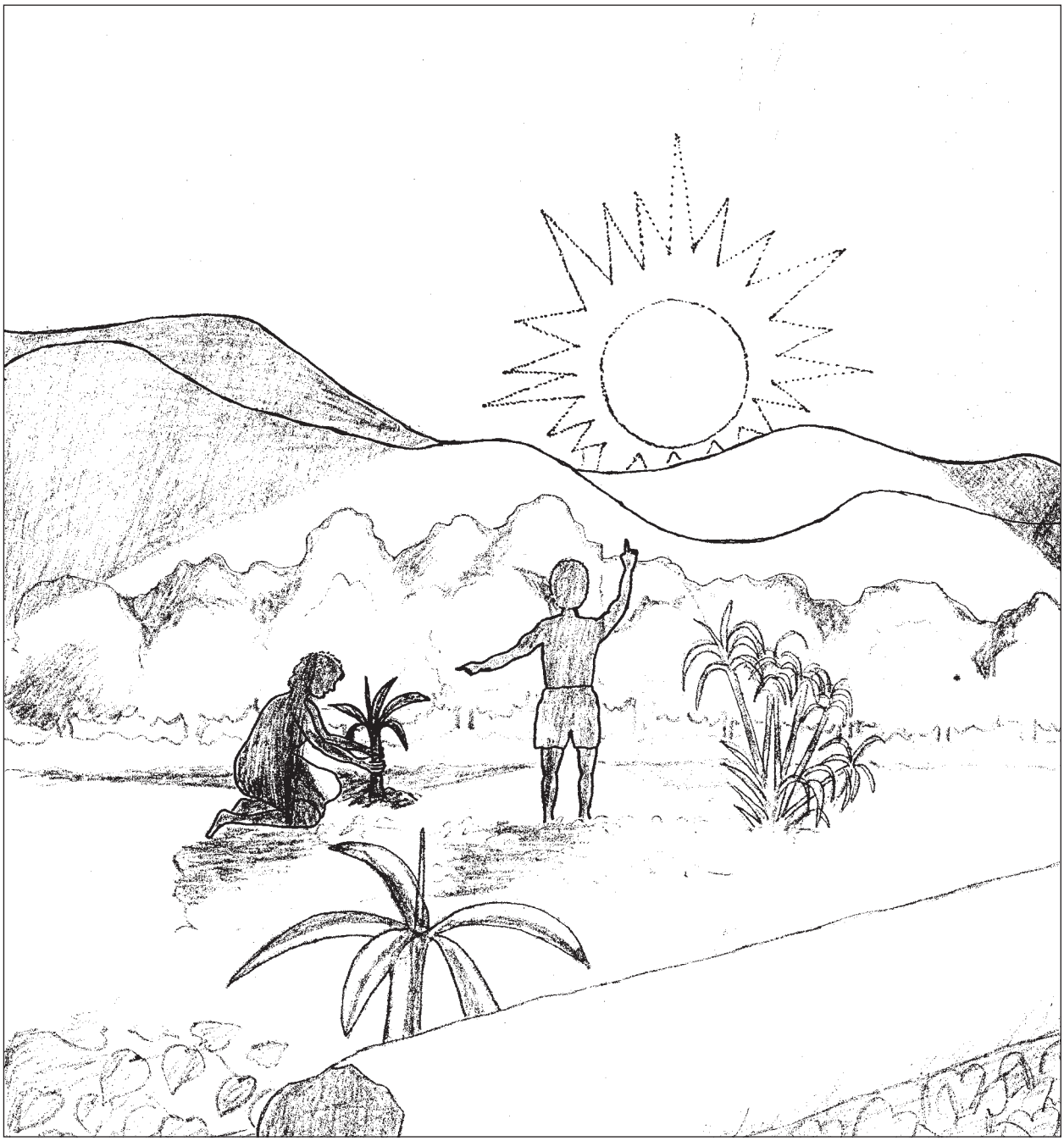
The waning moon is not a good time for fishing.

Siku

Siku sada kadavina vokene mo vune ba mo vune ba ta marisasa mana ko vune ta vilu mana sa biliki pota.

Banana

Siku should be planted in the morning. If you plant in the evening bad spirits will hold down the banana and it will develop a poor bunch of fruit.

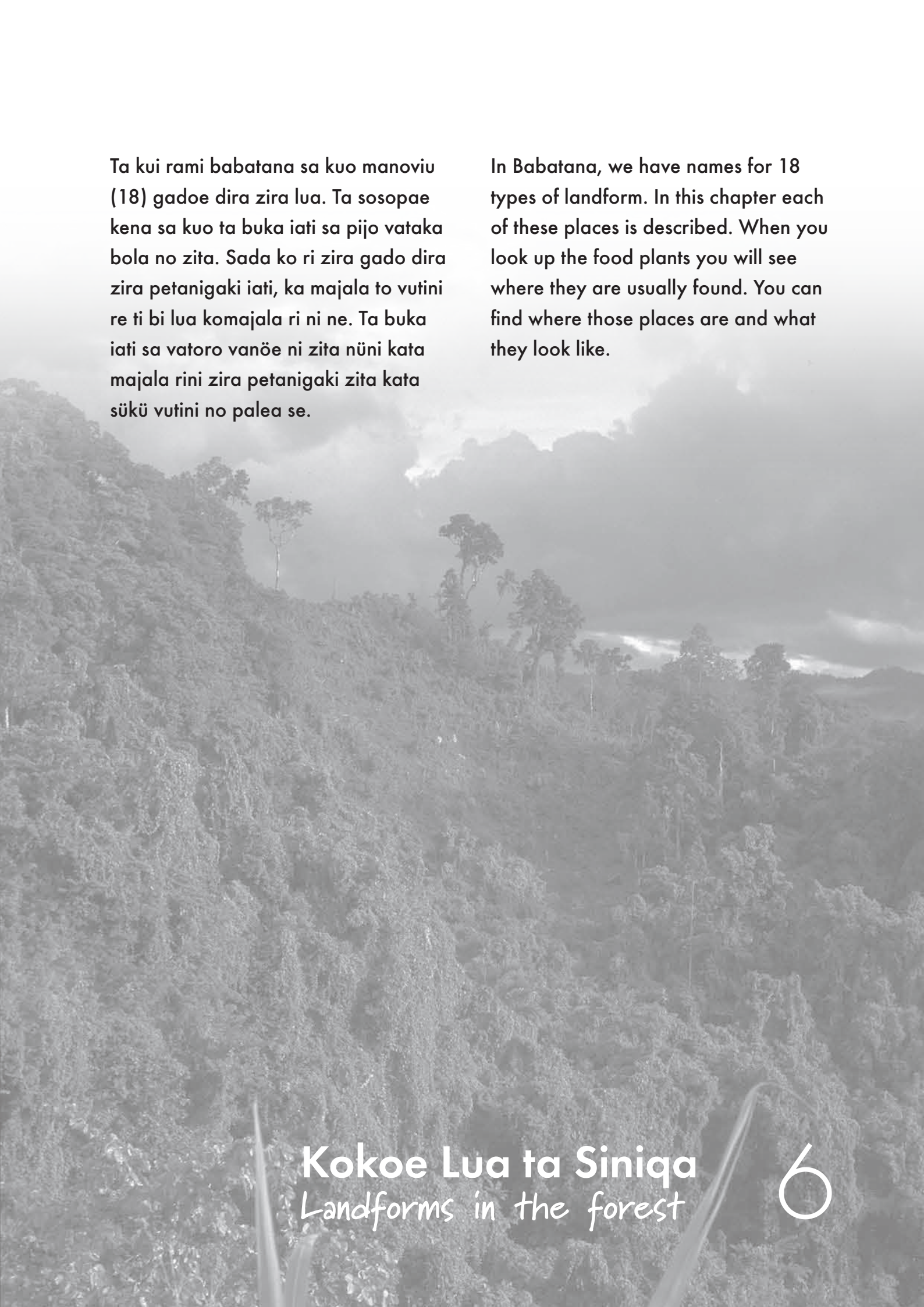


Vune sopeke siku ta marisasa.

Plant banana suckers in the morning.

Ta kui rami babatana sa kuo manoviu (18) gadoe dira zira lua. Ta sosopae kena sa kuo ta buka iati sa pijo vataka bola no zita. Sada ko ri zira gado dira zira petanigaki iati, ka majala to vutini re ti bi lua komajala ri ni ne. Ta buka iati sa vatoro vanöe ni zita nüni kata majala rini zira petanigaki zita kata sükü vutini no palea se.

In Babatana, we have names for 18 types of landform. In this chapter each of these places is described. When you look up the food plants you will see where they are usually found. You can find where those places are and what they look like.



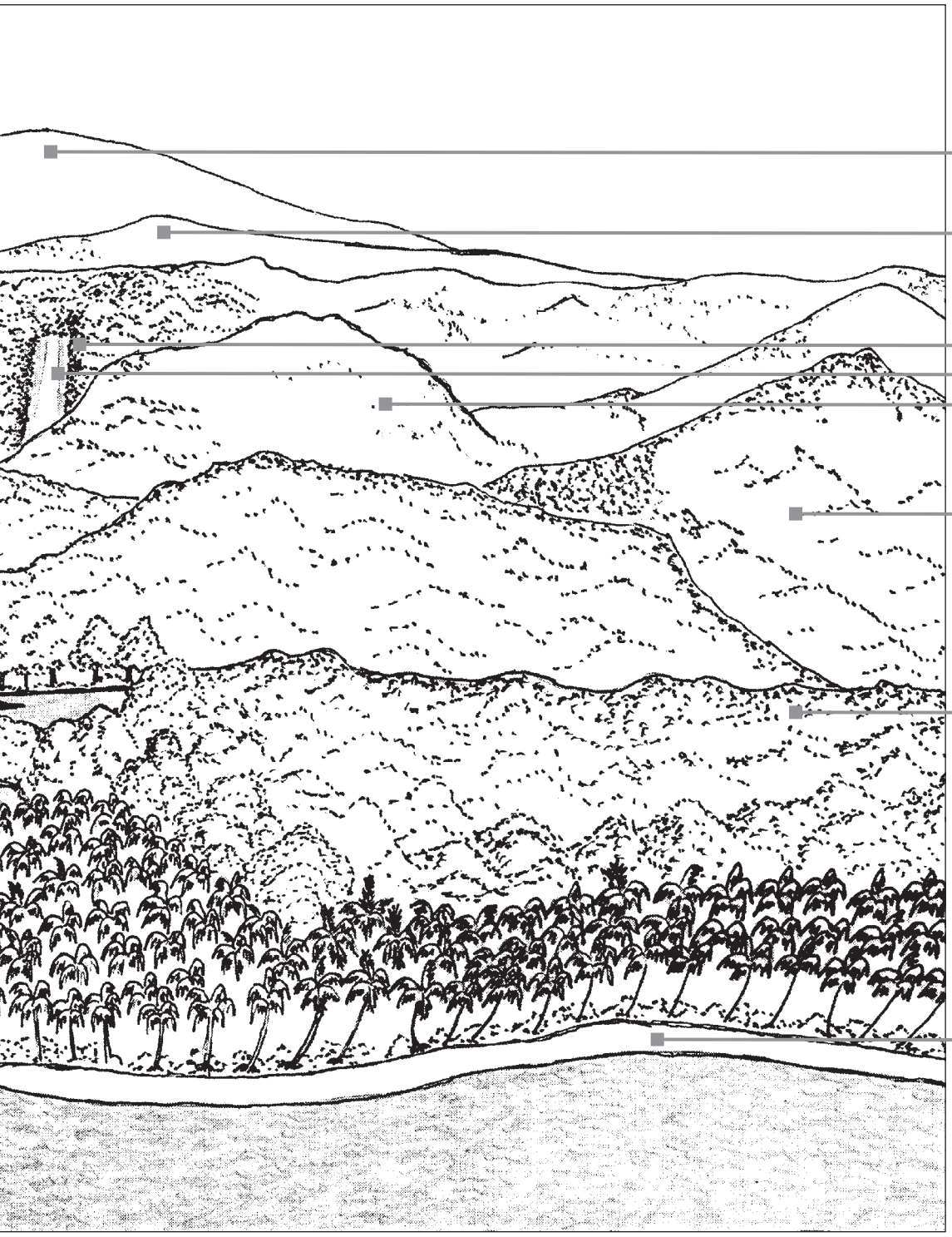
Kokoe Lua ta Siniqa
Landforms in the forest

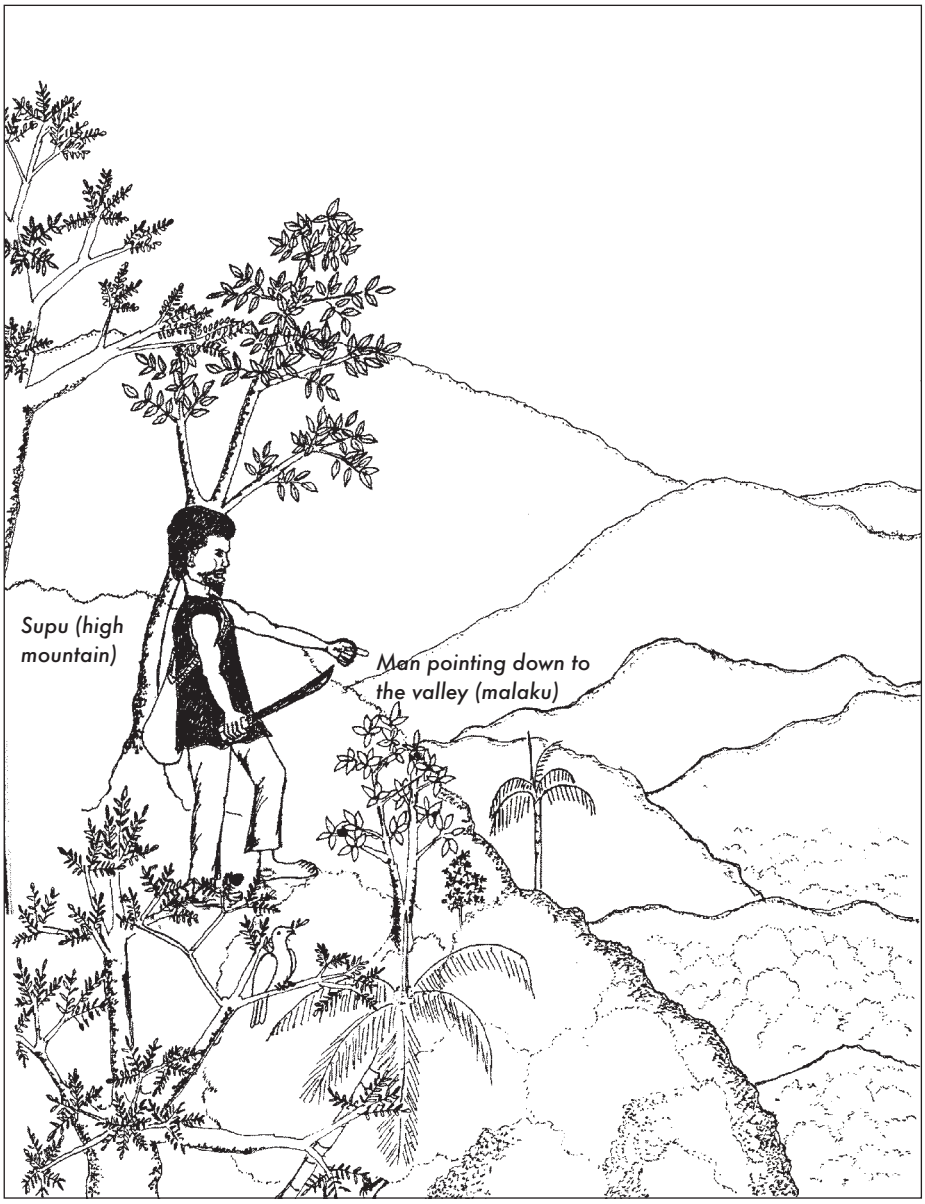
6

Zira nöni sa kui zira puku pukui lua

The locations of the different types of lua

On the following pages are descriptions of each of these landforms.


Qu banara (main ridge)
Qu (ridge)
Naqo (cliff)
Kobe (landslide)
Jolomakuru (steep area – river source)
Babarevana (side of ridge)
Supu (mountain)
Karakone (sandbeach)



Malaku

Malaku zu zuka sa püsi kere siqele ta malaku sa majala joloe me bi se.

A valley

Malaku is the area that seperates two ridges — a valley.

Supu

Lua sa zopaka zakae ka külüni supu. Ta supu ne sada — ko kuo, ko majala dodoro vanoe. No ko majala pale vuvuru nöe se.

High mountain

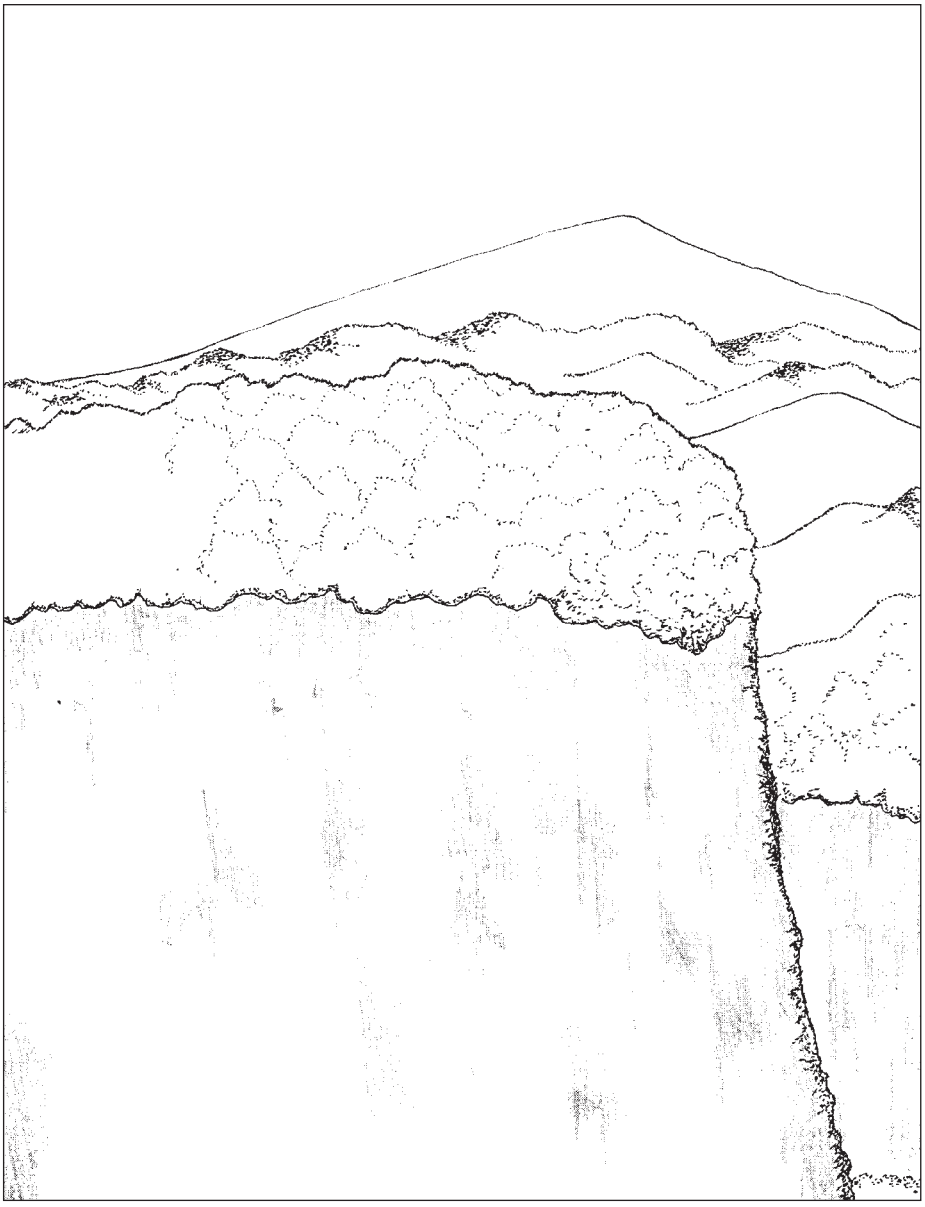
'Supu' is a mountain from the top of which you can see a great distance and take fresh air.

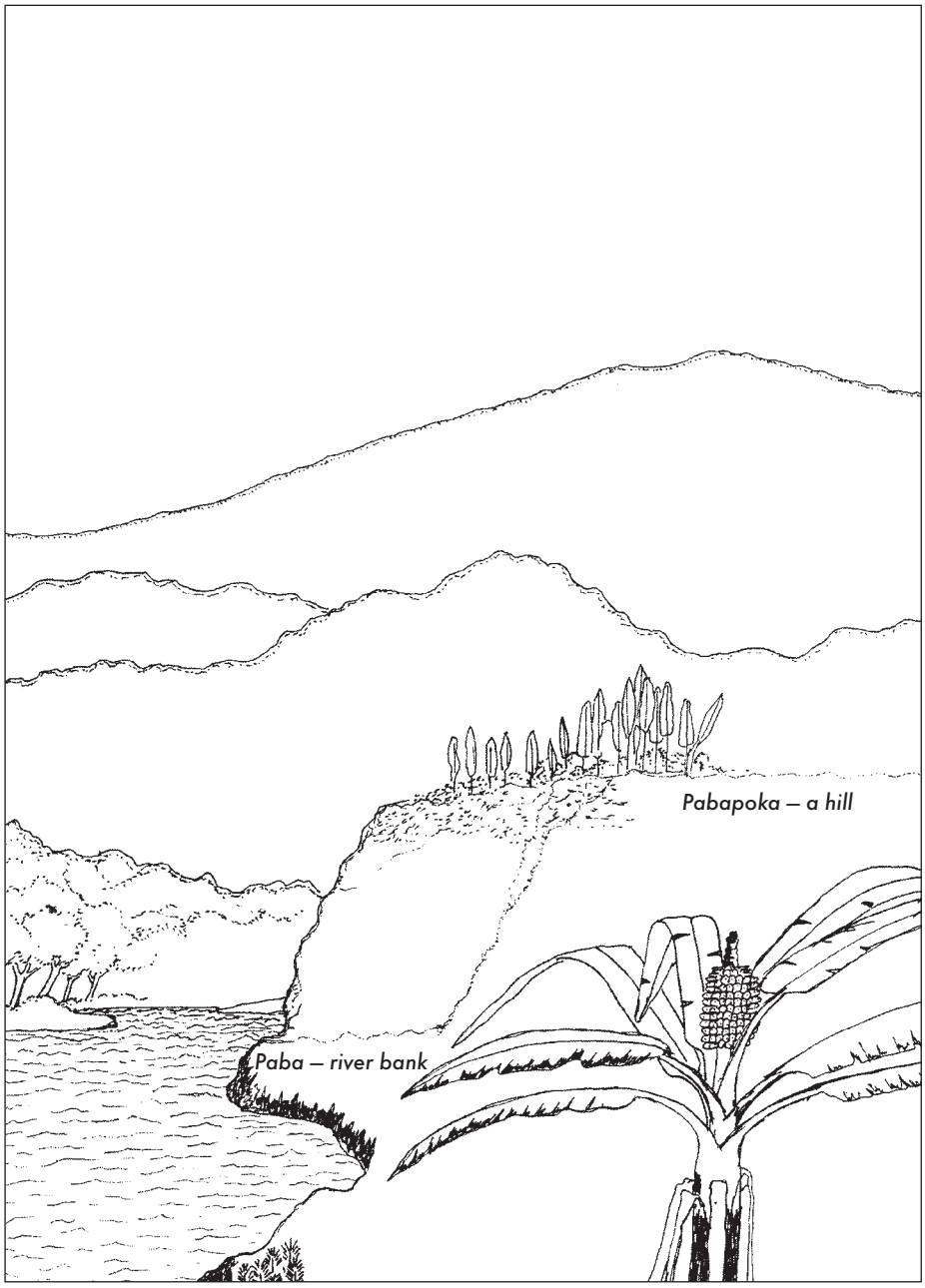
Naqo sorobe

Naqo sorobe ne sa taka mara tae, no mara jujini ni kapeta se.

Steep landform or cliff

A place where the land is very steep, such as a cliff; it is very hard to get past because it is so steep.





Pabapoka

Pabapoka sare tatavele vuru ka kube poka se mara la ta supu.

Small terraces

'Pabapoka' is small terraces on a hill or a river edge.

Paba

Paba nöni sa tae mana vuru no sa siniqa napu.

Paba popoe lua sa qisu totoloe bi ba vuru sa jujini.

River bank / silt

Paba is the sides or banks of a river or a place with a bank like the side of a river.

'Paba' is soil that is carried by the river in a flood and collects in one place. You can plant any thing in this river soil.

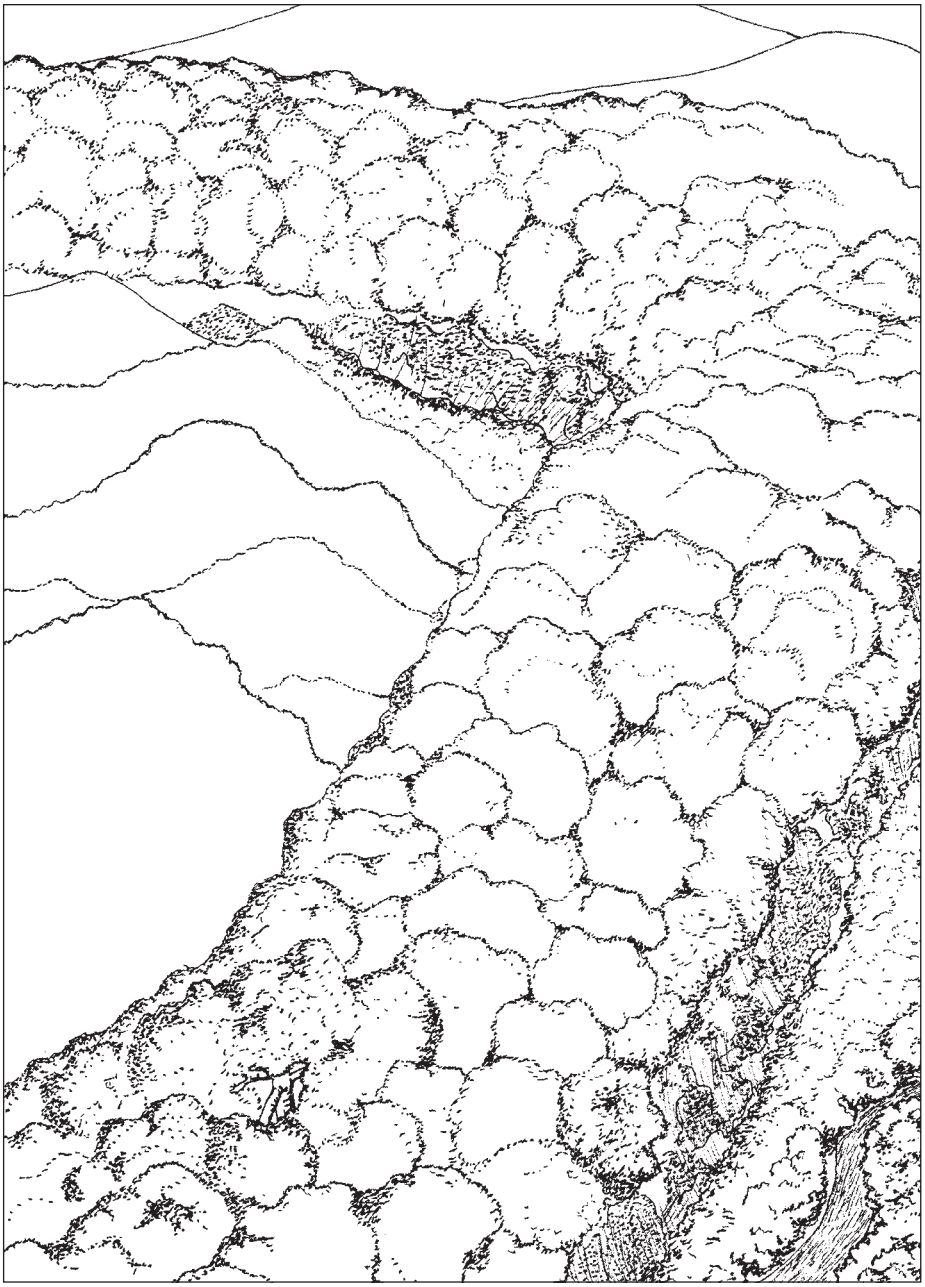
Qu/Qu banara

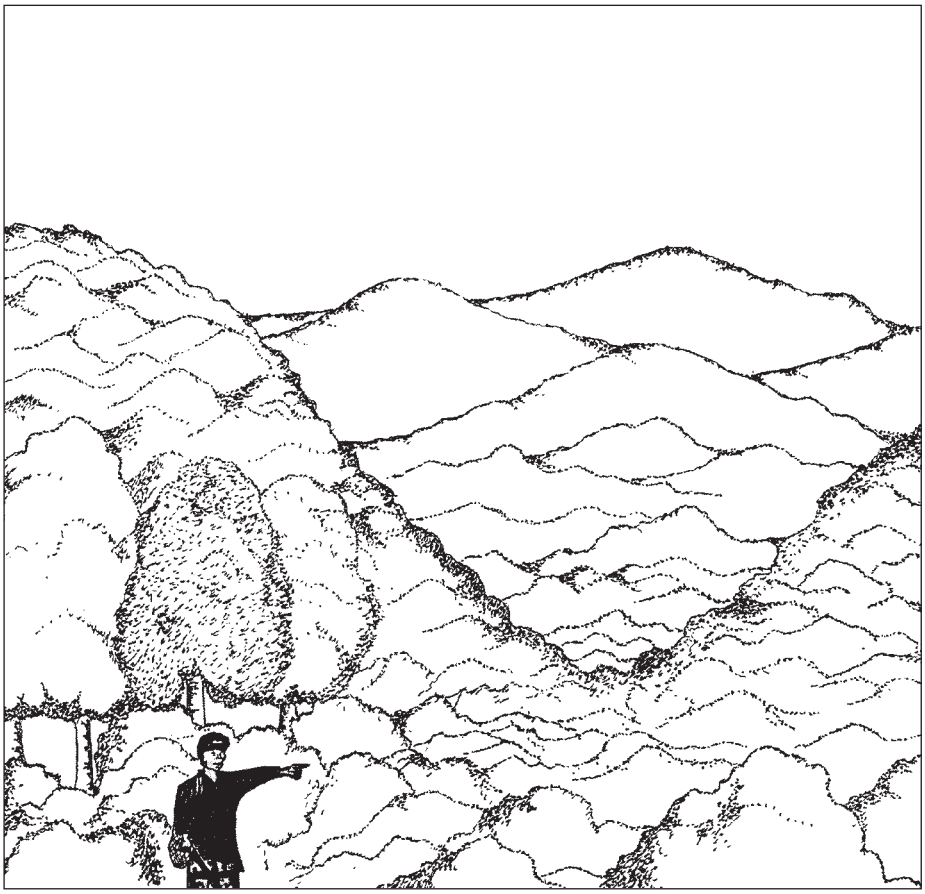
Qu banara, köke qu sa nava sa kuti ta tomenea vudu sa ko ta loboroe vudu. Beto sinani sala beto ta tomenea la se. Ka ko vile zira qu, ka pijo ne sa koke qu pui ka tuko qu tüni sa tuko tuko sa somoto ta supu, ba Qu lata tini ne sa koke qu püi ka külüni Qu banara nüni sa taetae banara ta zira kaji.

Ridge/ main ridge

Qu is any type of ridge — short or long.

Qu banara is the main ridge of the island. This is the ridge that the God of Lauru is said to follow.



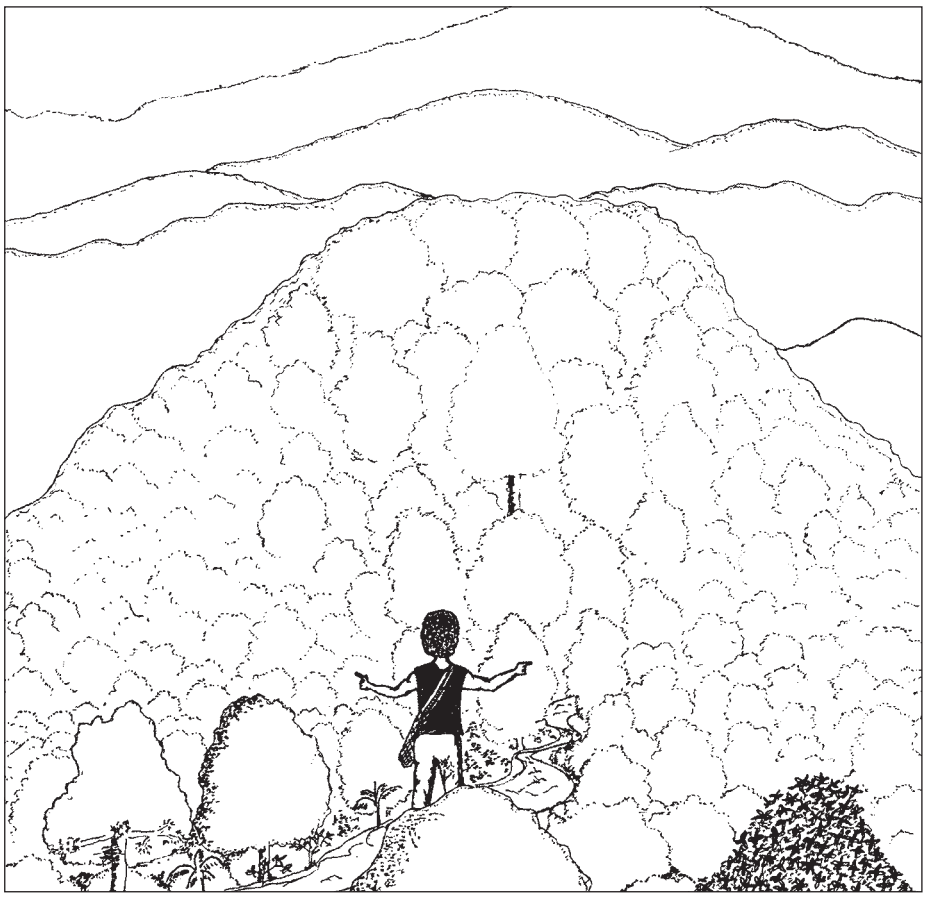


Volovo

Volovo sa ko ta kute dira zira supu, kame vara belea nöni sa la duduki mea zira böti dira zira bi pöu no vasiki.

Area high in the valley

Volovo is a valley that seperates two mountains or two ridges. Volovo is the area high in the valley where small streams start.



Siqele

Siqele sa doduki me ta qu no sa me doka ta sare. Nöni sa dudukia zira supu pöu.

Valley floor

'Siqele' is the bottom of a valley. 'Siqele volovo' is a flat plain at the bottom of a valley.

Babarevana

Babarevana sako ta sura jolea qu. No sare jolea dira zira supu pöu qu töno zira nöni ka majala kölöni babarevana.

Side of a ridge or hill

This is the entire side of a ridge or hill.

Kokole

Kokole gako ta böti tia to zira supu. Sada ka ka poka ka zo ka doka ta böti supu töni ka kölöni kakole nöni sa kokole tia to ka la majala zinoe se.

Plateau

'Kokole' is a flat area. It may be part way up a ridge or hill. It may be a flat terrace or a flat area on the top of a hill.

Sare

Sare swa majala to ko ta taba nöni karepa ta tikava no ta karepa la ta vuru se nöni sa sare to kama kui vo ka supu vile se sare nöni mareta ba sa majala to jöjini sa tae göi sa sare to.

River flats

Flat land by the side of the sea or river. It may have been built up by floods.

Malatapöde

Malatapöde ka vini ne lua sa zo me qu no sa me zozolo nüni vasiki no sa zopoka napu.

Saddle

'Malatapöde' is a lower part of a ridge where the ridge line goes down and then up again.

Jolomakuru

Jolomakuru ta nüni kama melotovo lua ta zira volovo.

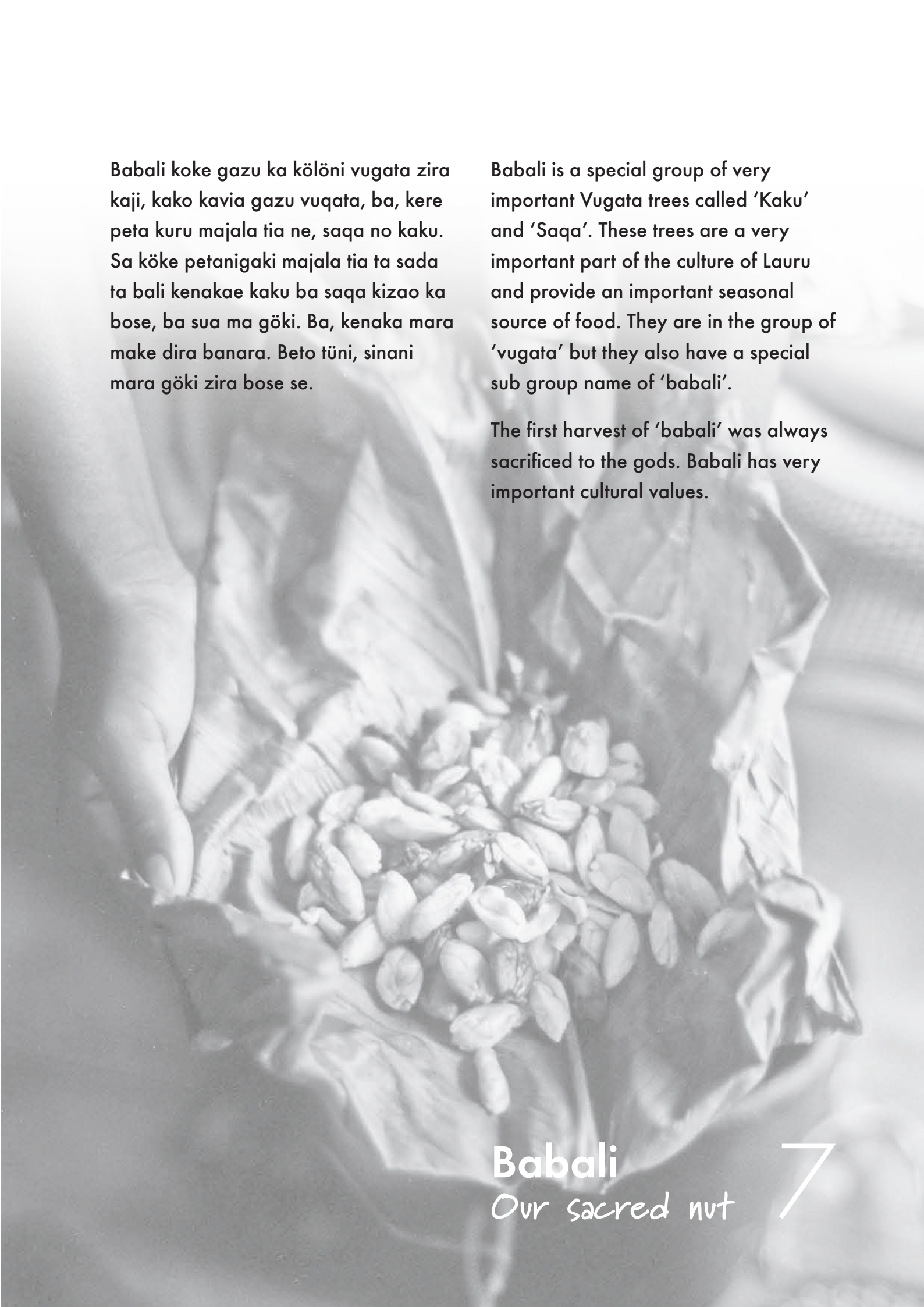
Steep area — river source

Jolomakuru is a place where the land is not smooth. It can also refer to a steep place where the source of the water is.

Babali koke gazu ka kölöni vugata zira kaji, kako kavia gazu vuqata, ba, kere peta kuru majala tia ne, saqa no kaku. Sa köke petanigaki majala tia ta sada ta bali kenakae kaku ba saqa kizao ka bose, ba sua ma göki. Ba, kenaka mara make dira banara. Beto tüni, sinani mara göki zira bose se.

Babali is a special group of very important Vugata trees called 'Kaku' and 'Saqa'. These trees are a very important part of the culture of Lauru and provide an important seasonal source of food. They are in the group of 'vugata' but they also have a special sub group name of 'babali'.

The first harvest of 'babali' was always sacrificed to the gods. Babali has very important cultural values.



Babali
Our sacred nut

Kiae babali kenaka ta sada tovari

Story By Reggie Pitisopa

Zozoe posa. Sa nöe zira kaji kaji tovari ne ne, koroveta meqa vanöeo babali da se kala puki ka tuki ka voko, mara posa mikini dira Banara kase. Se goi ka zo zira ti tini ne, mana se sada sa meqa ti babali, sa suru goi ka göki kiniki zira sua, gole ba leke se ne si, koroveta suru vo ti babali ne, da se mara posa miki ni zira dira Banara kase goi si, kere nöni ti ka posae zira kaji kaji tovari ne.

Köke ne ne, sa kui zira dira Banara. Vakerea ne sa kui dira sope se, noni sa kui kujukui ba pudae dira zira kaji kaji se.

Kere noni tini ti ka posa posae zira kaji kaji tovari ne. Ba zoe ti vavakatu ta posa tini ne, sa varaviru to zozoe, goi si sada zira ka pale ti babali siva ra ko pijo ne, kala puki , koroveta noe koe vo goi ba kala puki, ka tuki ,ka voko , sinani goi kala pale tika ka niqiti sinani ka quru köno, sinani bose sala posa posa sope ba dira Banara tini, sinani sa doka ti sada mala posa ne. Sada göi mala posa ne ne, zira bose ta komala gati ne ne, mara ko vakapo, kizao ka göi ma jolo ta paqaruni, kizao ka goi ma tasibaka ta baroe, ba ma la vile ka nöni. Zira taba ka kuo nopoqo to ta pade. Sinani bose sa la posa posa ta sope ba ta kui dira Banara sa qisu ti kono ne, kavia ka vui buri, sa majala qisu se sinani goi sa zo. Sa la ta sope ba ta kui dira Banara sala vavakatu. Noni vasiki to ti kono goi sala vavakatui ne, noni vasiki buri sa noko la se. Poui ti köno ba buri tini ne. Beto ti posa tini ne, sinani sa la goki to ti bose tini ne.

Kavia sada zira leke leke ka majala la goki vona ba tani sa majala la goki ti petanigaki sa ko tia ne se. Aria ta rukusui sada goi sa la posa sipa ne goi, sinani mara jolo ta dira pade, mara zo ta baroe ti zira bose ka kuo ta komala tini ba sada koroveta posao goi ne, zira taba ka ko nopoqo ta dira pade se. Aria ta rukusui sada kala posa sipa ta sope ba ta nuni sa kui dira tatabuna tini ne goi sinani ka majala gaki ti zira qole, sua, leke, se ti babali ne.

Tini sase zozoe ti posa ba vavatabu dira Banara zira tovari goi, se goi, ka majala ko vanoe no sa majala tavisi zira ta loboroe dira ko kuo se, zira bose se.

Offering of the first nuts in the 'time before'

Posa is another name that we use for the breaking of Saqa and Kaku nuts. When nali nuts are not yet ready to fall down, but still hanging on the trees, our ancestors would climb the trees and collect the first nuts to sacrifice to their gods. They 'posa' or offer the nuts for their gods in a special way. It is very important that no children or anyone else eats the first nuts harvested from Babali. So when the nuts are almost ripe but not yet starting to fall, they climb the trees.

Our ancestors have two types of 'posa':

1. They 'posa' the nuts for their gods
2. They 'posa' the ngali nuts for their tabu place — this is the place where each clan usually puts the skulls of their great grandfathers.

In both of these posa, they first break the nuts after climbing and harvesting. They then bake the nut and also bake some taro. This is used to make a pudding called 'kono'. This pudding is then used to make a sacrifice or offering to the gods or the ancestors.

When this is being done no one in the village can make any noise. Only after the nut has been offered can women, childern and men eat them.

This is how our ancestors made sacrifices to their gods.

Saqa

Canarium salomonense
Burseraceae

Takodeke ka Guki
Bülia

Gadoe
Gazu (Babali)

Siniqa
Sakapa, Quana

Lua
Supu, siqele

Zakae
Zakae: 20 nava kurisi

Gadoe bülia
Pito, qiso

Tabae ta Siniqa
Sa taba varuka

Papala, Jajui and Vamojae
Ka tuki tini püqae, ka. Vuara nuqiti beto.

Papala: sada sa meqa ka puki, sada sa suru ka juke

Jajui/Vanamae: Ka tuki vuara, ka nuqiti patini nubia

Vamojae: Sinuqui ka voko ta raka. Sa moja ka köde ni zizinu saleqo ba tutui, ka göqe ni susuduru. Ka vakete ta sarapokae ludu. Ka subo ni nako (matakanu). Ka guki vulimi to vokoe ba ka quru turini ni tika köno.
Köke gadoe vile vamoja saqa ne lupi ka vini. Ka tuki vuara. Sinuqu ka vala ta loso ka muno turu mana (lupi). Ka voko (qoqa) ta buti subo. Sinani ka vasivani to jajui voko ka niqiti.

Vunea
Pütia

Edible part
Nut

Plant type
Nut tree

Vegetation types
The place where nut tree and fruit trees are found is generally on ridge tops and hill sides

Landform
Hill or ridge top, flat plain

Height and size
20 fathom (37 metres). The fruit is black.

Availability in the bush
Plenty

Harvesting, processsing and cooking
The trees are climbed when nuts are ripe, or nuts are collected from the around the tree when they fall. Nuts are cracked and extracted from kernels. Processed nuts are cooked in a stone oven. When cooked, they are wrapped with *Cominsia sp*. leaves, either dried or fresh. They are then tied with a special rope and are placed inside the kitchen on top of places where fire are usually lit for cooking.

The nut can be eaten anytime or used to make pudding. Another way of cooking is to put the nuts in bamboo containers and put them on top of open fires or motu. When ready they are prepared and eaten as above.

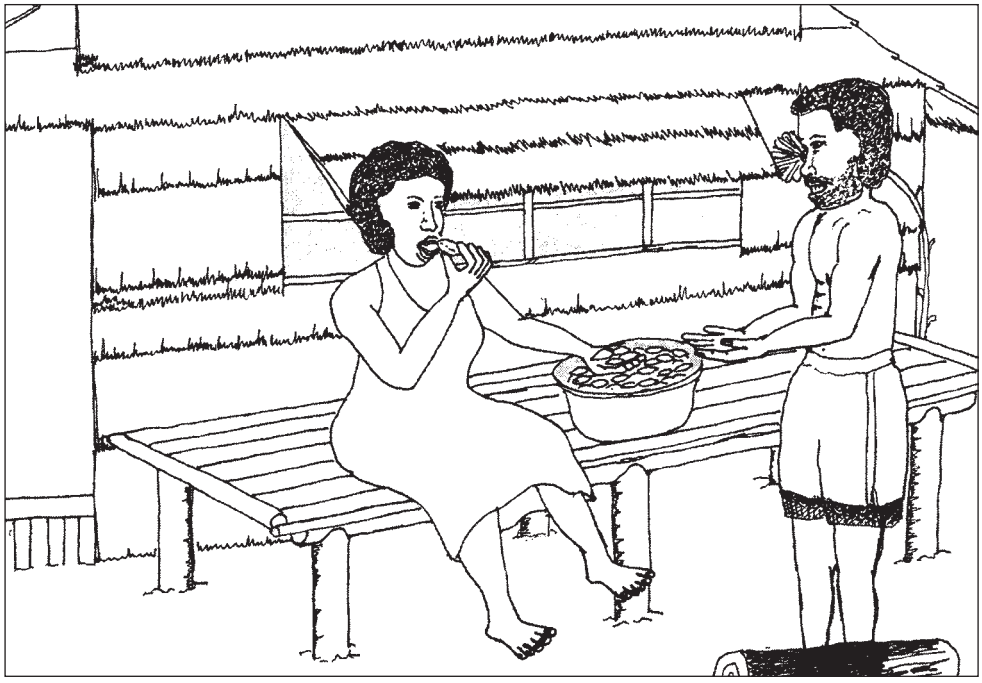
Cultivation
Seed

Sada sa suru saqa kala juke ka pürü ta kuza.

Saqa is collected from around the bottom of the tree during Babali season. Saqa loses its leaves at the end of the season. The nuts are placed in a kuza.

Ka gisu ta pade, kala pale katura tinae no sida se ka tükini.

Kijlaku is kept in the house and used to open nut. Sida is a small stone used to hammer kaku.



Kaku

Canarium indicum
Burseraceae

Takodeke ka Guki
Bülia

Gadoe
Gazu (Babali)

Siniqa
Piara, Sakapa, Quana

Lua
Baba revana, supu, siqele

Zakae
Zakae: 20 nava kurisi

Gadoe bülia
Pito, qiso

Tabae ta Siniqa
Sa taba varuka

Papala, Jajui and Vamojae
Papala: sada sa meqa kapuki, sada sa suru ka juke

Jajui/Vanama: Ka tuki vuara, ka niqiti patini nubia

Vamojae: Sinuqui ka voko ta raka

Sa moja ka köde ni zizinu saleqo ba tutui, ka goqe ni susuduru, ka vakete ta sarapokae ludu, ka suboni nako (matakanu). Vakete ta sarapokae ludu. Ka guki vulimi to vokoe ba ka quru turini ni tika könö.

Köke gadoe vile vamoja kaku ne lupi ka vini. Ka tuki vuara. Siniqu ka vala ta loso ka muno turu mana (lupi). Ka voko (qoq) ta buti subo. Sinani ka vasivani to jajui voko ka niqiti.

Vunea
Pütia

Edible part
Nut

Plant type
Nut tree

Vegetation types
Secondary forest –
typically on ridge tops or flat plains

Landform
Ridge top, hill, flat land

Height and size
20 fathoms (37 metres)

Availability in the bush
Plenty

Harvesting, processsing and cooking
The trees are climbed when nuts are ripe, or nuts are collected from around the bottom of the tree when they fall. The nuts are cracked and extracted from kernels. Processed nuts are cooked on motu. When cooked, they are wrapped with *Cominsia sp*. leaves, either dried or fresh. They are then tied with a special rope and are placed inside the kitchen on top of places where fire are usually lit for cooking.

They can be eaten anytime or used to make pudding. Another way of cooking is to put the nuts in bamboo containers and put them on top of open fires or motu. When ready they are preapread and eaten as above.

Cultivation
Seed

Kala juke ka pöro ta kuza babali sada sa juka.

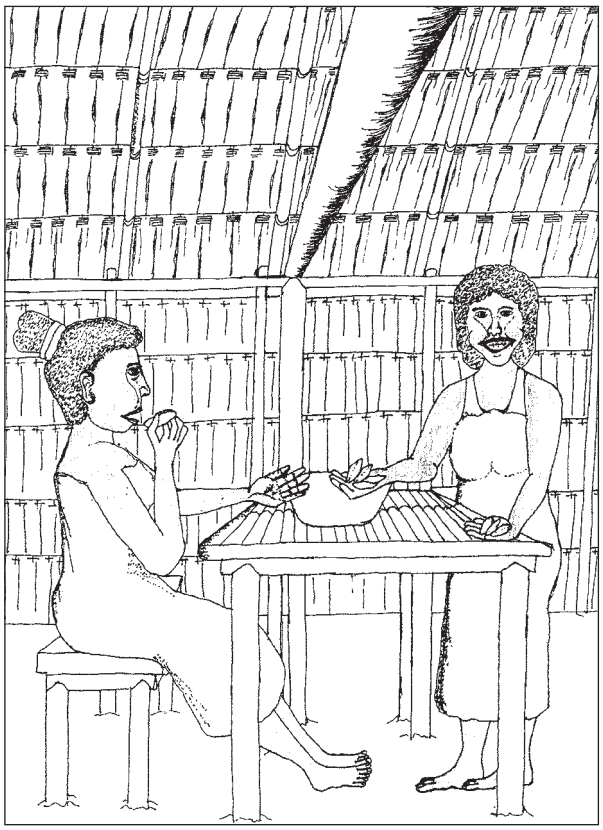
Nut is collected from around the bottom of the tree during Babali season and placed in a 'kusa'.

Ka qisu vagale ta pade.

The nuts are carried away to be processed. The fresh nut can be stred in the kernal for a long time.

Ka pale side no katura kala tuki kaku.

Hammering of nut with the 'sida' – a special type of big stone.



Ka nugiti, se mara nigiti.

Nut can be eaten raw after cracking or baked in the stone over for storage.

Nuni Kase Kapuki Babali

Gati Sase Zozoe

Poka ne, köke peta majala maname ta kui zira kajikaji. Sada zira ka poka ka qisu suni, kuza se. Sada zira kazo la kala poka. Kavia sada ka görö ka vini.

Görö ne ka poka ta koke gazu vasiki sa dere qae. Kava tede la suni ta saqa mara puki ne. Sinani ka tae la ta suni kava küdü se baka doka ta saqa mara puki se.

Sada zira kala kala puki saqa ne.

Tulu gadoe nüni kala vini kaka pale saqane.

1) Sada sa nava vöqe ne ka nutu
2) Sada nava gae to vöqe ne ka kubili (Pakiti) to körisi dira
3) Sada saba tuko varuka vöqe, ka nudu to se.

Zira kuza taba kava kete ta vöqe koke kuza vasiki ka kutu ka paparui. Ka külüni, kuza kakalui sada sa poda kala tebo (vaküdü) ta zira kuza kava kete se.

Sada kapoda zira kuza kava kete ne. Sinani ka vajoloni suni se.

Aria ta dira poka zira kajikaji ne, tomene suni ka pikoni körisi mürüe dira. No korisi jonae dira ka papalae se, aria tomenea suni ka pöqöni la ta zira vöqea saqa se kama tapakotao sada ka vegolo la.

Aria sase tüni zoe dira poka zira kaji kaji bata sada sinanite. Repa Babatana zoe poka kama tabao bose sa poka. Repa seqa ba varisi taba zira kaba poka. Ba poka to sa tavisi babali sema tu vanoe ta pale kisinia pujulu no nanari se. Se babali ma büli vanoe.

Tulu Gadoe Pukia Saqa

1. Gari siva ka jijo la
2. Gapuru - Gapuru ne ka tukeba ka pale kuza kapurui
3. Pukutu - kavajaju suni kaputi ta güzü saqa ka tae la.

Climbing and pruning of canarium nut trees...

...saqa and kaku

This is how the older people in time before and some people today climb the canarium nut trees that we call saqa and kaku. Climbing is considered to be a very important type of work. When climbing, the men use a special type of rope called 'suni' and the traditional string bag called a 'kuza'.

There are three ways to climb the canarium nut tree. These are known as:

1) Görö
2) Pukutu
3) Gapuru.

When using the climbing technique called 'görö' the climbers first of all climb any small to medium size tree next to the canarium nut. At a certain height from the small tree they throw and tighten the rope to a big branch of the canarium nut and then swing across to the canarium tree.

When they reach the fruiting branches they collect the nuts. There are different ways in which the nuts are collected. If the fruiting branches are big, too high or difficult to reach, they cut the branches close to the main trunk of the tree. Sometimes, just the smaller branches are broken off with by hand if the nuts are fruiting within reach due to regular pruning.

Pruning of the nut trees is very important to the control of a parasitic plant called nanari and pujulu that can eventually kill the nut trees. Regular pruning prevents this problem and keeps the nut trees healthy and productive.

Sase Vokoe saqa na Kaku

Saqa na kaku ne sa koke peta majala mana to ta kui zira kajikaji ta dia kasitomu, koke petanigaki majala. Taba peta ka majala jöjini ka va taitoini zira taba gagaki pou zira ka jöjini se.

Nuni se baka voko ne ne, kenaka zira kaji kaji ne kala, ka poka, ka quqini ka kuani se sada sa mao to goi ne, ka tuki to sada zira ka puki ba sada sa taba varuka ne ka puki kuani rukusu goi ka surini bose goi sinani baka tuki se.

Sada ka tuki ne zira ka jüjini poporae. Via sada ka pale boko piru ka porüini, via sada ka saba saba ka pale to kuate se. Taba bose qole, leke sinani ka kala ka tuki goi baka va busi se.

Aria sada kava busi tini ka tuki sipa ne, sinuqui ne ne ka törö ta koke buzae koke kuza ka töröni mana to sinuqui buzae ka vini. Beto zira ka gale me ta komala se. Sada ka gale ta komala, zira ka pale zizinu. Beto ka pale zira nako kama zoqa varuka dira, siva zira loe ba lumese ba zira nako siva tini, goi tini ti zira ka majala subo ni voko ne.

Sada zira ka subo la ne ne, kama törö la dira katura kakaja ti ta raka ne. Sada zira kava nama nama nüni mara suboni, zira ka pale nako küti ka törö la ta lua no beto ka söleni la nako. Sada zira ka söle sipa, sinani sa katu güi ka pale katura ka vasiki la, sinani subo sa katu le goi sinani zira ka pale kibi, ka kibi.

Sada zira ka kibi ne ne, zira katura sibutu ka törö veke, zira jila ka törö veke se. Sinani ka pale zizinu ka kapaka la ta lua, ka majala sarani la katura sibutu ta sokae. Sada zira ka sara sipa sinani ka pale sinuqu, beto ka törö ta raka sinani ka jikiti nupu la to zira ti katura sibutu ne. Mana kama taba varukao sibutu ne ne, zira katura jila ne ne ka törö poka la ta katura sibutu ne.

Navae se güi sa majala noqa voko gati ne ne kavia sada ka niqiti ta viluvilu ne marisasa mara la pakiti. Kavia sada ka niqiti ta marisasa ne vilu goi mara pakiti se.

Sada sa noqa vanoe to voko gati ne, zira ka pale zizinu sinani zira ka köde se. Sada zira ka köde, zira ka pale susuduru ka nukisini vanoe ka köde, zira kajikaji ne ne ka vutini vanoe zira ti noni ka vini ködea ne, se goi ma nadu vanoe no ma nöe. Sada sa beto kodea voko gati ka duki la sinani zira ka la vakete ta ludu se. Nako to tini sa majala tavisi ti voko gati se goi bae majala ko vamunini. Sa majala pusi gave ti voko. Zira ka toro ta ludu ne, via sada sa majala kere gave sa majala kuo ta ludu ti vokone. Sada mara göki to kase goi sinani baka vajolo. Ka majala muto zira ti voko ne ba kama seo ti mara se mara pale koke mara göki se ne. Ma tae mana to kapeta mara jöjini sinani ka majala muto muto zira ti voko ne.

Ba ta zira sada sinani te ne sa noe varuka, zira vaka ka qisu me tini zira si ka pürü ta tini ti voko ne. Zira tini dalo ti ka töröni voko ne, mana sada sa pipia nüni vasiki tini ne, ka pale zira saleqo, zizinu ka solo sipa la ta loboro tini sinani baka vala ti voko ne ti sa noe ba sada sa la tibe tini voko ti pipiae tini ne kama noe vo se. Voko ne sa koke peta majala tia ta kui zira kaji kaji.

Bose varuqa no zira susua se ka majala ta göki zira susua varuqa se tani ne, ba jöjinia to kama majala dira jöjini vanoe bati kama böli vanoe vo kaku no saqa se.

How to bake saqa and kaku

Dig the soil underneath the place for the stone oven.

Make the fire inside.

Put the stones on top of the fire.

Take out the stones when the fire has burned down.

For root crops, the red hot stones go in with the food. For nuts, we use the cooler black stones.

Put down leaf.

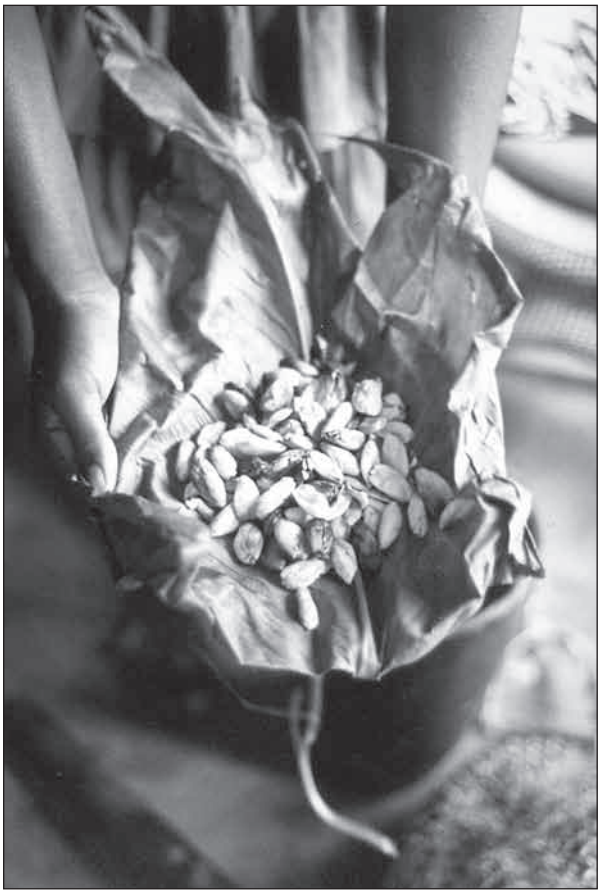
Place the black stones on top of the leaf.

Put the nut on top of the stones.

Put 'sinugu' on top. Cover the leaf with stones.

Note: red hot stones should not touch the sinugu.

Cover the oven with 'susukutu' – dry leaves.



Könö

Nut and Taro pudding

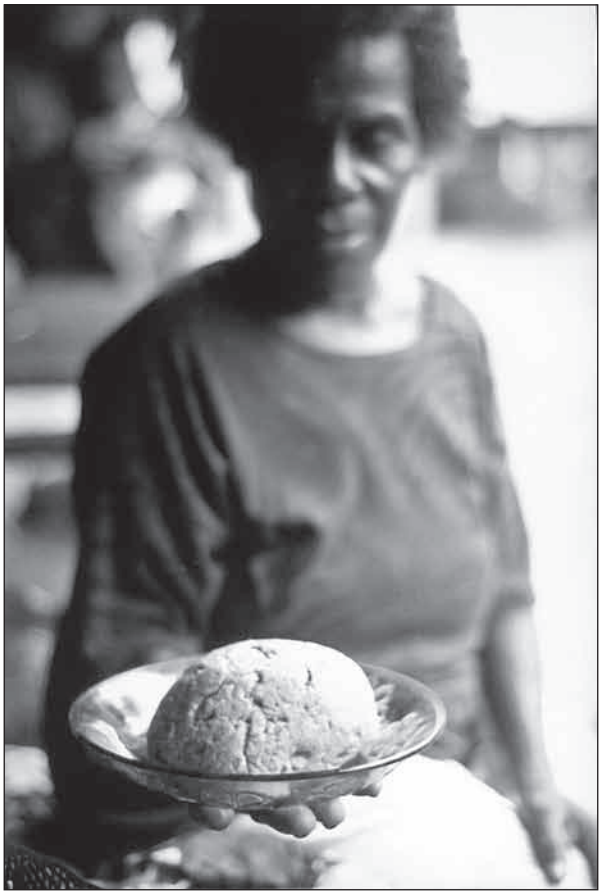
1. *Saqa ne ka voko or vamoja ta raka sada sa moja sa köke gaki nöe varuka. Sada samojane ka kölöni (Voko).*
1. *Saqa that has been baked in the stone oven is used to make this special food.*

2. *Sada sa moja voko kapale ququru ka quruni.*
2. *The nut is hammered with a guguru.*

3. *Ka quru va paka sa kizao ta midea sa mona vonöe sinani ka göki.*
3. *A fine mash is made from the nut.*

4. *Sinani kapale tika kaniqiti kavala ta vokö sinani ka quru.*
4. *Taro is baked in the stone over and then crushed with nut in the guguru.*

5. *Sada kaquru kuru varasuti vanöe. Sinani ka nüsüni.*
5. *When the pudding is ready it will be strong and hold together well in the guguru.*



6. *Lati sanamani mara gaki. Gadoe iati kama vara suti vanoe vo. Sa Gae mara gaki.*
6. *It is now ready to eat. This type of pudding does not keep well and needs to be eaten as soon as possible.*

Varavalu

Ta vatovato ni tovari sase majalae dira vatuna ta zozoe könö varuqa sa majala doka köke peta ka külüni 'varavalu'. Ta dira jajuno pipita se.

Ta Zira Nüni Sa Takabolae

1. Köke sada kere bose kuru zo ta pepeko. Köke sa güki könö varuqa köke kizao se. Sada kuru pepeko sa doe kiniki kuate ti bose sa güki könö nene, likae kama gükio ne kama majalao to ma doe ka peta.

   Ba mana sada sa doe kiniki kuate ti (bose) likae kama gükio könö ne ne, güi sa güki könö ne sataka to ma doe kuate se.

   Sada kuru ri sase tüni kuru vara zo vekea ne ne. Sa majala la doe se. Ba sada kuru köke kuto ne sa taka to madoe kuate ti likae kama da doevo kuate ne se.
2. Vakerea sada kere qole ba bose kuru subo muru neqoto kuru se ne. Sada kuru subo ne (vamoja ta raka) subo ne ma katu kale. Ma katu ti repa sakui güi sa güki ne ne repa sa kui güi kama gükio ne kama katuvo.

   Sada kuru neqoto, köke repa ma moja köke repa ma mamakata. Sa moja repa sa kui güi sa güki, repa sa kui güi kama gükio ma makata se. Sase tüni ne sa varavalu.
3. Vatului zo ta saraka (pupu) pita boko piru. Sada köke ba kere bose kuru güki könö varuqa no zira vile kama güki dira se ne sa taka to mapa ri ka boko.

   Ba mana sada ka puli boko zira vasi ne sa taka to ara vui se tünine ka külüni nüpü to varavalu se.
4. Vavalia. Pitae buri 'keba' ka vini. Sada zira ka zo ta keba mana sa güki köke bose ne sa taka to ara pale ka buri.

   Mana sada ka ri buri ba sa taka mara pale se. Zira kase sa varavalu si sa taka to mami pale ka buri, kase se.

Tüni sase zozoe varavulu ta güki kinikia könö varuqa. Güi si peta kase zira ne. Zira bose ka kuo ta köke pade ne da se ka vara gükini zirati köno varuqa ne (gaki) se ma mao dira jaju no papala se.

Könö peta, majala tia ta vudu ni Lauru. Kavatüini zira gaki püu. No ka nükini (vadere ni suru) se. Ka paleni tupari vile se.

Varavalu: Kastom of sharing canarium seed after bad luck

Before, our old people had a very strong belief in 'Varavalu', or bad luck.

Varavalu (which means something like 'unsuccessful times' when working on group activities) is associated with consumption of canarium seeds in all three forms of preparation (fresh seeds, baked as 'kono' or as 'duki' with taro).

There are three typical examples of varavalu provided by the informants:

- no success when hunting
- unequal success when fishing
- unequal success when cooking food.

In each example, individuals first decide to conduct a group activity. They then proceed to prepare for the activity, including eating a meal before they set off.

If one of more of the individuals in the group activity consumes a canarium product and at least one other does not, then 'varvalu' will result.

In order to avoid varavalu, people conducting a group activity are encouraged to eat nuts prepared in the same way together, prior to the day's tasks. That is why kono or taro and nut pudding is very important around our island of Lauru.

The consequences of varavulu:

1. When fishing, the first individual to catch a fish will be unsuccessful for the balance of the fishing activities. Other members of the party will be successful at catching fish.
2. When hunting, varavlu affects the whole group. This is because hunting relies on success by the whole group and so the hunting trip will be completely unsuccessful.
3. When cooking of food is a group activity, varavalu results in some individuals successfully cooking their food while others will find that, despite its presence in the same well-heated stone ovens, their food is not properly cooked.

In each of these unsuccessful group ventures, the unsuccessful individuals are not necessarily those who consumed canarium nut.