

Akwalee `Ai ma Nima `Ai i Kwaio, ma `Ola Gila Le`a Fai

## Fifteen Kwaio Plants and Their Uses



Tommy Esau and the Kwaio Medicinal Plants Project Team

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## Etalai

`Ola gila fa`alataa “biodiversity,” ngai e `afuia `afutana `ola e moomori. Lauta ki `abelo `ania biodiversity, ma taki naana`i lalato`o `ubuna molaagari adauru fana i alata i na`oda.<sup>1</sup>

Afirina ta`a na molaagari guru manata`a fana `alei `abelo `ania wado ada ma `ola e biibila`o ai. Sua`olanga suria `ai, ma afutana `ola e moomori `ubuna wado, ma fana nana`ilada ta`a, gwa`a e eta `ua mai i na`o, ma ta`a na alata lo`oo gila ta maabonosia. Ta`a i Solomon Islands guru nanaua `ola suria agasilai ma agelai i fanua ada, `ubuna wado ada. Afirii `ola ta`a guru siria fana moomorilada—ketolaa, tarufa`i, lefu `aguri naana`i ai, ngai `ubuna wado ada.<sup>2</sup>

`Aena kastom—`ola wado. Ma `aena moomorilada la`a mola, ma gulanga la`a mola. Fanua adauru lo`oo i Kwaio, `ubuna fataia, ta`a naana`ilaga i wado aga e tegela `ua, ma kastom, ma kalsa, ma sua`olanga suria nga fui`ola i na`o suria adalo ma ba`e na adalo, ta`a gila dau ngasi ai. Nigi na alata lo`oo ma la `ame maabonosia `ua.

Ta`a lo`oo, la `abelo le`a `ania “environment” aga. Lefu gila age `ino`ona i du`ai, lauta `ola e ngadaa “environment” aga ma gila ta mae. Sua`olanga aga suria `ai ma afirii`ola moomori i fataia, ma gulanga ka eta mai i na`o, gila su`a la`a ai. Sua`olanga no`ona te`efuta ta`a nga`i `alei su`ai, me `amoe, ma ta wane `ame girigiria `ola le`a suria. “Environment” na to`oto`oni fanua i Solomon Islands ta`a gila ngadaa `ania logging ma mining, ma gwa`a langasi ma gila ru`ufiga ma gila `amoe no`o. Ma wado aga gila kiikirua `ola ai e iki e `ame to`omia ma wado no`ona e ria no`o i du`ai.

Lefu ngai, ta`a i Solomon Islands gila bi`i auaula na alata lo`oo, ma ta`a ngadaa “environment” aga i du`ai. Lefu e ria la`a ai, sua`olanga suria environment e `esia no`o, e leka fe`enia ta`a kooko`o gila mae sui no`o. Lauta sua`olanga na “environment” e mae, ma taguru `abelo `ania environment adauru `uutaa? `Amoe. Tee `ato.

Ta`a i Kwaio, `ola dauru guru siria aburu no`o, ki siria `aguri giria kastom ada ma sua`olanga adauru `aguri dau le`ale`a ai fa`asia `ola ta ngadaa. Lefu e ria, lanenga fu`u wela gila ngaria na alata lo`oo e `ame leka suria ta sua`olanga na fanua. Fu`u wela `ubuna “education” gila `ame nanaua mola, te`e sua`olanga na faka gila ngaria ai.

Meeru ta`a na Kwainaa`isi Cultural Centre `ubuna fataia i east Kwaio meru daria bata sika`u fana project. Ta`a gila kwatea, lataga International Union for the Conservation of Nature (IUCN) ma nga Critical Ecosystem Partnership fund (CEFP). Gila kwaimanadaia environment i afirina maamalau i East Melanesia (Niu Gini, Solomon Islands, ma Vanuatu) ma la siria ta`a `alei fa`ategelaga `alei `abelo le`a `ania fanua aga. Gila agasia east Kwaio ma la iria fanua adauru fanua ba`ita i tofunu ta`a i Kwaio guru `ame ngadaa fanua ada i fataia. Project gila kwatea seleni sika`u fai, project suria `ai fana gulanga, ma sua`olanga fai, guru ta maabonosia.

Meru `ubuna project lo`oo, meru eta meru nanaua sua`olanga fana ngarilana lakanisi na `ai, ma giringa suria `ai no`ona, ma fui`ola na lalana project—fadanga fai, ma daulana bata fai fa`asia ngada`olanga. Tee `ola na project lo`oo, `ola eteeta, buka lo`oo `oko daua `ubuna niinimamu. Ngai e buka suria 15 latee `ai i Kwaio. Meru giria buka lo`oo i Kwaio ma English la`u. Lefu meru agea la`u, meru launge`enia video sika`u suria afirina `ai na 15 `ai lo`oo. Video no`ona meru launge`enia suria fatalada Kwaio, ma English meru giria la`a mola ai fana ta wane, `amoe ta noni, e boobolosia fatalada i Kwaio te`e su`a i suria `ola ta`a `ubuna video no`ona gila fata suria. Afirina `ai no`ona meru arua tee `ola i Kwainaa`isi, ma tee `ola i `ifi fana sua`olanga na `ai ngai i Cairns, Australia. Latana `ifi no`ona, Australian Tropical Herbarium.

Buka lo'oo ka fata suria 15 `ai no`ona ma ka faate`enia lakanisi ai. Meru giria latana i Kwaio, ma latana i English la`a mola, ma lefu ki daria `ai no`ona ai, ma `ola e le`a fai fana `anilai, ma gulanga, ma kastom. E kwatea la`a mola lataga ta`a gila fa`ananaugia suria `ai no`ona.<sup>3</sup> Meru siria `amiri giria i Kwaio ma English la`u fana ta`a i fanua matari i Solomon Islands, ma gwa`a ta`a i fanua ngai, `alei nanaua `ola ai.

Buka lo'oo ma video lakau `ola mola `etalai lo'oo. Taunga`inga ba`ita te`e lau la`a mola faafia, `ani biibila`o `ani le`a fadauru te`efou.

`Ola meeru meru ma`unia ba`ita, sua`olanga adauru ma kastom adauru ta `esia. Alata lo'oo ta`a e aula, gwa`a ta`a i Solomon Islands, latee`ola lo'oo gila maabonisia mola `amoe gila `ame nanaua mola. Meru madafia lauta ki `ame giria ma ta`a i burida, gwa`a ta`a adauru i Kwaio, tala boobolusia mola. Sua`olanga no`ona te`e mae. Meru madafia buka lo'oo `ani taunga`i fana sua`olanga adauru `ani tegela`a fana alata lo'oo, ma fana fu`u wela i na`oda la`a mola.

————Tommy Esau ma maa`emae na Kwaio Medicinal Plants Project

<fataiaman@gmail.com>

## Introduction

Biodiversity encompasses the variety of all living things. Conserving biological diversity gives us the best chance of adapting to our rapidly changing world.<sup>1</sup>

The need to preserve the environment is a worldwide concern. The traditional knowledge of plants, animals and the way of life, gained over countless past generations living in rural communities, is in danger of being forgotten. “In the Solomon Islands people acquired traditional knowledge by observation, being taught, and from experience associated with an upbringing in a rural environment.”<sup>2</sup> People depend on the environment for all aspects of their lives and for survival. The environment has great cultural, subsistence, and medicinal significance for them.

In the Kwaio mountains of Malaita, Solomon Islands, people retain strong links to the environment and cultural practices, values and norms such as sacrificing pigs to their ancestors in sacred shrines. People rely heavily on maintaining biodiversity for food security and livelihoods. They have rich and unique traditional knowledge about plants and animals and their interactions, as well as their medicinal uses. Much of what the Kwaio people know remains undocumented.

Biodiversity across Solomon Islands is threatened by logging and mining, new kinds of hunting, and over-gardening of land, sometimes to earn money. The country’s growing population has also made things harder. These threats must be addressed to find long-term solutions. Another threat to biodiversity is the loss of knowledge about the environment, which allows people to care for it properly. For many years the dream of many Kwaio mountain people has been to record traditional knowledge that is disappearing due to changes in local ways of life and to Western education models that ignore local knowledge.

Under a partnership project with the Kwainaa`isi cultural group in the eastern Kwaio mountains, a small grant was obtained from the International Union for the Conservation of Nature (IUCN) and the Critical Ecosystem Partnership fund (CEFP), which funds projects in East Melanesian islands environment “hotspots”—particularly important areas. We thank them for their support. IUCN’s central aim is to support biodiversity conservation. The medicinal plant research project in Kwaio was a pilot project to document medicinal plants found in the rainforest and build capacity to undertake similar research in the future. Project goals included to strengthen capacity to preserve, photograph and identify medicinal plants, as well as in project management, organizational governance and financial management. This pilot project produced several outcomes, including the book you hold in your hands, which presents both Kwaio and scientific information about fifteen plants that are important to Kwaio people. The project also produced videos in Kwaio language with English subtitles for each of these plants, and preserved specimens of them at both Kwainaa`isi and the Australian Tropical Herbarium in Cairns, Australia.

This booklet presents brief descriptions and information about the plants, their local and botanical names, where they are found, and their economic, medicinal, and cultural usefulness. It also records the different Kwaio people who taught us about them.<sup>3</sup> It is written in both Kwaio and English so that it can be useful to both local people and people from elsewhere in Solomon Islands and beyond. This is only the first small step in what will be a long-term, larger project.

Our fear is that traditional knowledge and culture are being lost as rapid change continues. Documentation of endangered knowledge and cultural practices is important for future generations. We hope this book will be a small step in that direction.

———Tommy Esau and the Kwaio Medicinal Plants Project Team

fataiaman@gmail.com

## 1. NGARI

### **`Ola taa na ngari?**

Ngari `ola `ame biibila`o te`efu, `ola gila kiikirua i sifola ne`e aula ai. Te`e biibila`o nigi ta `akwale`e tafangee`ola. Lodona e mamalakwa`a eteeta, leeleka alata e mada ma ka to`omia `anilai ma te`e bobola`a. Ngari no`ona, ta`a ngai gila fa`alataa mola nate, ma`efatanga na Pijin

### **Taunga`inga na ngari**

Ngari `ola gila `ani`ania lodona. Nga lodona tee `esia i wado, ma gani ngai wane te`e fane`ia la`a mola, alata e le`a. Alata nga ngari e fungu ma ka manda, nga wane ni ba`e te`e ngaria nga kabana ma te`e kwatea fana adalo. Sui, ma ingaia te`e bi`i mola fana `anilai. `E`efona e le`a la`a mola fana `anilai, ma`a kwa`a to`ofungai alata i`oo bakaa.

### **Nga gulanga ai**

Lauta wane surimu e fii, mai `oo to`o gorio nga nonina sui moko kokia moko go`ufia kwaikwaina ma nga surimu te`e gwari`a.

### **`Ola e ria na ngari**

Te`efuta `ola `ame ria na ngari. Ma te`e lauta i`oo naanagesia furifufi mo ko oso ai furifuri, ma surimu tee `e`eola. Nga lale`e ngaria te `oia

### **What is *ngari*?**

*Ngari* (Canarium almond) is a tree people plant. It is found more near the coast than inland, especially on the coastal slopes. It can grow up to 10–20 meters tall. The fruit is green and turns to black when it is ripe and ready to eat. Some people just call *ngari* the Pijin name of *nate*.

### **What is it used for?**

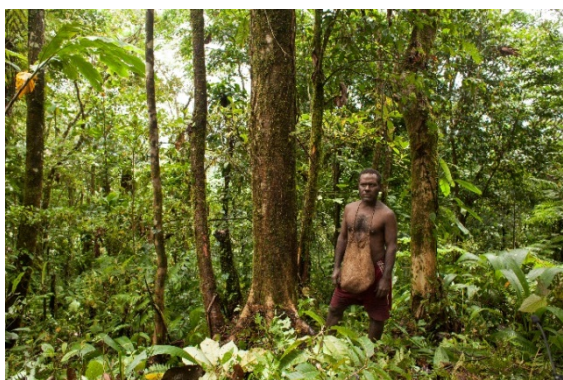
The nuts are eaten. They will fall to the ground on their own, or you can climb the tree to collect them when they are ready. In the mountains, when the nuts are ready a priest will take leaves from the tree to a special shrine and give them to the ancestors there. After that is done then the nuts from the trees can be eaten. The husk can be eaten also.

### **Medicinal uses**

Juice from *ngari* is used to treat back pain. The bark is scraped and boiled, then you drink the liquid and it will ease your back pain.

### **Side effects of *ngari***

There are no adverse reactions to eating *Ngari*, except that it is believed that if you cook and eat *ngari* incessantly then your backbone will become crooked.



**Talo`anisikwa fe`enia ngari ma kabana ngari (Talo`anisikwa with *ngari* leaves).**

## 2. `EA



### **`Ola taa na `ea?**

Nga `ola gila fa`alataa `ea `e biibila`o kee nigi i langi ta rua tafangee `ola. E biibila`o furifuri `ubula nga arufu`i, ma taki daria e aula i fataia. E tarito`o mola e soloata.

### **Taunga`inga na `ea**

`Ea `ola osolaa fana ta`a ma boo la`a mola. Alata nga `ea e bila`o e ba`ita ma taki gumuria, sui ma taki arua fana fai singari ma nima singari. `Ino`ona sui ma taki bi`i ladua fana `anilai. Ma lauta e ba`ita ma taki fedaa fana nga bou fana `ifi, ma ru`a fana boo. `Ea la`u mola, gila lalaunge`enia football `ania fana masanga ai.

`Ea gwa`a ki `ani`ania ma ta `ola e ria `amoe mola ai.



### **What is `ea?**

*`Ea* is a treefern that can grow up to 5–6 meters tall. It usually grows in old garden sites and is more common in the mountains than on the coast.

### **What is `ea used for?**

*`Ea* is used as a food for both people and pigs. When *`ea* is mature its new shoots can be cut and left for 4 to 5 months, after which they will be ready to harvest and eat. When it is older, the trunk is used for house posts and for making pigpens. When the flesh is mature you can make soccer balls with it.

Eating *`ea* causes no side effects.

**`Ea, ma Tagwa fe`enia `ai na `ea (*`Ea*, and Tagwa with *`ea* wood).**



### 3. LAU`AI



#### **`Ola ta`a na lau`ai?**

Lau`ai `ola gila kiikirua. I fataia e `ame biibilao tago. Gila kirua tofuna i ngaia e to`o na taunga`inga.

#### **Taunga`inga na lau`ai**

Lau`ai gila `ani`ania nga lodona, ma ka to`o la`u nga gulanga. Lautu wane maana e fii, ma tagila tania nga biibingo nga lau`ai fana maana ma te`e le`a mola. Ruana nga taunga`inga na lau`ai, lautu nga kokolo e lau na te`efuta wane `amoe ino. La lalea `ai e nula ma tagila launge`enia fai. To`o ngaria fana ele moko lalania `ubulana ele `ani daa fana aringamu, mai ngaia te`e gwari`a.

#### **What is *lau`ai*?**

*Lau`ai*, breadfruit, is planted by people, and in the mountains it won't grow on its own. It is planted to use for many things.

#### **What *lau`ai* is used for**

People eat the fruit of *lau`ai*, and also use it for medicine. If a person's eye is hurting, they will apply a *lau`ai* sprout to the eye and it will cure it. A second medicinal use is if a man or woman has a tropical ear infection. You burn the *lau`ai* wood in the fire so that it will smoke into your ear, and that will cure it.

**Lau`ai, ma Dimisone fe`enia kabana lau`ai (*Lau`ai* tree, and Dimisoni with *lau`ai* leaves).**



## 4. KEME (KEME KWASI)

### **`Ola taa na keme?**

Keme `ola e biibila`o mola i talana. Bila`olana ngai `ubulana kalonga. `Ubulana arufu`i mola ma `ubulana kalonga ne`e biibila`o ai.

### **`Ola taa na keme gila laulaunge`enia fai?**

Keme `ola fana `anilai, ma ta`a `ani`ania gwa`a ne`u ka to`o ma ki sia taunga`i mola `ubuna kuma ma taki daria mola keme `aguri oso. Ma tagila kemea gau sui ma ta gila arua `ubulana tarufa`i fana rua gani, sui ma ngai te`e bi`i le`a fana `anilai.

### **Taunga`inga ai**

Lauta nga sina e lau na te`efuta wela, ma nga biibingona to`o ngaria `ani kwa`ia ai.

Ma lauta nga waa e ke`egia ma lodona taki ngaria ma kia usua ai, ma te`e gwari`a mola.

Ta `ola `ame ria na keme



### **What is *keme*?**

*Keme* is a vine that usually grows by itself. It is rarely found near the coast, and inland it can be found in old gardens and in the jungle.

### **What is *keme* used for?**

*Keme* is a starvation food, since even when it rains so much that people cannot work their gardens they can always find *keme*. After harvesting, it must be soaked in water for two days before it is ready to eat.

### **General uses**

The new shoot of the vine can be used to prevent cataracts. You take the young shoot and apply the liquid from it to the eye. The young leaf of the vine can also be applied to boils on the leg to cure them. The *keme* fruit can also be applied to the site of a snakebite to neutralize the venom.

*Keme* has no side effects.



Fene`eri`i fe`enia keme (Fene`eri`i with a *keme* plant and tuber).

## 5. MAAMAKOLA



### **`Ola taa nga maamakola?**

Maamakola nga `ai e biibila`o suria te`e tarufa`i, ma lefu e gwari`a.

### **Taunga`inga na maamakola**

Maamakola `ola gila lalea fana `ukalana ai`a i tarufa`i. To`o ngaria moko bakaa fe`enia umu, sui ma to`o launge`enia fe`enia kastomu ma to`o bi`i a`oa `ubulana tarufa`i. Leeleka nga ai`a e si`inia ma ka go`ufia ma nga ai`a no`ona e mae no`o. Sui ma gwa`a i`oo `ani`ania ai`a no`ona me le`a mola.

Ta `ola `ame ria na maamakola.

### **What is *maamakola*?**

*Maamakola* is a plant that usually grows near streams and where it is cool.

### **General use**

This plant is used to poison fish in streams. A quantity of *maamakola* is collected and pounded with rocks, and then spells are said over it and it is thrown in the water. Any fish that comes into contact with and ingests it will die. The fish can then be safely eaten.

*Maamakola* has no adverse side-effects

**Maasafi fe`enia maamakola (Maasafi with *maamakola*).**



## 6. LAALAGA



### **`Ola ta laalaga?**

Laalaga `ola e biibila`o na lefu suria ile. Lefu uria i solowata `e `ame biibila`o le`a ai. I fataia ne`e aula ai.

### **Taunga`inga na laalaga**

Laalaga `ola gila `ani`ania ma ka to`o la`a mola na gulanga. Alata e sina, ma `oko marigo`u, to`o fada moko goea fe`enia nga keu ma to`o go`ufia nga kwaikwaina. Go`ufilai e maasi`a ma ka le`a.

### **Gulanga ai**

Lauta wela sika`a nga `aia e daua ma laalarina to`o fedaa sui ma to`o kusu`ia `ubulana fokana. Lauta wane nga `aa`aena e boko, (nga bonosi e `agea) to`o fedaa nga laalarina moko kusu`ia suria nga `aena ma te`e koso.

### **`Ola e ria na laalaga**

Nga fu`u te`e dau`o, lauta `i`oo `ania laalaga lakau e ria ma ka `ame ari.

### **What is *laalaga*?**

*Laalaga* is a tree that grows best on ridges. It can grow up to 5–10 meters tall. There is a lot of it inland but it grows poorly on the coast.

### **What is it used for?**

*Laalaga* can be eaten as food when you cut the stem and scrape the flesh out with a shell. When you are thirsty, you can scrape it and drink its juice. It tastes very sweet and good when the sun is hot.

### **Medicinal use**

The root can be used to treat babies suffering from oral thrush. The root is cut and pushed into the baby's mouth. The root is also good for treating constipation. If the root is applied to the bum then it will get better.

### **Side effects of *laalaga***

You will get a cough if you eat the ones that are rotten or immature



### **Maasafi fe`enia laalaga, ma lalarina laalaga (Maasafi with *laalaga*, and *laalaga* roots).**

## 7. AGANU

### **`Ola taa aganu?**

Aganu `ola `ai e `ato i fataia. Te `ubulana arufu`i ma fiiruma ne`e biibila`o ai. Ma te`e i solowata ne`e aula ai.

### **`Ola taa nga taunga`inga na aganu?**

Aganu `ola `ai fana gulanga. Lauta wane fanefane`ia `ai ma ka `esi`o, ma to`o ngaria kabana moko lalania i ele moko lalania na nonimu ma te`e gwari`a. Gwa`a wane nga surina e mo`oi ma marikona ka madanga, ma i`oo ko tania fai, ma surumu te`e lau mola i furina. Lauta ta wela ma `ai nga langasi e `ania nonina ma nga kabana to`o tania moko `usua ai ma te`e sui fa`asi`o.

### **`Ola e ria na aganu**

Te`e lefu moomola, lauta ko arua aganu fana langasi na `e`efomu ma gani ngai `e`efomu te`e fii na lefu no`ona, ma leeleka te`e nafo ma te`e le`a mola.

### **What is *aganu*?**

*Aganu* is rare in the forest, and only grows in abandoned garden areas. It is much more common nearer to the coast.

### **What is *aganu* used for?**

The plant is used medicinally. The leaf is applied to treat broken bones and wounds. It is also a good way to treat diarrhoea, by eating the new shoots. For this it is recommended that babies eat two new shoots, and adults four. The liquid of the leaf can also be used to treat skin fungus.

### **Side effects**

The plant's only side-effect is that there can be a slight reaction on the skin when the leaf is applied to cure a skin fungus. The area will turn into a sore and then it will heal.



Talo`anisikwa fe`enia aganu (Talo`anisikwa with *aganu*).



## 8. LAALAO



Kabana, ma lodona laalao, ma lefu gila fedaa (*Laalao* leaves, fruit, and cross-section).

### **`Ola taa na laalao?**

Laalao e biibila`o na lefu e gwari`a. Nga lefu uria wana, na ngaia e biibila`o ai. Lefu `uria `e fute ma suria `ile e `ame biibilao le`a ai. Solowata te`e lefu tarito`o to`o daria ai. Ma i fataia ne`e aula ai. Laalao te`e bila`o nigi rua tafangee`ola. E aga taa`ua ba`u me `ame le`a fana ta`a fana `anilai.

### **Taunga`inga na laalao**

Laalao e to`o na taunga`inga e aula: Fiifiona `ola fana banilana `ifi alata e nula. Nga `ubulai lauta `oo kasua fiifiona fa`asia ma to`o langonia la`a mola fana boo. Kabana laalao `ola fana butalana fausuu nga lakeno. Lodona `ola fana langonilana boo. Kwaikwaina alata waa e kee`o ma to`o go`ufia, ma fiinga no`ona te`e sui fa`asi`o. Kwaikwaina la`a mola `ola fana giringa. `Ola la`a mola fana fedinga

### **What is *laalao*?**

*Laalao* usually grows in moist soils and especially on ridges and in valleys. It is rare along the coast and grows only in certain areas there. Its leaves are long and wide like a banana. The fruits turn orange when ripe, but they are usually small. *Laalao* grows up to 5–10 meters tall. Though it has characteristics of bananas, it is wild and poor for human consumption.

### **What is *laalao* used for?**

*Laalao* has many uses: The trunk when old can be used to build house walls. It is also fed to pigs, especially its core part. The leaf is used to wrap *lakeno* taro and coconut puddings. The fruit is a traditional pig fodder and today the sap of is used for writing and for painting blackboards black. The sap is also recognised as a treatment for snakebite.

### **Adverse reactions**

There are no side effects from the use of *laalao*.

## 9. GAULATO

### **`Ola taa gaulato?**

Gaulato nga bilalana e aula na kalonga.

### **Taunga`inga na gaulato**

Gaulato `ola fana kwalo taa`ua `ue. Gaulato `ola fana fedalana `ifi. Ruana `ola fana gaulato, alata fu`u e daugia, ma wane te`e leka fana gaulato. Te`e fedaa ma ka fa`afongua fana fe`e sude, ma wane te`e goufia nga kwaikwaina ma fu`u te`e sui no`o fa`asia. `Oruna `ola na gaulato, lauta `ai ma wana laka`a nga maana e fii ma ka meku, ma `ola lo`oo tagila `age la`a mola ai. Nga fo`oi gaulato tagila fedaa ma te`e to`oru fana kabe`e kito, sui ma tala arua `ani to`oru fana maamu.

Taa `ola `ani ria na gaulato me `amoe.

### **What is *gaulato*?**

*Gaulato* is a vine that is plentiful and wild in the forest.

### **What is *gaulato* used for?**

*Gaulato* can be used to bind things, like `ue. It is one of the useful materials for building houses. We also use *gaulato* to treat some health problems like coughs and red eye. The plant is cut and then its sap is collected in a bamboo. The man or woman with the cough drinks it to cure it. The fluid can also be collected in a *kito* leaf and applied to the eye to cure red eye.

### **Side effects**

There are no adverse effects from or reactions to *Gaulato*



**Waneagea fe`enia gaulato (Waneagea with *gaulato*).**



## 10. KITO



### ʻOla taa na kito?

Kito ʻe bilaʻo ʻubulana fataia e aula. Bilaʻolana e aula mola ʻubulana kalonga. Gwaʻa fofona solowata mai ngaia e biibilaʻo e aula laʻa mola ai. Ma lefu ʻuria busu ma lefu e futefute, ngaia ʻame laenia. Gwaʻa fofona solowata, ma teʻe lefu e warisuʻa noʻo ma teʻe biibilaʻo leʻa ai.

### ʻOla taa na taungaʻina na kito?

Kito e toʻo na taungaʻinga e aula. Kito alata gila feedaa fana gumurilana fausuu nga lakeno. Nga gougouna alata wane ma ai nga fuʻu e daua, teʻe fedaa kito ma ka goria feʻenia keʻu, ma teʻe goʻufia kwaikwaina ma fuʻu teʻe sui mola faʻasia. Aia nga kabana, ʻola gila kiikitoa fana tarufaʻi.

### Ta ʻola e ria na kito?

Ta ʻola ʻame ria na kito. Ma lauta feʻe kito geegeʻi e oso ai mai ʻoko fedaa moko ʻania, ma geegeʻi teʻe oso i baʻelamu.

### What is *kito*?

*Kito* is a plant that grows plentifully in the mountains. It grows in the jungle. Even near the ocean one can find a lot of *kito*. But it won't grow on the tops of mountains or places where it is dry. Even on the coast it will only grow where it is moist and has good soil.

### What is *kito* used for?

There are many uses for *kito*. They cut *kito* for pounding taro and coconut to make *fausuu* and *lakeno* puddings. The tops of *kito* can be used to cure a man or woman of a cough; they will cut down a *kito* and scrape it with a clamshell, then the person will drink the juice produced and this will cure the cough. People also put the rolled up leaves of *kito* into the tops of bamboo water containers as spouts to drink from.

### Side effects

There are no side effects from using regular *kito*. But if someone eats a *kito* plant that worms have eaten then it is said that they will also eat away at your teeth.

Waneagea feʻenia kito, ma kabana kito, ma ʻaena kito (Waneagea with *kito* plant and leaves, and *kito* trunks).

## 11. MUKI

### **`Ola taa na muki?**

Muki `ola `ai ame biila`o te`efu. I fataia `ola gila kiikirua ma te`e bila`o ai. Fofona solowata, `i sifola, ngaia e biibilao mola na te`efuta lefu.

### **`Ola taa na taunga`inga na muki?**

Lauta nga ino e lafi ma ka fa`afuta, ngaia `ola te`e naana`i no`o `ubulana kalonga. Gwa`a ta`a wane ma gila sia agasia mola. Kwaru maa`e gani te`e naana`i fai olofana tobi. Nga ino `e kwai`okoa`i te`e leka `oofia nga muki ma te`e gorua nga labena. Sui ma te`e ngaria te`ana wane e su`a na aru`ilana `ai te`e aru`ia. `Alata e aru`ia `ai e sui, ma te`e bi`i kwatea fana ino no`ona e fa`afuta ma ino e kwai`okoa`i `ani leka mai `ania fani `ifi. Tagala a`oa `ai no`ona, ma `ai la`u fe`enia, suria tala i na`o`agaa`a alata gala fane fana bisi. Leeleka ma la`a mola fana lalabata.

Nga lodona lauta i`oo fada`a ma to`o goea la`a mola fana burua. To`o buru`ia na koa, `amoe kiniu, ma `ua ta `ola. Nga `akwasi to`o ngaria ma to`o launge`enia fe`enia. Gwa`a burui la`a mola mai ngaia `e mukimuki la`a mola `usia o`ana alata e lafi.



get the bark of the *muki* tree and give it to a person who has the knowledge to bespell it and then give permission before the mother can come back into the community. She and the girl throw shavings from *muki* and other plants on the path in front of them as they ascend to the menstrual area, and later to the family home

### **What is *muki*?**

*Muki* does not usually grow on its own and so it has to be planted. In the mountains it will not grow unless you plant it. Near the coast it can grow anywhere.

### **What is *muki* used for?**

*Muki* has several traditional uses. When a woman gives birth, she must stay in a house below the menstrual house away from men and everyone, for eight days. When it is time for her to ascend, a girl who helps the mother during the birth and after will go and

The nut of *muki* can be cut, and then the inside scraped, and it forms a paste like putty. Mixed with black as it can be used to paint a black belt that married women wear. The putty can also be used as a glue, when added with `akwasi sap, to caulk arrows, canoes, and many other things. The male hornbill uses the plant as a glue to seal its nest to enclose the mother and the babies in the hollow of a tree to protect them.

**Waneagea fe`enia muki (Waneagea with *muki*).**

## 12. GO`U

### **`Ola taa go`u?**

Go`u i English gila fa`alataa *taro*. Go`u `ola gila daadaria `ubulana kalonga `ola fasubu. Ola `e naana`i mola `ubulana kalonga leeleka ma gila daria ma gila ngaria mai fana `ifi, magila ka fa`alataa nga fasuubu. Sui ma tagila bourua `i `ifi leeleka ma lauta e le`a ma go`u i langa`a ma te`e bi`i lau ai. Alata nga`i e bila`o taa`ua fisua `e kwasi mola `ubulana kalonga, ma gila feea mai i fanua ma gila kirua ma go`u e bi`l lau `ai.

### **`Ola taa na taunga`inga na go`u?**

Taungainga eteeta na go`u, `ola fana lakeno. Lakeno `ola fana mae na be `u. Ruana, `ola fana fo`ofu`o, tagila ngaangaria `i ba`e fe`enia niu ma boo. Oruna `ola na go`u, `ola fana afolonga ma fonunga. Tagila kwa`inia fai ma gila la `ani`ania i bonina. Ma`i ngai la`a, go`u ngai na `aa`aefuuna i Kwaio na dariolanga. Lauta `i`oo kwa`inia moko ngaria `i usi`a ma bata te`e tala famu fana nana`ilamu ma ru`uuru`ua amu ma fana i na`omu.

### **Nga `ola `e ria na go`u**

Go`u gwa`a ngai e `ino`ona ma lauta `i`oo `ame nagesi le`a `ai ma furia te`e lai ma `anilai te`e ria. Lauta `i`oo `akele`enia `ubulana ne`u mai ngaia te`e lai la`a mola no`ona. Lefu nga` la`u ai, `i`oo sia taatagoto`o mola na go`u. Gani ngai, lauta go`u amu e mae ma i`oo to`o molo`u.



**Esau fe`enia go`u (Esau with go`u).**

### **What is go`u?**

*Go`u* is the name for various kinds of taro. Before a variety is domesticated it is usually wild in the forest, where it grows near streams. When one is found it is brought to the house and planted in the garden there. If it turns out to be good then it becomes a new domesticated taro variety and is planted in regular gardens.

### **What is go`u used for?**

*Go`u* is used for making taro puddings called *lakeno*, or *gwasu*. *Lakeno* is used in the desacalisation process. *Go`u* can be given together with coconuts and pigs as an offering to the ancestors in shrines so they will bless the land. *Go`u* is also given and eaten at feasts and weddings. It is eaten whenever there is any big gathering. Traditionally *go`u* has been seen as the backbone of Kwaio food. It can be used to generate income and wealth. If you have *go`u* then you can sell it at the market to generate money for your family and future.

Every part of *go`u* can be eaten: the leaves can be cooked in the bamboo, or you can cook it in a pot. The root and even the stem can be eaten if cooked.

### **Side effects of go`u**

Even though *go`u* is good, there are some side effects. If you do not cook it properly it can make your mouth and tongue sting. You should not harvest *go`u* during the rain, because the same stinging will affect your skin. You should not rely on *go`u* alone for food, since sometime all the *go`u* in your garden may die due to insect pests or bad weather, and your family will go hungry. But there are some methods to prevent taro dying off in this way.



### 13. `ORI`ORI



#### **`Ola taa na `ori`ori?**

Nga `ai gila fa`alataa nga `ori`ori `ola `ai e biibila`o mola `ubulana kalonga. Gwa`a suria solowata me biibila`o mola ai. Ma te`e `ubulana fataia e aula `ai.

#### **Ola ta`a nga taungainga na `ori`ori?**

`Ori`ori `ola `ai gila tatania fana ta`ageni gila lafi. Nga ino te`e leka maka goea fana `uile`ainga fani `ifi. Nga ino te`e leka maka goea sui ma te`e kwatea te`ana wane e su`a na `aruilana `ai, nga wane su`a na kastom fai. Ngaia te`e aru`ia sui, ma te`e bi`i kwatea la`u te`ana ino no`ona `ani `ule`ai `ania fani `ifi. `Ori`ori `ola `ai `e ngasi fana fedalana `ifi.

#### **Ta `ola `ame ria na `ai lo`oo `ori`ori**

#### **What is `ori`ori?**

`Ori`ori tree is a tree which grows in the jungle. It is also found near the coast, but it is not as common there.

#### **What is `ori`ori used for?**

`Ori`ori tree is a tree which, like *muki*, is used in ceremonies to allow woman to return to her hamlet and house after she gives birth. The mother scrapes the bark with a shell. The scrapings are then taken to a priest who will bless the `ori`ori, giving it power. The priest gives it back and it is taken to the woman who will use the magic to safely return to the village. `Ori`ori is a strong tree that is also good for making house posts.

#### **Side-effects**

There are no side effects to using `ori`ori.

**Esau ma ni Taawa`i fe`enia `ori`ori (Esau and Taawa`i with `ori`ori).**

## 14. TATA`ULA



### `Ola taa na tata`ula?

Tata`ula `ola `e biibila`o mola suria nga `ai. Gwa`a te`efuta `ai ma te`e biibila`o ma ka sangaru mola i suria. Tee `ubulana fataia taki daria ai. Fofona solowata gwa`a `i`oo `ani kwaikwailo me `ato. Bilalana te`e `ubulana fataia ne`e aula ai.

### `Ola taa na taunga`inga na tata`ula?

Wela geni ma wela wane alata laka`a gila bi`i ba`iba`ita, lauta `aki buru`ia ogo fana, ma nga kabana tata`ula taki ngaria ma ki butaa fe`enia kabe`e karisi, sui moko butaa le`ale`a ai sui ma to`o do`ofia i ele. Nga butee`ola no`ona te`e nuunula, sui ma to`o rubea.

### What is *tata`ula*?

*Tata`ula* is a vine that grows on another tree. It usually grows from the bottom up from any tree in the forest. It is rare on the coast, and is mostly found in the mountains.

### What is *tata`ula* used for?

*Tata`ula* is used by young girls and boys to blacken their teeth. This is a way to decorate one`s teeth when one is coming of age. The young *tata`ula* leaf is wrapped with another leaf and then heated in a fire. After a while it is unwrapped and then wrapped again with *sango* cordyline leaf. They press it again and again and add *ogo* pyrite stone to the mixture to make it black. Once it is properly black then it is put in the mouth to make the teeth black. It must be held in the mouth for many hours for this to work. That is what they call *ogo*. That`s what happens when a young person wants to colour their teeth. The fruit is sweet to eat when it is ripe.

*Tata`ula* has no side effects.

Sui ma to`o arua `ubulana kabe`e sango, sui ma to`o felesia, ma ogo to`o `irisia fe`enia ma ngaia e bobola`a no`o. Alata ngai e bobola`a `ino`ona, ma i`oo arua no`o na nifona wela amu ma ingaia te`e bobola`a no`o. No`o gila fa`alataa wela e ogofooru. Lodona tata`ula gila `ani`ania alata e manda. Nga `anilai `e maasi`a. Ma alata e `ame manda le`a `ioo `ania ma ngaia e mala lai.

Nga `ua taa `ola `ame ria na tata`ula.

**Waneagea fe`enia tata`ula ma tata`ula biibila`o `ubuna `ai (Waneagea with *tata`ula* and *tata`ula* flowering in a tree).**

## 15. FALAGE

### **`Ola taa na falage?**

`Ai lo`oo falage `ola `ai e biibila`o suria te`e tarufa`i. Te`efuta lefu la`a `ubulana kalonga e `ame biibilao `ai. `Ola furina te`e suria tarufa `i baita ngai to`o agasia ai.

### **`Ola taa na taunga`inga na falage?**

Nga kabana taki lalangia i ele ma kia lalangia na lasida ma `uu te`e mae fa`asia lasida. Ngaia `e tooto`o mola fana ta`a geni ma ta`a wane, ma gwa`a wela sika`a, laka nga `uu ngai lasiga. Ruana `ola fai, nga lodona taki agea fana falage, fana `aa`aena fu`u wane gila ururu`i sango.

### **`Ola e ria na falage**

Nga lodona to`o tainge`enia la`a mola fa`asia boo, ma ku`ito ma kusi. Lauta gila `ania ma tagila mae.

### **What is *falage*?**

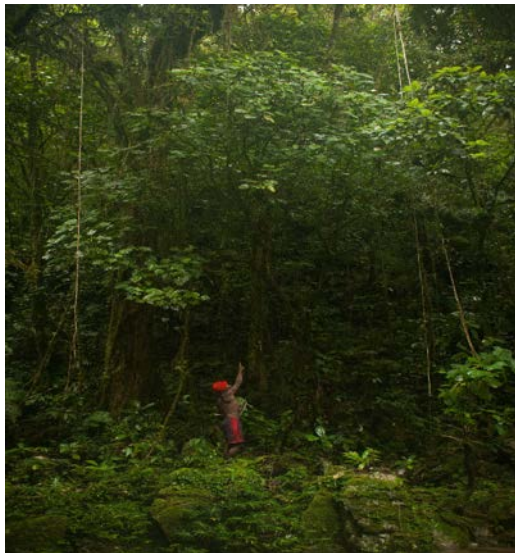
You will only find this plant beside water. It rarely grows in the forest or even on the coast.

### **What is *falage* used for?**

The leaf is used to get rid of head lice. The new shoot of *falage* can be heated in the fire and then applied to the head, and it will kill the lice. It can be used in this way for women, men and even children; anyone who has lice on their head. The seeds of *falage* are also be used to make a leg rattle worn by dancers in *sango* dancing.

### **Side effects.**

It is important to keep *falage* seeds away from the pigs, dogs, and cats. If they eat one they will die.



Laete`esafi kwalange`enia falage i langi, ma kabana ma lodona falage (Laete`esafi points at a *falage* plant above, and *falage* leaves and berries).



## Notes

1. Kwaio Translation of: Critical Ecosystem Partnership Fund (CEPF). 2011. East Melanesian Islands Ecosystem Profile Summary. Arlington, Virginia: Conservation International.
2. Kwaio translation of: Henderson, C. P. and I. R. Hancock. 1988. A Guide to the Useful Plants of Solomon Islands. Honiara: Research Department, Ministry of Agriculture and Lands.
3. Ta`a gila tautaunga`i suria `ola lo`oo: Tommy Esau (Kwainaa`isi Cultural Centre/Atoifi Health Research Group), Esau Kekeubata (Kwainaa`isi Cultural Centre/Atoifi Health Research Group), David MacLaren (James Cook University/Atoifi Health Research Group), John Aniwa`i Laete`esafi (Kwainaa`isi Cultural Centre/Atoifi Health Research Group), David Akin (University of Michigan/Kwainaa`isi Cultural Centre/Atoifi Health Research Group), Jackson Waneagea (Kwainaa`isi Cultural Centre/Atoifi Health Research Group), Benjamin Speare (Tropical Health Solutions), James Asugeni (Atoifi Adventist Hospital/Atoifi Health Research Group), Rowena Asugeni (Atoifi Adventist Hospital/Atoifi Health Research Group), Humpress Harrington (Pacific Adventist University/Atoifi Health Research Group), Michelle Redman-MacLaren (James Cook University/Atoifi Health Research Group), Rick Speare (Tropical Health Solutions/Atoifi Health Research Group), Peter Massey (New South Wales Health/Atoifi Health Research Group). Ma ta`a na Kwainaa`isi Cultural Centre: Diake Aniwa`i, Betefanalamo, Dimisone, Fene`eri`i, Fiifanabe`u, Maasafi, John Maenaa`adi, Noonaba, Rubeaba`e, Jimmy Siulamo, Taawa`i, Tagwa, Talo`anisikwa, Sonny Rubeamae, Ronnie Waneagea, `Agumae, ma `Itasusu. Ma rua wane na Australian Tropical Herbarium i Cairns (fe`enia James Cook University): Frank Zich ma Darren Crayn.

## Notes

1. Critical Ecosystem Partnership Fund (CEPF). 2011. East Melanesian Islands Ecosystem Profile Summary. Arlington, USA: Conservation International.
2. Henderson, C. P. and I. R. Hancock. 1988. A Guide to the Useful Plants of Solomon Islands. Honiara, Solomon Islands: Research Department Ministry of Agriculture and Lands.
3. Participants in the project included Tommy Esau (Kwainaa`isi Cultural Centre/Atoifi Health Research Group), Esau Kekeubata (Kwainaa`isi Cultural Centre/Atoifi Health Research Group), David MacLaren (James Cook University/Atoifi Health Research Group), John Aniwa`i Laete`esafi (Kwainaa`isi Cultural Centre/Atoifi Health Research Group), David Akin (University of Michigan/Kwainaa`isi Cultural Centre/Atoifi Health Research Group), Jackson Waneagea (Kwainaa`isi Cultural Centre/Atoifi Health Research Group), Benjamin Speare (Tropical Health Solutions), James Asugeni (Atoifi Adventist Hospital/Atoifi Health Research Group), Rowena Asugeni (Atoifi Adventist Hospital/Atoifi Health Research Group), Humpress Harrington (Pacific Adventist University/Atoifi Health Research Group), Michelle Redman-MacLaren (James Cook University/Atoifi Health Research Group), Rick Speare (Tropical Health Solutions/Atoifi Health Research Group), Peter Massey (New South Wales Health/Atoifi Health Research Group); from the Australian Tropical Herbarium, Frank Zich and Darren Crayn; and from the Kwainaa`isi Cultural Centre Taawa`i, Maasafi, Talo`anisikwa, Tagwa, Diake Aniwa`i, Dimisone, Ronnie Waneagea, Fene`eri`i, Fiifanabe`u, Betefanalamo. Noonaba, `Itasusu, Rubeaba`e, Sonny Rubeamae, `Agumae, Jimmy Siulamo, and John Maenaa`adi.