

## TROBRIAND FOLKLORE INDEX

*Collected by Jerry W Leach on the Trobriand Islands 1970-71*

*Note: 1-1 means tape 1 side 1, 4-1 means tape 4 side 1*

Updated 2-17-1999

**L= liliu or myth**

**K= kukwanebu or folktale**

[**Bold means english version has been input.**] [Underline means not available]

Story Number

1. **Tudava by Makwabuya (L1-1) 51 pages**
2. **Wala, Kayanavasiya, Togega by Makwabuya (K1-1) 6 pages**
3. **Toyanu by Tukumboba (K1-1) 14 pages**
4. **Kumeu, Sibwaeki, Lakum by Makwabuya (K1-1) 6 pages**
5. Sibwaeki by Mweyaya (K1-1) 2 pages
6. Tomnawela by Towalesa (K1-2) 15 pages
7. **Imdeduya by Tukumboa (K1-2) 25 pages**
8. **Idaleaka by Motukwey (K1-2) 7 pages**
9. **Bigimani by Dogana (K1-2) 11 pages**
10. Kutubeba by Moyobova (K1-2) 4 pages
11. **Keli by Tumdawa (K1-2) 13 pages**
12. Igilusa Kaikeila by Tumdawa (K2-1) 13 pages
13. **Mosetaula by Makwabuya (L2-1)**
14. Baniyara by Maleko (K2-1)
15. Wolu by Kaukuyawa (K2-1) 5 pages
16. Sopi Kova by Towalesa (K2-1) 3 pages
17. Tapanya by Bunuvagola (k2-1) 14 pages
18. **Kibi by Togenita (K2-1) 21**
19. Kbasai by Monikwo (K2-2) 30 pages
20. Webadi by Dogana (K2-2) 27 pages
21. Wani by Makwabuya (K2-2) 12 pages
22. Ikulasi by Dubalagala (L3-1) 11 pages
23. Todubwaga by John Banyan (L3-1) 7 pages
24. Tomitugaga by Dubalagala (K3-1) 19 pages
25. Kabulitauya by Bokawaiwa (L3-1) 13 pages
26. **Sai Bwala by John Banyan (L3-1) 7 pages**
27. Tomdabu by John Banyan (L3-1) 18 pages
28. Tobwetalu by Kaidoga (K3-2) 3 pages
29. **Bau by Kaidoga (K3-2) 7 pages**
30. Tobwetalu by Kaidoga (K3-2) 8 pages
31. **Togiliwakuma by Tumdawa (K3-2) 27 pages**
32. **Tokasitagina by Tumdawa (K3-2) 40 pages**

33. Kudakakau by Makwabuya (K4-1) 10 pages
34. Tobwetalu by Dogana (K4-1) 5 pages
35. Bwetetu by Taoli (L4-1) 5 pages
36. Gilikiweiwa by Boibota (K4-1) 14 pages
37. Kwadalauwa by Bomadalu (K4-1) 7 pages
38. Laudinedina by Galakoya (K4-1) 9 pages
39. Momowala by Boikota (K4-2) 9 pages
40. Daliaka by Ibaye (K4-2) 10 pages
41. Lakumu by Bomadolu (K4-2) 6 pages
42. Soka by Boikota (K4-2) 5 pages
43. Kapulaokwa by Boikota (K4-2) 11 pages
44. Peter, Andrew, Thomas by Monikwo (K4-2) 17 pages
45. Wolu by Towalawa (K5-1) 8 pages
46. Tobwetatala Tokosikuni by Towalawa (K5-1) 18 pages
47. Tokumgwaga by Kasayoisi (K5-1) 12 pages
48. Tobilakoya by Kaulabogwa (K5-1) 12 pages
49. Mladema by Tovesoi (K5-1) 9 pages
50. Tobwetalu by Kaulabogwa (K5-1) 11 pages
51. Kalala by Tolosi (L5-2) (L5-2)
52. Guyolakaduwaga by Kaukuyawa (K5-2) 9 pages
53. Dokanikani by Kauyataku (K5-2)
54. Toyana by Galabua (K5-2) 56 pages
55. Mwanita by Kaulabogwa (K6-1) 12 (contains illustrations)
56. Tokoyaweiwa by Tukumboba (K6-1) 11 pages
57. Moguniguni by Kwayayila (K6-1) 5 pages
58. Mwalilauyuwa by Bunuvagola (K6-1) 22 pages
59. Tutuguya by Tukumboba (K6-1) 12 pages
60. Mliyava by Bwelai (K6-1) 11 pages
61. Kakavaku by Seseym (K6-1) 4 pages
62. Kaokwa Pusa by Nunuwotu (K6-1) 18 pages
63. Tutuguya by Sauweiwa (K6-2) 8 pages
64. Dokanikani by Kalasakukoya (K6-2) 20 pages
65. Togega Muluveaka by Makwabuya (K6-2) 16 pages
66. Minakawakena by Dogana (L6-2) 13 pages
67. Wolu by Togineta (K6-2) 14 pages
68. Molipulipu Inemweda by Galabua (K701) 42 pages
69. Kayonayona Kweutuwotu by Mokilavala (K7-2) 7 pages
70. Uywokuwa by Itanogi (k7-2) 10 pages
71. Elakekawau by Ipwameyu (k7-2) 11 pages
72. Suwelu by Inukusala (K7-2) 10 pages
73. Mwegibweli by Ibwegana (K7-2) 5 pages
74. Kutubeba by Igiyotata (K7-2) 6 pages
75. Sinadoya by Ipweliya (K7-2) 11 pages
76. Kidoka by Bougwaga (K7-2) 4 pages
77. Tomolowoi by Kabewla (K8-1) 11 pages

78. Toidakema by Yaukota (K8-1) 5 pages
79. Iligayasu by Naulabu (K8-1) 12 pages
80. Sikum by Ibayu (K8-1) (K8-1) 7 pages
81. Tokwenunubwa by Kisibua (K8-1) 8 pages
82. Tetumonogu by Piyakeida (K8-1) 12 pages
83. Kawayu by Bougwaila (K8-1) 6 pages
84. Inunuwei by Galabua (K8-2) 25 pages
85. Uligova by Galabua (K8-2) 10 pages
- 86. Kweyuvayava by Galabua (K8-2) 27 pages**
87. Topokwanada by Ibwenisi (K8-2) 10 pages
88. Kiu by Igilapesa (K8-2 & 9-1) 18 pages
89. Kanavasiya by Ikunaka (K9-1) 5 pages
- 90. Pwasasona by Galakoya (K9-1) 8 pages**
- 91. Vakiya by Piyakeida (K9-1) 7 pages**
92. Guyalakaduwaga by Inupala (K9-1) 13 pages
93. Tobwetalu by Naulabu (K9-1) 13 pages
94. Puluma by Ilemwaga (K9-1) 16 pages
95. Omaniyaki by Kalibewa (K9-1) 6 pages
96. Kaytatata by Ibayu (K9-2) 6 pages
97. Kwadoya by Tukumboda (K9-2) 18 pages
98. Gumobulaku by Makwabuya (K9-2) 19 pages
99. Novaila by Weynama (K9-2) 9 pages
100. Mogunigumi by Makwabuya (K10-1) 11 pages
101. Vakiya by Meyodibu (K10-1) 15 pages
102. Wela Nasasopa by Togineta 29 pages
103. Thomas by Makwabuya (K10-1) 49 pages
104. Molilauywua by Mokaiwota (K10-2) 12 pages
- 105. Bolu by Kwayayila (K10-2) 12 pages**
106. Pwaneta by Moyobova (K10-2) 7 pages
107. Tubuna by Mosiyesa (K10-2) 6 pages
108. Imbwetetu by Kaulabogwa (K10-2) 27 pages
109. Kova Sopi by Sauweiwa (K10-2) 2 pages
110. Kokoni by Gwatuma (K11-1) 5 pages
111. Kudakakau by Kabewala (K11-1) 5 pages
112. Mwegibweli by Naboila (K11-1) 7 pages
- 113. Sibwaeki by Kadikikisi (K11-1) 2 pages**
114. Matasila by Kisibua (K11-1) 8 pages
115. Kweyuvayava by Igilipusi (K11-1) 17 pages
116. Senepuyeiga by Ikunaka (K11-1) 8 pages
117. Laotadiwewa by Nailobu (K11-1) 14 pages
118. Limya by Baowaila (K11-1) 4 pages
119. Lova by Piyakeida (K11-1) 18 pages
- 120. Ilukukumdu by Siyolokwau (K11-2) 4 pages**
- 121. Biselolowesa by Gwatuma (K11-2) 8 pages**
122. Sinupuveiga by Mweyaya (K11-2)

- 123. Guyauwala by Mweyaya (K11-2) 6 pages**
124. Pusa Yosef by Makwabuya (K11-2) 21 pages
125. Tobwetalu by Towalesa (K11-2) 13 pages
126. Tokasikuni by Tumdawa (K11-2 and 12-1) 32 pages
- 127. Kwanepa by Bunuvagola (K12-1) 9 pages**
- 128. Keli by Mokaiwota (K12-1) 6 pages**
- 129. Siligadoi by Mekalai (K12-1) 10 pages**
- 130. Tobwetalu by Mekalai (K12-1) 9 pages**
131. Imbwetalu by Mekalai (K12-1) 9 pages
- 132. Tokavataria by Mekalai (K12-1) 15 pages**
133. Ilakaveyeiga by Mekalai (K12-1) 9 pages (Illustrated)
- 134. Tokumgwaga by Mekalai (K12-1) 14 pages**
- 135. Topilaveaka by Mekalai (L12-2) 7 pages**
- 136. Obukula by Mekalai (L12-2) 5 pages**
137. Milibutuma, Boupata, Bovakuila by Tosoba (L12-2) 8 pages
- 138. Tiginuvayu by Mokavavatila (L12-2) 13 pages**
- 139. Tabalu by Tolosi (L12-2) 14 pages**
- 140. Labai Liliula by Tolosi (L12-2) 13 pages**
141. Molilauyuwa by Mokaisopi (K12-2) 11 pages
142. Kwanepa by Mokaisopi (K12-2) 8 pages
143. Mosuwakeka by Kaukuyawa (K13-1) 8 pages
144. Dokanikani by Yuweka (K13-1) 4 pages
145. Tobwetalu by Yuweka (K13-1) 10 pages
146. Aprika by Dogana (K13-1) 5 pages
147. Kwalota by Bwelusa (K13-1) 6 pages
148. Tubuna by Tovakukwa (K14-1) 41 pages
149. Tomilagwadi Tobwetalu by Bwelusa (K14-1 & 14-2) 13 pages
150. Tomnalova by Kabeyou (K14-2) 18 pages
151. Kaylavasi by Mokaimeku (K14-2) 6 pages
152. Sibwaeki by Kabeyou (K14-2) 13 pages
153. Dokankani by Sayam (14-2) 7 pages
- 154. Boupata Bovakuvila by Dogana (L14-2) 7 pages**
155. Tomakam by Dogana (L14-2 and 22-) 14 pages
156. Buya by Togineta (K16-1) 24 pages
157. Ilakomwawa by Bunuvagola (K16-1) 19 pages
- 158. Buliwada by Tovasigi (K16-1) 15 pages**
159. Wani deli Bwadala by Bopiaku (K17-1) 6 pages
160. Gumakavatariya by (K17-1) 12 pages
161. Mwanita by Yaukota (K17-1) 6 pages
- 162. Kingumegu by Gwatuma (K17-1) 8 pages**
163. Vala Kaokwa by Nedula (K17-1) 3 pages
164. Pepekwa by Kalibewa (K17-1) 8 pages
165. Tokwau Topem by Kavalogusa (K17-1) 6 pages
166. Kaliva by Makwabuya (17-1) 12 pages
167. Mlagugula by Kunou (K17-1) 7 pages

168. Popu by Tukumboba (K17-1) 21 pages  
169. Itona by Katuloka (K17-2) 8 pages  
170. Nauliuli Nabukubwau by Katuloka (K17-2) 17 pages  
171. Walatou by Motukwaokwa (K17-2) 10 pages  
172. Tokasikuni by Tovasigi (K17-2) 22 pages  
173. Tokunabaibai by Katuloka (K18-1) 8 pages  
174. Kaveyega by Katuloka (18-1) 11 pages  
175. Kuviviviya by Towalawa (K18-1) 8 pages  
176. Muluveaka by Towalawa (K18-1) 8 pages  
**177. Imokaiboma by Makwabuya (K18-1) 12 pages**  
178. Kidoka Lakum by Bunuwagola (K18-1) 4 pages  
179. Kiwalu Pupusa by Katuloka (K18-1) 10 pages  
180. Ilumyuwa Imyuwada by Towalawa (K18-1) 7 pages  
181. Kokoni by Tovasigi (K18-1) 8 pages  
182. Kayuna by Motukwaokwa (K18-2) 5 pages  
183. Idumuyuwa by Boikota (K18-2) 7 pages  
184. Budibudi by Gwatuma (K18-2) 7 pages  
185. Mluveaka Togega by Boikota (K18-2) 14 pages  
186. Mwelilauyuwa by Bwegela (K18-2) 9 pages  
187. Laudinedina by Naulabu (K18-2) 12 pages  
188. Sigwanumu by Bwegela (K18-2) 12 pages  
189. Wolu by Tomwaklewaga (K19-1) 17 pages  
190. Bwedaga Liliu by Mogisaboda (K19-1) 3 pages  
191. Monakawalaguyau by Mogisaboda (K19-1) 10 pages  
192. Wela by Mogisaboda (K19-1) 6 pages  
193. Ginapum Sibwaeki by Mogisaboda (K19-1)  
194. Kwadiuya by Mogisaboda (K19-1) 6 pages  
195. Katakela by Mokoba (K19-1) 8 pages  
**196. Pwanetauokuva by Mokousi (K19-1) 11 pages**  
197. Imbwetalu by Mogisaboda (K19-1) 3 pages  
198. Kadukakau by Ikunaka (K19-1) 5 pages  
199. Yagagali Yausa by Ikunaka (K19-1) 13 pages  
200. Tonamakava by Makousi (K19-1) 20 pages  
201. Dokanikani Wakoya Deli India by Dogma (L19-2) 6 pages  
202. Togeiga by Mogisaboda (K19-2) 7 pages  
**203. Tabwagila by Kautagega (K19-2) 6 pages**  
204. Navaila by Kautagega (K19-2) 6 pages  
205. Mweilauyuwa by Kaykuloga (K19-2) 4 pages  
206. Tobaluwa by Kaykuloga (K19-2) 18 pages  
207. Idiwadibwa by Kaykuloga (K20-1) 10 pages  
208. Bwagau by Kaydamwana (K20-1) 9 pages  
209. Mweilauyuwa by Kaykuloga (K20-1) 10 pages  
210. Kayuyu by Diyaiki (K20-1) 10 pages  
211. Laudinedina by Mwadayana (K20-1) 7 pages  
212. Komweuya by Mwadayana (K20-1) 11 pages

- 213. Momovala by Mekilawaga (K20-1) 8 page**
214. Guma Kaduwaga by Mwapwaya (k20-1) 10 pages
215. Nabubulaveaka by Mwapwaya (K20-1) 7 pages
216. Iyadi by Toweyana (K20-2) 16 pages
- 217. Vivi by Toweyana (K20-1) 11 pages**
218. Giyolela by Kasiyotagina (K20-1) 8 pages
219. Inumawela by Kasiyotagina (K20-2) 5 pages
220. Suta by Galedon (K20-2) 18 pages
221. Komweumya by Galedon (K20-2) 21 pages
222. Natunu Bunukwa by Mokolivisi (K20-2) 6 pages
223. Tobwetalu by Maesi (K21-1) 9 pages
- 224. Togumabau by Mwabwena (K21-1) 6 pages**
225. Bomilikilaki by Tolosi (K21-1) 13 pages
226. Nakauliya by Weynama (K21-1) 7 pages
227. Kwita Suvatu by Kaydama (K21-1) 6 pages
228. Gumbwetetu by Togineta (K21-1) 15 pages
229. Mogunugunu by Monigawa (K21-1) 5 pages
230. Katakela deli Tokasikuni by Dogana (K21-1) 15 pages
- 231. Kingumegu by Togineta (K21-1) 11 pages**
- 232. Baloma by Tukumboba (K21-1 & 2) 9 pages**
233. Dokanikani by Segawa (K21-2) 26 pages
234. Kaynavasiya by Kwailesa (K21-2) 8 pages
235. Yadedaya by Kwailesa (K21-2) 4 pages
236. Bokulebena Yabekwasi by Mokilavala (K21-2) 9 pages
237. Vedoveda by Mokilavala (K21-2) 9 pages
238. Mlagugula by Towalawa (K21-2) 32 pages
239. Tobwetalu by Towalawa (K21-2) and (22-1) 12 pages
240. Lekolekwa by Towakola (K22-1) 4 pages
241. Gogoyla by Towakola (K22-1) 10 pages
242. Tokwayenikwa by Kaluwau (K22-1) 6 pages
243. Imlobua by Kabutuvega (K22-1) 21 pages
244. Dekaplaykard by Motoyau (K22-1) 21 pages
245. Rosigeypwa by Inukusala (K22-1) 10 pages
246. Kweisiliba by Itanogi (K22-1) 8 pages
- 247. Pwaneta by Makwabuya (K22-2) 26 pages**
248. Dokanikani by Makwabuya (K22-2) 21 pages
- 249. Bubuna by Weynama (K22-2) 8 pages**
250. Gumokaiboma by Tukumboda (K22-2) 10 pages
251. BIGIMANI by Tobwadeli (K23-1) 21 pages
- 252. UYWOKUVA by Tokwau (K23-1) 20 pages**
253. TUBUNA by Tokwau (K23-1 and 2) 43 pages
254. BISILALOVESA by Bokaywali (K23-2) 12 pages
255. TAULELEWAYA by Yowota (K23-2) 6 pages
256. BUBUNA by Isagabua (K23-2) 8 pages
257. BULUDOGI by Meyodibu (K23-2) 7 pages

258. WELA DELI BWADALA by Mwakwabuya (K23-2 and 24-1) 52 pages
259. IMDEDUYA by Sebwagau (K24-1 and 24-2) 116 pages
- 260. LELEI by Sebwagau (K24-2) 21 pages**
261. MLABWEMA by Yelitau (L24-2) 11 pages
262. MILEKAYA by Mokavavatila (L25-1) 4 pages
263. IMDALIKA by Weynama (K25-1) 30 pages
264. NATUNU BUNUKWA by Motukwei (K25-1) 10 pages
265. YAGAGALA by Monomoya (K25-1) 14 pages
266. VADILA by Siketawaga (K25-1) 4 pages
267. SILIBENETA by Kayvakalu (K25-2) 29 pages
- 268. KWITA by Moyobova (L25-2) 6 pages**
269. ILIGAYASU by Bunuvagola (K25-2) 22 pages
- 270. NAWATANA LATULA MLAGUGULA MLAKWAKULI (K26-2) 62 pages**
- 271. TOLIWAGA by Kuyabesa (L26-1) 14 pages**
272. TUBULAKAYLAVASIYA by Tumdawa (L26-2) 5 pages
273. GIYOMWANA by Weynama (K26-2) 14 pages
274. KIDOKA LAKUM SIBWAEKI KUMEU by Togineta (K26-2) 3 pages
275. LATULA GUVAU by Weynama (K26-2) 12 pages
276. DOKANIKANI LAKWAVA KWADIKWADIUYA by Kaulabogwa (K26-2) 9 pages
277. MIGIYAWEDA by Kaulabogwa (K26-2) 5 pages
278. SILIGODOI by Mekalai (K27-2) 11 pages
279. UYUWA by Mekalai (K27-1) 15 pages
280. IMBWETALU SOLA BWADALA by Mekalai (K27-1) 13 pages
281. TOKAVATARIYA by Mekalai (K27-1) 14 pages
282. BALOWENI by Tatay (K27-1) 15 pages
283. TUBUMYOU by Biluna (K27-1 and 2) 20 pages
284. ILUPUKWANADA by Tobodeli (K27-2) 28 pages
285. BOI by Yelitau (K27-2) 10 pages
286. GUYOLA OMMWALUYA by Katay (K27-2) 11 pages
287. KULU by Tumdiya (K27-2 and 26-2 and 28-1) 58 pages
288. MOSUWAKEKA by Yelitau (K28-1) 28 pages
289. BOSOBASOBA by Tomdiya (K28-1) 43 pages
290. TOBWATASI by Lubinay (K28-2) 31 pages
291. DIWAY by Sebwagau (K28-2)
292. DEKI TOSASOPA by Moylovau (K28-2)
293. TOMAGILEDI by Lubinay (K29-1)
294. KWEDAWILA by Mekalai (K29-1)
295. SIMIYONI by Sebwagau (K29-1 and 2)
296. SALABUA by Yelitau (K29-2)
297. INEYA by Tobodeli (K29-2)
298. KWANEPa by Tobodeli (K29-2)
299. SAKAPU by Giyotagava (K30-1)
300. ILAKAKALAUYA by Guluwewa (K30-1)
301. BWANAKI by Kalubaku (L30-1)

302. ILIGAYASU by Itumogwa (K30-1)  
303. TOBUDUWELAKA by Mwayubu (L30-2)  
304. MOLiyAVA by Kwelwagatauya (L30-2)  
305. MULAGOGULA MULAKWAKU (K30-2)  
306. KWITA SOLA LULETA by Ibaya (N.T.)  
307. KAKALAUYA by Ikunaka (N.T.)  
308. TUILIKU by Kevalogusa (N.T.)  
309. BOI by Sebwagau (N.T.)  
310. YOMULUKWAUSI by Mwagula(N.T.)  
311. PUSA by Togineta (N.T.)  
312. DOKANIKANI by Mwakwabuya (N.T.)  
313. KWALOTA by Monikwo (N.T.)  
314. TOKWAKAU GUMKITAVA by Tokaikaya (N.T.)  
315. GUMYUWADA by Tukumboba (N.T.)  
316. KAIWARA by Onigu (N.T.)  
317. DIYAIKI by Nunuwotu (N.T.)  
318. GIYOMWANA by Weynama (N.T.)  
319. BUNUKWA by Imayeula (N.T.)  
320. FOX AND RABBIT by Nunuwotu (N.T.)  
321. GINAREU LAKUM KAKANUKWA by Lautu (N. T. )  
322. KWITA by Imliluta (N.T.)  
323. TOMNALOVA by Kaulabogwa (N.T.)  
324. TETALA TAU SOLA LAKWAVA by Ipweliya (N. T. )  
325. PUSA KAUKWA by Motukwei(N.T. )  
326. DOKANIKANL by Motukwei (N.T.)  
327. KING LATULA by Ibaya (N.T.)  
328. DOKANIKANI by Igaba (N.T.)  
329. TAWEWAYA by Ipweliya (N. T. )  
330. TOMIGAGA by Galakoya (N.T.)  
331. KUMEU by Motukwei (N.T.)  
332. KALIVA by Moyobova (N.T.)  
333. MONKEY by Rurupa  
334. BUNUKWA by Meyodibu  
335. MAGIYAWEDA by Yaukota (N.T.)  
336. KURU IDONOPi by Bowekela (N.T.)  
337. DOKANIKANI by Ibaya (N.T.)  
338. MONKEY KWAU by Motukwei (N.T.)  
339. KUMEU KUDAKAKU BY Tokibwaga (N.T.)  
340. SEDADOGA by Kovayu (L) (N.T.)  
341. INIA by Ibaya (N.T.)  
342. LAIYONI SOLA KOKONI by Motukwei (L) (N.T.)  
343. LATULA GUYAU by Ilikutovau (N.T.)  
344. ILAKAMINIMANI ILAKAPIKEIKA by Ilukutovau (N.T.)  
345. MWASKILIVILA by Vakalava (N.T.)  
346. NIPAWA LATA by Motukwei (N.T.)

347. BEBA KAKAVAKU by Mweyaya (N.T.)  
348. GEGIRA KABWAKU by Tomdawa (N.T.)  
349. SIMSIMLA by Keyalabwala (L) (N.T.)  
350. GUMSIMSIMLA by Tomdawa (L) (N.T.)  
351. TOKWAU tOPEM bY Usikeka (N.T.)  
352. DEBIDA BY Amos (N.T.)  
353. TOBWATSI by Lubinai (N.T.)  
354. TOBWETALU by Metola (N.T.)  
355. MOKUNA by Metola (N.T.)  
356. NILE BY Motukwei (N.T.)  
357. KEUNA by Imayeula (N.T.)  
358. MOIDONA by Imayeula (N.T.)  
359. REKOREKWA by Imayeula (N.T.)  
360. IMKADUWAGA by Imayeula (N.T.)  
361. KWALOTA by Imayeula (N.T.)  
362. KAILAGA BY Kailaga (L.)(N.T.)  
363. ULIGOVA KENAVASIYA by Moyobova (N.T.)  
364. VAKIYA KABWAKU BY Moyobova (N.T.)  
365. TOMADAWA WOLU by Lasaro (N.T.)

Depth Project

The Leach Collection

Story Number: 1

Name of Story: Tudava

Story Type:Liliu

Name of Story Teller: Mowakwabuya (Male, Middle-aged)

Where Story was Obtained: Matsya & Moyamakusa (Labai Village)

Date Story was Obtained: Jan. 1971

Translation and origin transcription from tape: W. Mwenumwa

Digital Transcription: T. Bongiorno

Comments: The story of Tudava is often varied from place to place and thus in some versions there are more details presented than those presented in this version. Similarly, there are some facts presented here that do not appear in other versions of this same story.

### The Story:

This time I am going to talk about the story of Tudava. This Tudava did not live at Labai only, but he also had a mother with her brothers who live at Kemwamwala. When Dokanikani started killing people they ran away to Labai. They went to Labai and made the canoe and left for Keli leaving their sister on the shore because the canoe was already full. When she stayed back, her youngest brother cried for her and came back and tried if he could take her in, but his canoe was already full, so leaving his sister he said, "You stay!" "If you die that will be alright but I've got to take my family away and we'll go with my brothers who are gone."

So they went to Keli and stayed there and that woman named Bolitewewa stayed, stayed by herself and got pregnant, somehow, we don't know what happened and the result was that she got a child. She got pregnant and gave birth to a baby boy whom she named Tudava. He was already big and tall and we don't know who tall he was but his footsteps can be seen in the footpaths and we know his foot is bigger than ours by the footprints.

That man grew and grew and he was already old enough to take girls out and he asked his mother, "My mother, why are we living in the bush?" His mother said, "One man's name is Dokanikani, he lives here, he was killing your uncles and grandparents and I with my brothers ran away. We came here and your uncles made canoes and sailed away with their families and left me leaving near the rocks because their canoes were already full. My youngest brother cried for me and when he finished he said if I die that's alright but now I gave birth to you."

That's why Tudava responded to this very strangely. He said, "My mother, I think I'll go and see him." and his mother answering him she said, "I think that you can't go and see him because you are still young. We'll stay until you get a little bit bigger and you'll go and see him. But if you go and see him and you come, you are strong, you'll run, but as for myself, he'll kill me and eat me."

He asked, "Does he eat human beings?" She answered him saying, "He eats human beings, when he catches them he takes them away and kills them, he cooks them either by means of a ground stove or by boiling and after cooking, he eats them." Her big son said, "My mother, I'll go to him!" Then his mother said, "Alright, your time is tomorrow and you'll go."

When the night fell, that woman named Bolitukwa, Tudava's mother, prepared things of olden days, magic. She said magical words for kwegapani, sulumwelya, and everything and when the next day came she said to her son, "You go, you go, you go and see him. You go and stand at Gibwakewa. You throw your spear and it will fly and it will spear something then you go and get!"

So Tudava went to Gibwakewa and threw his spear, the spear flew and speared a lizard in a yakwala tree and fell to the ground. He went behind and found the spear with that lizard and he carried it back to his mother. Tudava asked his mother, "Is this the one I've killed?"

She said, "No this is a lizard. When the season for dance comes we'll skin the lizard and use the skin to make our drums and dance."

"Oh yes, I'll go back.", He answered. He walked and went to where he killed the lizard, stopped and threw his spear and the spear flew to the Kadukumese and speared one frog against the ground. He went and found his spear with the frog and carried it back to his mother at Labai. He went to his mother and said, "Mother, that could be him?"

No this is our food, our insect. When there is drought and no food, that will be our insect in the bush, we go and collect them, wrap them up, we roast them and eat them. We are from Tobuluwala, that is our obligation!"

He went back again and threw his spear and flew to Kudakwadoya, speared that cuscus and fell down with it. He went along and so that kwadoya and carried it back to Labai to his mother. He asked, "Mother, is this the one?"

His mother answered him saying, "No, this is our food. People from Kudowya said this is a bush food they can't eat but as for us this is our food."

"O, yes mother, I'll go back."

"Go Back!" So he went back, he went back to where he killed the cuscus, threw the spear and flew to where the missionaries are living now at Mutawa, the name of the land is Kwepuboya. The spear flew, but it didn't spear anything. He walked behind and found out his spear had nothing on and so he stood there and thought. That is why they call that place Kwepuboya because that was where Tudava was thinking about where Dokanikani's place could be. He had with him a bisila which was prepared (magic) by his mother. He threw the bisila sebupabwapa according to his mother's instructions. He threw that bisila went to Mwatawa and came back to his chest. But when he threw it to orebwaga, the bisila flew and broke the string and went into the bush. Then he said, "That is where the Dokanikani lives?"

That was already shown by that bisila and so Tudava followed it. He walked and walked and stopped. He wanted to spear him but when he gave it a second thought he got the idea. He said to himself, "That's good, I can't spear him but I'll play a trick on him." When he was weaving the small string he came quietly and climbed up the tree called mokakana and went to the top. He told the birds to fly, meanwhile Dokanikani was bowing his head making the string, and when he heard the birds cry he got angry to them because they finish his food. Tudava scratched on of the fruits and dropped it onto Dokanikani's legs. Dokankani wouldn't believe that that was the birds, he didn't know that was a man because the people were gone, he finished them and they ran away. It fell near him and he took the fruit and saw Tudava's scratch. These were his words,

"Oh they eat thier escreta, they finish my fruit."

Tudava again, he scratched a lot of it and dropped it and it went to his (Dokanikani's) legs. For a while he thought it was the birds, but when he glanced over he saw that it was human beings and he took it and looked at it. When he was looking at those scratches of human beings and looked up and saw him (Tudava) there, he only said, "My friend, where do you live?"

And Tudava answered him. He answered, "No where we live the two of us."  
My brother, you stay there, I'll just go and put away our imu."  
You take it, I'll be right here."

When Dokanikani went in the house and came out and found out Tudava was already on the ground. At first he looked up and found he was not there and looking down he found him already on the ground.

"My brother, you stay and we talk, you are very big."

" Oh no. I came to see you because I heard that you kill people and today I came to see you."

Dokankani said, " Which way are you going?"

He answered, " This time I'm goin to Labai."

Dokanikani told the ground and opened up and went down expecting he would go to the front. But Tudava has already saw his head coming out, he took up wanting to spear him on the head, but he held on to the spear. When the head came out he threw the vana that was prepared (magic) by his mother and Dokanikani ate it. He said, " My brother, you stay, my chief, I eat your escreta."

"No, you come, you come, you come and we go."

While Tudava was walking, Dokankani told the ground to open up and went under ground intending to stop Tudava. But Tudava was walking and looking at the spot where the head poked up. He was going to spear the head, but he held his spear. He said, " I can't spoil it. I'll take him away."

He took the second package of vana and went into his mouth and he was already getting mad. He was thinking that there were fish that were poisoned in the reef. They go without knowing, they bump thier head on the coral and they come to the top. That was what Tudava did to Dokanikani. He was feeding him and he was already full and he just led him away, where he speared some things previosly. That's where he led him to. He started with him in the morning and until the afternoon came, Dokanikani's body was very weak and looks as if though he was going to die. He was going to kill him on the road, but when he saw him he said, " Wait, I'll take him away."

He took him to Gibwabu where Tudava stood and Tudava stood on Gibwatilawa, at Labai, and he took him to the shore.

Dokanikani said, " Which road are you going."

Tudava said, " You just stand, I'll stand on your shoulders and come down."

Alright, you go."

Tudava jumped and hung on to a rope named pilipali and with his legs he touched his shoulders and brought the leg back. He (Dokanikani) then turned on his head and chopped one of his arms off thinking he was eating Tudava's legs because he was already off his head by the things he ate. He ate the arm and finished it and Tudava went again.

Dokanikani asked, " Which road are you going?"

No, you just stand. I'll come and stand on your other shoulder and come down."

" Oh, be quick and come."

He hung his leg and touched the other shoulder and turned around and chopped the other arm off. He started eating and finished the arm thinking that he was eating Tudavas's leg, he was already mad. He didn't feel any pain out of eating his own body.

"Where is the next way you are going?"

"You stay there and I stand on your hips and go down."

Tudava touched his hips with his legs and went very quickly to his leg away and Dokanikani turned to his own leg and chopped it, his whole body fell onto the ground. He can't do anything. Tudava got hold of his shell of clam shell, it is still in Labai, but it's already gone, I saw it during my youth. Taking his shell knife Tudava said, "Today is your time. I'll cut your neck off, because you finished my uncles, my relatives and also other people. I came and tricked you and you came here. I'll cut your neck."

Then were only a few words that Dokanikani said, "O my brother, my chief, don't rubbish me up!"

He cut the neck off and left the whole body, then he took his spear and put it through his eyes and carried the head away. He stood on the land Pulula and he made a shout in happiness, but Bolitubwa was taking a foreskin of banana leaves off in the house of Tudava near the shore. There is plenty of noise made by different things; birds, kwebila, fish were jumping in the sea, and Bolitubwa said, "Stop making noise and I'll hear what my son is saying."

She has already heard her son but she thought that it was only the birds. Then she told the birds and other things to stop. Then she made another shout, and this time she heard him. Then Bolitubwa said, "This is my son's voice."

Tudava came to the village carrying Dokanikani's head and asked his mother, "My mother, is he the one?"

He is the one, no others, you have already killed him."

They were still keeping the head and he asked his mother, "Mother, what can we do to it?"

She said, "It will stay and I will send it to your uncles at Keli and they'll see it. Tonight, I'll send it and it will go."

When the night fell she took the bowl and took that head and put it in the bowl and said some magic words to the bowl and put it at the head of the current and floated it to Keli. The night fell and day came, that bowl floated with the tide, the wave came and carried the bowl and it bumped on the doorway of the eldest. It hit the doorway, the eldest brother came out and looked for it, but that bowl was already gone back floating on the sea. The bowl gets back to the sea everytime it bumps to doorway because the brothers have neglected their sister Bolitubwa. It went back to the sea, and the next wave came and carried the bowl and went to the middle born's house and bumped. The brother came out to look for the bowl, but the bowl was already back in the floating

cleverly. It went to the third born's and floating by itself, the bowl bumped the doorway and he came out searching for what it was. He found out that the house floor was already badly wet. The bowl went to the fourth one and did the same, the bowl went to the doorway and bumped it and floated back to the sea and her brother came looking for it. It went to the fifth one and that will be the last, the last one to cry for his sister at the shore. That went and bumped the doorway of the last born. He came and took the bowl to his house, he blew the fire and found that it was something different. He said, "That man is already killed,"

He thought things out of his head, we don't understand how he got the idea from, "I think that my sister has giving birth to a human being who has already killed Dokanikani."

He hid the head and didn't tell his brothers, neither his sons, nor his wife. He carried the head and put it in his wife's tegalu. He woke up the next morning and told his brothers, "Men, I want with our sons, you go and cut some yamsticks for my yams, I'll prepare the feast and you'll come and eat. His brothers stood up and said, "Good!"

They told their sons and went to cut some yamsticks, he stayed and cooked the mashed yams, After cooking the mashed yams he took up the head of Dokanikani and put it right at the bottom of the pot. The head went down and stayed there. After work they were tired and hungry, he made a feast and they sat around the pot and ate the top part. Sago, betelnut, and other things were in abundance. They ate, ate, ate, and then came for reaching the bottom. One of them put the shell in and bang on the Dokanikani's teeth because his teeth were like a shield. It made a noise and he heard the noise, but he ate all the food. They ate the food and went down. They looked in and found something different in appearance, there was a human being, they lifted the head. Men, we already ate a man, that is the head.

He said, "That head came last night. Last night it came and bumped on to my varendah. I went and it was there.

Molitiemwaya started talking. He said, "It hit mine first brothers, but when I went to look for it, it wasn't there. The other one said the same, the third one said the same, the fourth one said the same, the fifth one and finished them all. The youngest one said, "The reason why it came to my varendah and stayed, I have an idea. Because I cried for our sister and got said and said my last words. I told her, "If you die it doesn't matter, you sleep here, but we'll go with our friends. That's why that thing has slept onto my varendah. Our sister has given birth to a human being. I think you come, we prepare the skull, we'll give birth to it and we'll take it back and see what is our sister's appearance, whether she is dead or not."

They made their canoes and sailed, and when they came to bedaya his (Tudava's) mother said, "I think your uncles are coming because there is only five of them."

Tudava didn't look up to see the sea because his mother had already told him what they did to her. He was only inside the house of Tudava, and gave his back to his uncles, he only asked his mother, "You see them, how far are they now?"

They already they already came to Obombom. They were staying for a time and he told his mother, "You see them, where are they now?"

They already came to the big stones just a little bit further than Labai and Siliya, its name is Olabedawaga. That is where the Keli people went behind and were hidden. These were the brothers of Bolitubwa. When they were closer he told his mother, "You see."

She said, "They already came to Osapda."

"I think I'll finish off your brother today, none of them will stay.", he said to Bolitubwa.

With her crying, she said, "My chief, I eat you excreta, don't kill your uncles, my really brothers!"

"They were bad to in here, what do you, they go back, they stay here."

They sailed to the shore and looked up and saw a man sitting. He was very big, they were frightened, his uncles were very frightened. Bolitukwa only said, "You come quietly and sit down, you talk by yourselves, you'll go back today. We can't stay today on this evening, or tomorrow, this very moment only.

The eldest brother blew his shell and took one of his daughters, with a veguwa and threw it. Only his mouth asked, "What man is that?"

"The eldest."

"Put the veguwa aside, tell the girl to go to the right, not to the left."

The second one pulled his daughter like what his brother did. One girl thier uncle's wife and threw one veguwa. He asked, "Mother, what one is that?"

"The middle born."

"He will go and stand with his friend."

It came to the third one, he pulled his daughter, blew his shell, he handed her over and threw the veguwa.

He told his mother, "You tell him to go to his friends."

The fourth one, he did the same. They pulled him, it made four of them. When it was coming to the end he asked, "What's that man?"

"That man, he cried for me and went with his family."

"You put that girl on the left with you."

His uncles prepared and sailed away as far as Muwa and he turned around and asked his mother, "These girls, where are they?"

"They are over there."

"You keep that one, she is my wife, you stay with her, and hold on to the veguwa her father brought. The four others, take the veguwa and tie them on their bodies."

Bolitukwa prepared the four daughters and he said, "Mother, you stay, I'll come and hit them and cut their necks off while they have their bone. My story, you go and ask Tolosi, and go and see the bones of these girls. He brought them up to the land, cut their necks off and threw them into the moloku, he came and cut one and threw her neck in the moloku, came back to his mother and said, "Mother, I have already finished them this time, you with my wife, I want this time, we'll sail on our canoe, go through Lomyuwa, Lomyuwa to Luwebila, Luwebila to Idaliba, Idaliba to Kapwani, Zuwada, we go around to where I think good place and that is where we are going to stay."

That's all and Tudava, his mother, and wife, they pushed their conoe and came to Lomyuwa and the women of Kaibola were collecting kidrenatu at Siya, only by himself they reached Kadumyelu. He told his testes and blocked libuta liu, that was only his joke. His testes was big and filled up libuta liu. The girls saw the testes which filled up the canoe. They laughed, and so as Tudava pushed his canoe to them, "What are you laughing at?"

"We are just making fun with our sisters and laughing."

"No, I know it. You are laughing because you are laughing at me and I tell you, you are to show people, you are stones on the legs, your hairs will be red. Generation after generation it will with you the women of Kaibola. Your sons and daughters you are carrng on you backs making two, you'll turn to stones."

They turned to stones, all these of Kaibola, none of them came home. They pushed their canoe and went to Bomalu, Mtawa. Close to Mtawa shores between Mtawa and Yuwada, he put his legs apart and put excreta which turned into a stone. Then he went to the half way to Omarakana, I don't really understand, Kwebwaga. I don't know the route, but Tudava, I know, he went, went went to Nadili and stayed there. Tudava fishes sharks, fish, but not kalala if we go to Nadili, Myuwa we find the same things done on concerning sharks as we do in Kaibola.

That man Tudava stopped crying and said to his wife and mother, "We go through that island and make it our home." He stayed on that island, and made the air dull and we can't see, but when he kills pigs, we still hear the cry. When he coaghs we can hear it, but we can't see the island, he went to Nadili and changed it. Nadili peoples food is only coconut.

That is all my words, my story of Tudava.

Translator's notes on the last page:

Bisila- Pandamus leaf used for dancing with.

Sckupakwapa-(?)

Olebwaga- That rocky part near the shore.

Mokakani- A tree that yields a red and sweet fruit.

Kwebila- A fruit thin leaf used for drum decoration

Tegalu- A basket specially made for women to store up doba

Omoloku- A deep holes in the Olebwaga.  
Siyakakata- (?)

## SN2

Name of Story: **Wela, Kainavascya, Togeiga**

Name of Storyteller: **Makeuabuya.**

Village of Storyteller: **Kaibola.**

Sex of Storyteller: Male.

Age of Storyteller: Middle Aged.

Type of Story: **Liliu** (Myth).

Where Story Obtained From: **Soavapa Tebei** from **Tukeuaukeva.**

Date Story Obtained: January 1971.

Comments:

They type of story told seems to be more of a **kukwanebu** than a **liliu**. A **liliu** is usually connected with some facts about Kiriwina social organizations.

Story:

- 1 This legend I will tell about three birds, one is called **Wela**, one is **kenavasiya**, and one is called **togega**.
2. **Togega** lives in a different village with his ruler.
3. But there was a feast celebration of a game played by two animals which are **Wela** and **Togega** but **Kenawasiya** was not included.
4. He was in his village and heard about the two feasts and wanted very much to go but she began to hesitate.
5. He was so slow in deciding where to go, that the sun was already up above when he decided to go to **Togega**.
- 5.5. He walked and by the time he reached the village the feast was over, the people asked, "Old man what is the purpose of your walk?"
6. "I'm coming to see the feast."
7. "No it's finished."
8. "O I've already lost my chance, what about the other feast?" 9. "You should have been in time, we went and finished watching the feast and we're going back."
10. "It's alright I'll go back to watch **Togega's** feast."
11. And so he went back.
12. He turned back to **Togega's** feast but firstly he went to eat in his house.
13. He went and stayed in his village 'till it was nearly evening and he set off.
14. "I'll go and see the feast for **Togega** and I might fill up my stomach."

15. He walked and he was just about to enter the village and he met people who were already finished watching and they asked, "Old man what is the purpose of your walk?"
16. "I'm going to see the feast."
17. "No we have already finished with the feast and we broke off."
18. He didn't put any food in his stomach and he was very playful.
19. He turned and walked a further back and sat under a tree, meanwhile the people who were not hungry were having their rest.
20. **Wela** write a letter, and small children who were clever got hold of the letter and read it.
21. "Men that is a letter written by **Wela**, you just keep quiet and we'll read it."
22. "Tomorrow early in the morning we'll play football."
23. "You **Kenavasiya** will be our winger."
24. "Sorry **Kenavasiya** will be our winger."
25. **Kenavasiya** was very weak inside.
26. When he heard the letter read out he only said this,
27. "My brothers when our bigger brothers come tell them I'm not going to be our winger because I'm weak."
28. "If I play as a winger, I will die from running."
29. "You tell our brothers I won't be our winger because I didn't eat."
30. I went to the first feast and came back to the second feast, I have nothing in my stomach, I'm so weak that I can't play as a winger."
31. "We already know that winger is a position that one has to have two eyes out and be alert to run."

## SN3

Name of Story: **Toyano**

Name of Storyteller: **Tukumbskwa**.

Village of Storyteller: **Kaibola**.

Sex of Storyteller: Male.

Age of Storyteller: **Tomwaya**.

Type of Story: **Kukwanebu**.

Where story obtained from: **Kuleyai - Bwetalu** Village.

Date Story Obtained: January 1971.

Comments:

**kwega** - a tree, the leaves are used in replacement of betelnut if there is a shortage of betelnut.

**lumi** - Yams heaped up for those who went mourning for the dead.

**modogu** - A strong wooden tree, used for house construction or any other heavy work.

Story:

1. I'll with a story **Toyanu** with his sister **Butumava, Kalubwaiya** died at **Yalaka** and the **Yalaka** people went to get some food and he asked, "what is it."
2. "Ah there's a dead man at **Yalaka**."
3. "What man is that?"
4. "Ah **Kalubwaiya**."
5. He told his sister, "I'll go and cry."
6. He took his basket and rituals and went.
7. He went to the entrance of the village and cried, "Oh my brother, my brother, my brother **Kalabwaiya** my brother."
8. "Oh **Toyanu's** food."
9. "Oh you just put them I'll cry the cry for **Kalubwaiya**, "they brought different types of food, long yams, short ones, taros. 10. "But only one my brothers you give the stick that was used for the dead body I'll take it to **Butumawaua**."
11. "We take the things out of it."
12. After that he took food and that pole and went to **Butumauaua!**"
13. They stayed and heard about a dead person **Bugalwaga** at **Omarakana**.
14. He told his sister, "you stay and I'll go!"
15. He took his things and went.
16. He walked and came to **Omarakana** and went to under the veranda of evening and went there.
17. "Hurry up you go away and **Toyanu** will carry it."
18. It was already in mid-night the people went down and I'll carry him.
19. It was already near daylight he bent down and started.
  
20. He dug up the grave and finished took the body and put it onto his shoulder and went.
21. He carried the body and threw it on the land **Butumauaua -tu-** his sister asked, "what is that sound of."
22. "It was the sound of your sister's clitoris I eat it with my food."
23. After eating he said to himself, "a **Toyanu** you and get one **kwega**, this man Bugabwaga has a smooth body, you eat him and you'll take the taste off by chewing your **kwega**."
24. He took his **kwega** and mustard and chewed 'till daylight.
25. He stayed.
26. Staying in his village he heard the death of **Kalakdova** at **Gumilababa**.
27. He told his sister, "Eh you stay and I'll go and morn for **Kalakadova** at **Gumilababa!**"
28. He ran and ran and came to the entrance of the village and stopped.
29. "O my partner **Kalakadova** my partner **Kalakadova**, my partner **Kalakadova**."
- 29.5 "Oh **Toyanu** it is your **lumi**."
30. "You just put them down, I'll morn for **Kalakadova** till I come to a stop.
31. "Come and share the yams my brothers," said **Toyanu** and so they came.
32. My brothers you take the pole that you used for carrying **Kalakadova** for me but as for the food and other rituals you keep them.

33. Taking the foods out of the wooden basket **Toyanu** carried the poles and went home.
34. He carried his poles and came to **Butumauaua**, his sister asked, "Are you home?"
35. "I came already."
36. "What was the noise about?"
37. "A feast for nothing."
- 37.5. "You come and give me one of the foods.
38. "O where are you going to find them, fuck your brother and eat your excreta, you only stay."
39. He then went and collect his firewood.
40. After collecting his firewood, he went and dug the ground stove, put the firewood on and said to himself, "**Toyanu** go and get some **kwega**, for **Kalakadova** is has smooth body, after eating you'll chew your **kwega** to clean away the taste."
41. And so he went and picked some **kwega** and when he came home he saw a big mustard up in a tree, he picked it off and brought it and put it in his basket.
42. It was already sunset and he said to himself, "**Toyanu** you sneak out otherwise it will be daylight," and so he went.
43. He ran to **Gumilababa** and crawled under the veranda and again he changed over to the yam house.
44. It was already the time for people to sleep and he said, "hurry up, you go to sleep and I'll come and get him out the daylight is coming."
45. They were all fast asleep and he was only by himself.
46. "**Toyanu** go down it might be daylight," and so he went and dug the grave.
47. After digging the grave, got hold of the body and carried it.
48. He carried it to **Butumauaua** and threw it down, "**Tu**."
- 48.5. His sister asked, "What was that noise of?"
49. "You stay, and fuck your brother and eat your excreta it the sound of my human meat and I'll eat."
50. And so he cooked it.
- 50.5. When it was cooked he started eating from the legs and went to the head and finished it all.
51. He came to his **kwega** and started chewing it.
52. He chewed until daylight and few days later **Butupilapala** died in **Bwetalu**.
53. **Bwetabi** people came to get some yams from their gardens near **Butumauaua** and he asked them, "What men are you?"
54. "We are the men of **Bwetalu**."
55. "What 's the matter?"
56. "A **Butupilapala** is dead?"
57. "You stay back I'll go and mourn."
58. He ran and came to the entrance of the **Bwetalu** and started to cry in pretence.
59. "O my partner **Butupilapala**, my partner **Butupilapala**, my partner **Butupilapala**."
- 59.5. "O your **lumi Toyanu**."
60. "You just leave them aside, I'm still crying for **Butupilapala**."

61. They brought bananas, yams, taros. They were plenty of them.
62. "My brother come and think about what to give me!"
63. "Your coconut tree is that one."
- 63.5. O my brother I don't want coconuts."
64. I only want that **modegu** for **Butupilapala** for the rafters of my yam house."
65. "O hurry up and take the yams out from that wooden basket."
66. "After doing that he carried that **modegu** and came and threw it on the land **Butumauaua**."
67. His sister asked, "Have you come?"
68. "It doesn't worth wasting our tears, hurry up the darkness must fall.
69. It was already afternoon and he said, "**Toyanu** go and pick some **kwega** for you, **Butupilapala** has a smooth body, you wash away the taste when you chew your **kwega**."
70. He went and picked some **kwega** and on his way back he got the mustard leaves and came home.
71. He brought them and left them and he went on to collect some firewood.
72. After collecting firewood he dug out the ground stove and put some firewood on it.
73. After stacking the firewood, he got some stones and put them on the top.
74. The sun was already beginning to go down when he started getting ready.
75. **Toyanu** start going it might be daylight.
76. He ran and went right in the middle of the **Bruetalu** people who were still crying because **Butupilapala** was their chief.
77. They cried and finally went to sleep.
78. Lying near the yam house he said, "**Toyanu** go down the day is coming close."
79. He sat down and started digging the grave.
80. When he reached the body, he started taking the covers off from the dead body at the same time **Bwetalu** people went behind him.
81. "It you who always carry the body of the chiefs."
82. You took one from **Omarakana**, one from **Gumilababa**, one at **Yalaka** and today you are going to take the chief of **Bwetalu**.
83. "A no. I was crying at **Butumauaua**, I came to dig him up and cry for him so that I'll go and stay at **Butumauaua**.
84. They came and cut him and killed, they buried him with **Butumauaua** in the middle of **Bwetalu**.
85. When they finished him, his sister came and asked, "what'she matter?"
86. "You brother was already buried at **Bwetalu**."
87. "O leave him, he was the eater of human beings."

## SN4

Name of Story: **Kumeu, Schwaeki, Lakunru.**

Name of Storyteller: **Mwakwabula**.  
Village of Storyteller: **Kebola**.  
Sex of Storyteller: Male.  
Age of Storyteller: Middle Age.  
Type of Story: **Kukwanebu**.  
Where Story Obtained From: **Kaukuyawa**.  
Date Story Obtained: January 1971.

Comments:

In line 18 the word underlined is original English language with Trobriand substitute.  
**Bmwayubu**.

Story:

1. There were three animals, one by the name of frog (**kumeu**), one by the name of ant (**sibwalki**), one by the name of mud-crab (**lakumu**).
2. They were on the veranda.
3. They were very hungry and at the same time the sun was high above.
4. **Lakuma** said, "what's happening to us?"
5. **Kumeu** talking hardily, "what are your thoughts?"
6. "Our breadfruit has flourished, whose going to climb it?"
7. **Lakum** said, "you frog come and climb and get one down we'll roast."
8. **Kumeu** said, "I think no because my climbing is very slow, I think you ant climb up because you're small one and you climb and we roast our breadfruit."
9. "O good I'll climb, you prepare the pole."
10. After fiscing (SP?) the pole the frog said, "you **Lakumu** go and get us fire."
11. When they fall we must quickly put them in the fire and we eat.
12. **Lakumu** went brought their fire and made it big.
13. He went aside and the frog went further away from the fire and they sat down.
14. They were looking up watching the ant climbing.
15. He climbed up the top and took the pole and snapped one down. 16. Frog said, "I'll go and collect our breadfruit while he is shaking them down.
17. When the second one fell the white juice from the breadfruit fell on the ant.
18. He tried to climb but he couldn't, you already know the breadfruit's juice is like a paint.
19. When we step on it, it just like we were going to take it away with us.
20. They were laughing.
- 20.5 Frog was laughing and Crab were laughing, Crab were laughing and should have been moving back but when he was laughing he was gradually moving towards the fire intending to turn over the fruit.
21. Touching the fruit the fire burnt the fingers off, he tried to creep away but the fire burnt him into the dust.

22. You already know when crabs are burnt their fingers fall off. 23. Frog was laughing, ant turned around and saw the crab's fingers were already burnt and he was sitting by the fire. 24. Out of so much laughter the Frog's stomach burst.  
25. Ant died in the breadfruit tree, the crab died because his fingers were burnt, the frog died out of laughing and none of them ate their breadfruit. That where my story stops only a short one.

## SN7

Name of story: Uiwokuva

Name of storyteller: Itanogi

Village of storyteller: Kapwani

Sex of storyteller: female

Age of storyteller: middle-aged

Type of story: Kukwanebu

Where story obtained from: Toyweyova [?]

Date story obtained: January 1971

Tape number: 7

Side number: 2

Tape indicator: 384-549

Comments:

Translator: Bernard Mwayubu (kilivila); M Taugwaga (English) change type size?

- 1 Uiwokuva has no valva [vulva] she has only a plain body.
- 2 Her huband is from Obulaku.
- 3 When he comes back from fishing he calls out, "Uiwokuva Uiwokuva come
- 3b and carry the fish.
- 4 Tonight bed-stoppers (kidada) of Obulaku men will make noise and I will
- 4b not control myself."
- 5 She came to the beach put the fish on the plate and carried them away.
- 6 The next day was the same.
- 7 The next day men go fishing while she stayed and think over her problem.
- 8 Then when he returned, "Uiwokuva, Uiwokuva come and carry the fish.
- 9 Tonight bed stoppers of men of Obulaku will make noise and I will not
- 9b control myself."
- 10 She went and carried the fish.
- 11 By now the problem has become a vexing one.
- 12 The following day men went fishing and she went to collect the shells.
- 13 Then with the shells she went to Kwabula and asked, "Fellow women"
- 14 "Uiwokuva Uiwokuva what do you want woman?"
- 15 I have come brothers I have brought your shells.
- 16 Perhaps you have extras, the one you are keeping under the house, bring it and give it to me, I am tired of being scolded."

17 "What is it that you wanted an old grass skirt?"  
18 "No no its va.....valva."  
19 O no our brother we have only one each.  
20 We don't throw them and there are no second hand ones.  
21 Take further steps to Kituvi."  
22 When she arrived at Kituvi she was greeted, "Uiwokuva Uiwokuva, what do you want woman?"  
23 O sisters I have come and brought your shells come and divide them among yourselves.  
24 Perhaps the ones under your houses give them to me."  
25 "What is it, an old and worn out grass skirt?"  
26 "No no a a...valva that you left behind."  
27 "O no sister we have only one each.  
28 Take a few steps further to Osapola."  
29 As soon as they arrived they greeted her, "Uiwokuva Uiwokuva, what has brought you here woman?"  
30 "O no sisters come and get your shells and give me the ones that you left under the house bring and give them to me.  
31 I am tired of being scolded."  
32 "What is it that you are looking for?"  
33 Valva"  
34 "O there's none our sister we have one each.  
35 They might have some spare ones at Ilaima."  
36 "Uiwokuva Uiwokuva what do you want woman?"  
37 "I have brought your shells sisters, perhaps the ones you left under the house give me and I'll go  
38 I'm tired of being scolded."  
39 "O there's none we only have one each."  
40 Continue on to Vepulapola.  
41 no translation]  
42 She walked and came to Vepulapola.  
43 "Uiwokuva Uiwokuva what is the purpose of your visit?"  
44 "I have brought your shells and maybe you have spare ones under the house give them to me.  
45 I am tired of being scolded."  
46 "What [want?] something?"  
47 "Valva"  
48 "O put the shells down.  
49 Put them down and we'll divide them among ourselves."  
50 "Is this teh path leading to the river?"  
51 "Go to the beginning of the river and sit with your legs wide open and chant."

## SN11

SN number: SN11 [Original copy did not contain numbered sentences]

Name of story: Keli (sand crab)

Name of storyteller: Tomudawa

Village of storyteller:

Sex of storyteller: male

Age of storyteller: tomwaya (middle aged ?)

Type of story: kukwanebu

Where story obtained from: Mokawau

Date story obtained: January 1971

Tape number: 1

Side number: 2

Tape indicator: 977-263

Comments: "Through the story there is a single word from English with

Trobriand p

Translator: John Kasaipwalova

Transcriber: Bernard Mwayubu, Wagabuma Village, Trobriand Island

- 1 This story is about keli (sand crab) and his brothers like Kabanubwa, Kabavasila, Labunna, Mesila and the crabs.
- 2 On the other side, Lova (? ).
- 3 All the other fishes ran to Lova's side.
- 4 This Lova lived in Kelawa.
- 5 Keli lived in Bwemapou.
- 6 They often quarell whenever they are sailing.
- 7 They would say
- 8 "You Keli with your friends, you are not good for anything!
- 9 If you cut your canoe, it won't sail.
- 10 You are both slow and awkward!
- 11 We Lova with my brothers, we are very swift and light.
- 12 If we cut our canoes, they will certainly sail easily."

13 So they argued and finally they said,  
 14 "All right, tomorrow we will send for people from everywhere to come and see us Christmas  
 (kulisimasi=compete) from Kelawa to Bwemapou."  
 15 That's what Lova said.  
 16 So Keli replied: "All right, it doesn't matter.  
 17 Let try it out tomorrow."  
 18 They went away.  
 19 Lova went to sleep.  
 20 Keli dug up his (veguwa) money, collected his betel nuts and killed his pigs.  
 21 "A my brothers tomorrow I will give you my directions.  
 22 Tomorrow my opponents will come.  
 23 When we count, I am going to dive into the water but I will stay there.  
 24 I will not come.  
 25 You know my way of walking.  
 26 It's not good. beat them.  
 27 That's only the words of our mouth telling them but really we cannot beat them.  
 28 But you, when you see him coming, hurry and sound your conch shells.  
 29 Then go to the dry land and from there, curse those of the sea."  
 30 They ate until next day and then they lined up.  
 31 Keli and Lova lined up and then they dived into the water.  
 32 They dived down and the leader of Keli chanted:  
 33 "Wo beli beli wai beli wai keli beli mai beli mai Vabota babawa bagisemu"  
 34 Lova jumped.  
 35 But Keli went and hid himself in the mud of the ocean floor but already the beli of Bwemapou were air  
 and watching.  
 36 They saw Lova jumping up and down at sea.  
 37 They timed themselves and came out of the water to dry land.

38 "Wo pu-u-u-u-u!  
 39 Who came first?  
 40 It is me, Keli who is first!"  
 41 Lova replied: "A my brother I am already tired.  
 42 Later we will return.  
 43 We have come one way but when we return we will see."  
 44 They finished eating.  
 45 They divided the food to teh spectators and then turned to count for the return from Bwemapou to Kelawa.  
 46 They finished counting and then Keli jumped into the water  
 47 "Wo beli beli wai beli wai keli beli mai Ivabota babawa bagisemu"  
 48 So Lova started jumping along the surface but Keli dived down and stayed in the sandy sea floor of Bwemapou.  
 49 Those beli of Kelawa saw Lova approaching.  
 50 They came out of the water  
 51 "Wo pu! u! u! u! u! u! who is first?  
 52 We Keli have come first!"  
 53 So Lova replied:  
 54 "Ei my brothers, my eyes have bulged and my stomach empty.  
 55 There is nothing we can do.  
 56 They have already beaten us."  
 57 One word grub however secretly carried word to Lova  
 58 "A you Lova, you Kwaduva and all of you fishes, did you see?  
 59 They counted and wew have been running and getting tired while they havebeen hiding and resting.  
 60 I have seen them.  
 61 Tomorrow when they say they want more contests, jump again but go and come back again and see w they are hiding."

62 | Lova and his brothers said:  
63 | "A brothers, discuss it properly.  
64 | Their trickery is causing us red eyes and empty stomachs.  
65 | They have fooled us.  
66 | If we turn around and find them lying down, not one will eat them all up."  
67 | They divided the food and ate.  
68 | They finished eating and said:  
69 | "And tomorrow, people from everywhere you must come and see us finish our contests."  
70 | Next day in the morning, they counted the markers and jumped.  
71 | Keli turned around and began:  
72 | "Wo beli beli wai beli waikeli beli mai beli mai Vabota babawa bagisemu."  
73 | Lova jumped and also other fishes along the surfaces of the water.  
74 | Keli hid in the mud.  
75 | However Lova went a short distance and said:  
76 | "I think I will turn around and go and see for myself.  
77 | Maybe that wood grub has lied to me."  
78 | He came back and with his tail stirred the mud of the seafloor.  
79 | He saw Keli lying there in the mud.  
80 | He turned again and called his companions.  
81 | "Ei come back!"  
82 | So they all came back.  
83 | "So it was you who have been fooling us for our stomachs to become empty and our eyes red while y  
trick us all along.  
84 | So today we are going to eat you up."  
85 | That is why mesila, beli, babanubwa, and all the other types of crabs are today eaten by all fishes.  
86 | It was because they ate that creature that now they have become they food.  
87 | (the end of my story)

