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Excerpt

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I. FOLK-TALES.

By A. C. HADDON.

I HAVE little to add to the remarks I made on pp. 9 and 10 of Volume V. of these Reports. Further experience has confirmed me in the opinion that with ordinary care these tales may be accepted as trustworthy ethnographical documents, and as such they will be dealt with in this Volume.

Altogether sixty-nine titles of folk-tales are presented in these two Volumes, but in reality they represent a larger number of tales, for in some cases, tales that were told by themselves have been connected together, as, for example, in the story of Abob and Kos, where the Gawer and Warip episodes were told independently by some informants, while others strung them together with the other incidents as in the story here given; so too, with the story of Sida and the Malu saga. On the other hand, I have various imperfect narratives that are probably fragments of more connected tales, or which might have become such in process of time. I know that various other tales exist both among the Eastern and Western Islanders, but I hope that those I have collected are sufficiently representative of native thought and expression. I have often retained in the tales the actual phrases of jargon English in which my informants narrated them to me—these are generally indicated by single inverted commas. Every simile or idea I have employed in the tales is a native expression.

The following tales or incidents in tales of the Eastern and Western Islanders are sufficiently alike to prove community of origin:

“Tagai and his Crew” (VI. 3) and the Togai incidents in “The Saga of Kwoiam” (v. 67–70).

“Sida” (VI. 19) and “Sida, the Bestower of Vegetable Food” (v. 28, 29, 32, 36).

“Gelam” (VI. 23) and “Gelam” (v. 38–40).

“How Karom the Lizard stole Fire from Serkar” (VI. 29) and “The Origin of Fire” (v. 17).

“The Coming of Bomai” (VI. 33) and “The Origin-Myth of the Hammer-headed Shark and Crocodile Totems of Yam” (v. 64–66).

“The Coming of Barat” (VI. 40) and “How Bia introduced fishing with the Sucker-fish into the Islands” (v. 44–46).

As a general rule, when there is close similarity, it looks as if the Eastern Islanders had borrowed from the Western. Stories current among both groups of people may

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however in some cases be due to a common origin; at present we cannot settle this point, as we have no collections of folk-tales from the Cape York peninsula, or from the neighbouring coast of New Guinea.

Although the main incidents in the "Discovery of the Use of Coco-nuts as Food" (vi. 52) and "The Stranding of the First Coco-nut on Muralug" (v. 103, 104) are similar, the tales may be independent. There are also various incidents in a large number of Eastern and Western tales that bear a general resemblance to one another, but these are merely the result of the two groups of people being in the same stage of culture.

It is worthy of note that in tales of Iruam (p. 6), the Ti Birds (p. 9), and Kultut (p. 11) the girls cooked an *ager* in an earth-oven, *ame*, which food is now rarely eaten. Can it be that these tales date back to a time before the cultivation of yams and sweet-potatoes, when the islanders were merely collectors of food?

If this be granted some of the folk-tales may be classified chronologically as follows:

1. *The Peopling of the Murray Islands.*
Pop and Kod.
2. *The Collecting Stage of Culture.*
Iruam, the Ti Birds, Kultut.
3. *The Introduction of Cultivation.*
Sida, Gelam.
4. *The Introduction of certain Ceremonies connected with Death.*
Aukem and Terer.
5. *The Introduction of the Bomai-Malu Cult.*
The Malu Saga.

LIST OF FOLK-TALES.

Nature Myths: (*Origin of Heavenly Bodies*) 1. Tagai and his Crew. 2. Ilwel, the Evening Star. (*Hills*) 3. Pepker, the Hill-Maker. (*Water-holes*) 4. The Killing of Iruam. 5. The Ti Birds. (*Rocks, Trees and Animals*) 6. Stones that once were Men. 7. Kol. 8. Kultut of the Long Arm. 9. Kiar, who cut his Foot. 10. Meidu. 11. Nageg and Geigi.

Culture Myths: 12. Pop and Kod. 13. Sida. 14. Gelam. 15. Abob and Kos. 16. How Karom the Lizard stole Fire from Serkar. 17. Aukem and Terer.

Religious Myths: 18. The Malu Saga. 19. The Nam Zogo.

Tales about People: 20. Discovery of the Use of Coco-nuts as Food. 21. Kaperkaper, the Cannibal. 22. Mokeis, the Greedy Man.

Comic Tale: 23. Markep and Sarkep.

The following tales were published in Vol. III. in the Miriam Language, with inter-linear and free translations by Mr S. H. Ray: The Story of Nageg (p. 229), The Story of Malo (p. 233), The Story of Meidu (p. 239), The Story of Iruam (p. 240), The Story of Mokeis (p. 242), The Story of Markep and Sarkep (p. 244), The Story of Gelam (p. 248), Tagai (p. 250).

Nature Myths.

I. TAGAI AND HIS CREW.

'One man, Tagai, he got a canoe. Tagai he stop in forehead (the bow or front end of the canoe) and look out and spear fish. Kareg he stop in stern, he mate. Plenty men¹ crew, sit in middle.

'They go over reef; Kareg he pole canoe. Tagai he spear fish. Sun hot on reef, all men thirsty, and steal water in canoe belong captain.

'Tagai say, "Why you no pole canoe good? I no spear fish." By-and-by he say, "Where water-bamboo?" He take bamboo and shake it; it empty; he say, "Who drink water?"

'Men no talk.

'Tagai get wild. He get one rope, *gogob*², and make fast round neck of six men and chuck into sea. He put name to them, "All you fellow 'Usiam.'"

'Tagai take two wooden skewers, *kep*³, and call other men in canoe, and kill plenty, and stick the skewers through their necks and chuck them in the sea, and call them "Seg."

'Kareg he live.

'Tagai tell Kareg, "You stop; you no steal my water, you push canoe all time."

'Man stop in sky all the time.

'Tagai, Kareg, and canoe stop in one place, Usiam stop in another place, and Seg stop in another place.'

Tagai (figs. 1 and 2) is a very large constellation that embraces Scorpio, Lupus, Centaurus, Crux and Corvus, with part of Hydra and one star of Ara. It represents a man, Tagai, standing in the fore part of a canoe (body and tail of Scorpio), brandishing a pronged fishing-spear (Crux) in the left hand, and holding some fruit of the white-berried *Eugenia* in the other uplifted hand (Corvus). Another man, Kareg (Antares, α Scorpio), is in the stern of the canoe. In front of the canoe is the stone anchor (α Aræ) and below its bow is a sucker-fish, *gèp* ($\iota \kappa \nu$ Scorpii). Behind the canoe is a fishing-reef ($\beta \nu \omega \delta \pi \rho$ etc., Scorpii). Tagai himself is mainly composed of Centaurus and Lupus, his eyes are $\nu \mu$ and his mouth or chin ϕ , two stars $\nu \chi$ represent the depression above the collar bone, η is the navel (unless it is the heart, which one informant said was visible, in which case σ Lupi would be the navel); all these stars are in Centaurus. Tagai's left elbow is ϵ Centauri and his right γ Hydræ, κ Centauri and β Lupi are his testes according to some informants, or his knees according to others, $\delta \epsilon$ Lupi on the former view are his knees. I was informed that by the side of Tagai are a number of small stars which are called collectively *pirsok*, "locusts."

The six men, Usiam, who were tied together, are the Pleiades, and those, Seg, who were skewered, are the stars in alignment in Orion. The Tagai and associated constellations are recognised alike by the Eastern and Western Islanders.

¹ In Pasi's version (Vol. III. p. 250) these are described as "Seg and Usiam, two, two, two, two, two, two."

² A *gogob* is a ring of rope formerly used in fixing the mat sails; "gromet" is the nautical equivalent.

³ A *kep* is a pointed stick which was used to skewer together the mats of which the sails were composed.

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This tale is evidently a variant of the adventures of Togai (Tagai) and Koang (Kareg), the maternal uncles of Kwoiam, the hero of Mabuiag, *cf.* Vol. v. pp. 67—69; but future research must determine whether it is an essential part of the Kwoiam cycle, or whether it has been added to it.

Tagai is an important constellation, not only as an indication of the approach of certain seasons, but also for navigation purposes. For example, I was told, "Usiam he *mek* (that is, 'sign' or 'mark') for new yams." "Seg he *mek* next kind of yam." When Usiam is some way from the horizon at sundown, men say, "Close up new yam time," and when it is at the horizon at sunset, "Yam time he come."

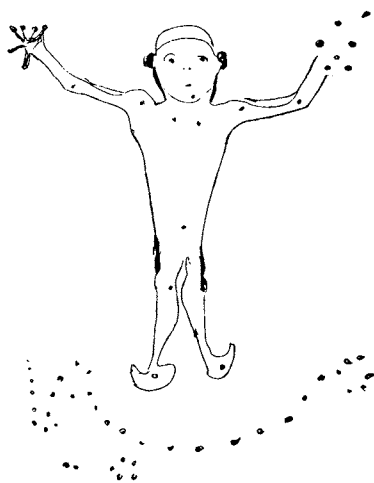


FIG. 1. Drawing of the Tagai constellation by Mariget of Mabuiag, reduced to $\frac{1}{2}$.

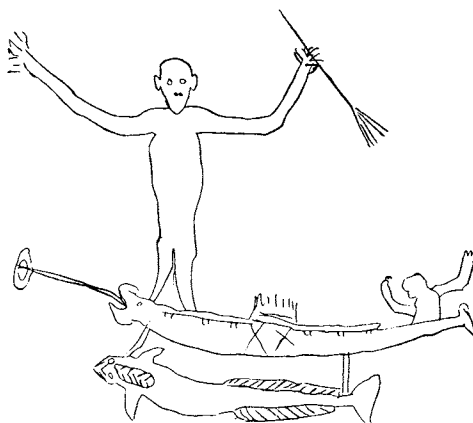


FIG. 2. Drawing of Tagai and Kareg in their canoe by Gizu of Mabuiag, reduced by $\frac{1}{2}$. In this drawing, the canoe, Kareg and the sucker-fish are represented the wrong way round.

"Tagai he *mek* for turtle season. Two hand he come first; all turtle go to islands to leeward (to the West), and they (the natives) *kaikai* (eat) turtle first. By-and-by face belong Tagai he come up; *Dauar le* (the inhabitants of Dauar and of the southern end of Murray Island) get turtle, and then all the rest of Murray Island.

"Kareg he come last; turtle rotten, meat inside good, skin of neck rotten and stink and eaten by *kuper* (maggots)."

In sailing by night from Erub (Darnley Island) to Mer (Murray Island) they steer for the left hand of Tagai, "right hand he stop outside Mer."

Further information about the constellations recognised by the Torres Straits Islanders will be found in the section on Astronomy by Dr Rivers in Vol. IV.

2. ILWEL, THE EVENING STAR.

Ilwel is the evening star and the wife of the moon, Meb. Once a month they meet and cohabit, then they quarrel and the moon leaves his wife, going further away every night until the quarrel is patched up and they meet again, but only to quarrel once more.

For the magical beating of the Ilwel stone see chapter on Magic.

3. PEPKER, THE HILL-MAKER.

[Told by Debe Wali (26)¹.]

Two old women named Pepker and Ziaino² had a competition to see who could make the larger hill. Ziaino made a small hill (Kebi Dauar) and called out, "You no finish? I finish now." Pepker called out, "I no finish now." Debe Wali ended the tale in these words, "Make him, make him, make him that hill (Au Dauar), he [she] finish, he sing out, 'I finish now!'"

A stone effigy (fig. 3 and pl. VII. fig. 5) represents Pepker sitting down (so it was explained to me), as if making a mat, but she is really making Au Dauar; but oddly enough her hands are behind her back; apparently the shape of the block of vesicular lava, in which she is carved, determined the direction of the arms. It is a roughly carved figure, 300 mm. high, in a crouching position, with the face looking upwards; the clavicles are indicated, but no breasts; the abdomen is prominent; the arms are flexed with the hands opposed to each other behind the back; the legs are bent. The figure is very much worn and the features are almost indistinguishable. The different heights of the hills Au Dauar and Kebi Dauar are seen in pl. I. fig. 1. Au Dauar is 600 feet in height.



FIG. 3. Sketch of Pepker.

Debe Wali also gave me the following information about Pepker, but I cannot make anything of it.

'Pepker he [she] stop at Eupe (Aupe or Igermuger), he want to take water to top of hill. Two fellow [men] Paim and Naurnaur come and sing. Pepker fill up coco-nut water-vessels. Two fellow got *warup* (drum) and sing

"Paimi Naurinauri ikidi ge aupreie."

Paim Naurnaur dig then both lie down.

'Two fellow come to Igermuger, lie down on ground. Pepker take water-vessels, come same place, Pepker got a big basket.'

4. THE KILLING OF IRUAM.

[Compiled from accounts of J. Bruce, Pasi (27), Enoka (18 A), and Mamai (16).]

Deiau, Ter-pipi and Ter-seberseber³ were three young women, who belonged to the village of Mei, near Las, on the eastern side of Mer. They had no husbands, and they did everything for themselves.

One evening Deiau was in the house, tidying up the place, and the other two were

¹ The numbers after the names of natives give their places in the Genealogical Tables.

² It is possible this is the same as Ziai neur, pl. V. fig. 3.

³ In Pasi's version (Vol. III. p. 240) they are called Deo or Deu, Tepipi and Tisaber, and I have the latter as Ter-sabersaber in one note.

getting ready their food, *bode* and *ager*¹, to cook in the native oven, at a place called Sager, on the plateau behind Mei. The food was all prepared, and Ter-pipi and Ter-seberseber had put it on the hot stones, and they were just covering it up nicely with earth on the top, and thinking what a fine meal it would be when it was cooked, when they saw the moon (Meb), covered all over with croton leaves (*wes*), approaching them, coming up the rising ground on the plateau; and Ter-pipi called out, "Sister! look! it is coming up²."

They saw that the moon was coming to steal their food, so they took it away to another oven, but the moon followed them: they removed it again and again to several different ovens, and still the moon followed them, and they rebuked him for coming to try to steal the food. At last they put it in an oven at Mepau, and when the moon found that he could not get the food, he left the women and went away³. When they saw him well away from the place, Ter-pipi said to Ter-seberseber, "Come along, we will go down to see Deiau and get some water."

When they came to Mei, they found Deiau still cleaning up her place, and they asked her to come along with them to Er, to get some water.

So Deiau, Ter-pipi and Ter-seberseber took their water-bottles (*ni sor*) with them and went to Er.

When they arrived at Er, they went to a well named Kokaper pat, and first drank some water and then began to fill up their vessels.

Deiau said she did not like the water, as it had been fouled by the men, so she went on to another well at Aupat, in the rocky gully that forms part of Er pat. Deiau filled her vessels at this well and the water made the noise of *bub, bub, bub*, as it gurgled into the vessels. When they were full she was putting in the stoppers when she heard a *bub, bub, bub*, sound coming from the well, and then a man emerged from it, making this noise with his mouth.

He asked Deiau, "What is your name?" She answered, "Deiau. What is yours?" He told her his name was Iruam, and that this water-hole was his home, and he asked Deiau to come into the hole with him and be his wife, but she said that she did not want him⁴; he tried to catch her, but she picked up her water-bottles and ran away home. The other two sisters had gone home before this without waiting for Deiau.

Deiau ran down Er pat, and Iruam followed, throwing stones at her⁵, and as the tide was well out, Deiau took to the reef and ran there. One of Iruam's stones hit one of Deiau's water-vessels and broke it, and she fell down in her fright and broke the other one.

When Ter-pipi and Ter-seberseber reached the place called Wabkek, they looked round and saw Deiau running and Iruam following her; "Hulloa," they cried, "there is

¹ *Bode*=*badi*, an aroid. I have not been able to identify *ager*; it is an aroid, and the swollen edible part, which for the sake of brevity I call a bulb, is more properly a tuberous rhizome. In common with many aroids it probably contains a poisonous latex, which is dispelled by heat: hence the need for cooking. (Pl. VI. fig. 7.)

² "Le, *das ipe ogi*," i.e. "Sister! look there climbs."

³ According to one informant the moon actually did steal the food several times over, putting it in his big basket.

⁴ One informant said, "They two do no good."

⁵ One informant said Iruam took a many-pronged spear, *ubar tut*.

Deiau, and Iruam, too. What a fool Deiau was to leave us and go to drink at another water-hole. We had better hurry home to our place."

They went off quickly and put their water safely away. Then they climbed up a coco-nut tree and cut down the branched stalks (*pesur*, spadix) from which the nuts depend: they tied them together quickly, one for themselves and one for Deiau, and then they hurried off to her assistance.

By this time Deiau, followed by Iruam, had run round the fish weir and had arrived at Mei, and here the sisters met her. They gave her one of the branches and they all attacked Iruam at once, beating him with their *pesur* till he was nearly dead and he fell down on the beach of Las.

While he was lying on his back there, he made water from which was formed the salt-water-hole named Warber¹, and another hole named Goi², and he threw one of his testicles (*waiwai gebò*) into the hole called Warber, and then he turned round and squirted water towards the sea and formed the large lagoon, Keper, on the home reef at Las.

The women went on beating him, so he took shelter in a shell called *nasir*³, and the women took stones and broke the shell. He then took shelter successively in several shells *keret*⁴, *seskip*⁵, and *asor*⁶, but the women broke them all and beat him. At last he got into a trumpet-shell, *maber*⁷, and crept under the coral for shelter in a kind of cave.

Here the women could not get at him; they could break the coral, but not the shell in which he was hidden⁸, so at last they left him.

Iruam then came out of the shell, which floated away, and his body remained on the reef in the form of a large stone standing up opposite the village of Mei.

The *maber* shell floated round to the village of Korog, where a man called Adaba found it, and placed it on the top of one of the bamboos in his fence, and it is always known as Iruam's shell.

Mr Bruce says Warber and Goi are both family names belonging to Gadodo of Las (14) and Pasi of Giar pit (27). The eldest girl is named Warber, as that water-hole is *narbet*, owing to the fact that Iruam made it first; the second born is named Goi, and no other family except the above may use these names for their daughters. Unfortunately neither of these names appears in the genealogies, probably they are additional names.

Gadodo told Mr Bruce that he and another man named Marau started to dig in the hole called Warber, as they thought that by deepening it they would strike good water. They cleaned it out before beginning to dig, but found that they could not dig down, as Iruam's stone stopped them: they tried to remove it, but it was so large that they could not make it stir.

The two water-holes, Warber and Goi, have the same names as two islands con-

¹ Warber, Warbir, or Waraber.

² These holes are about thirty yards apart, and lie at the back of the houses at the village of Las, and about fifty yards from the beach where Iruam was lying.

³ *Trochus niloticus*.

⁴ *Strombus*.

⁵ *Turbo*.

⁶ *Pterocera lambis*.

⁷ Trumpet-shell, *Megalatractus aruanus* (*Semifusus probosciferus*).

⁸ One informant said the girls broke open the shell and killed Iruam.

nected with the Malu legend, and sung in the *Asasem wed* for Malu men when they die. The men say there is no connection between Warber and Goi and Malu, the names having been introduced in the song merely because they are in the vicinity of the place where the Malu ceremonies were carried on.

At Sager and Mepau, where the women were preparing their food, there are heaps of stones, used for native ovens, at intervals of a few yards apart; these are called *Deiau*, *Ter-sabersaber*, a *Ter-pipira ame baker* (and Ter-pipi's oven stone).

The trumpet shell is a very common decoration on fences, both in the villages and in the gardens. Mr Bruce has frequently tried to find out the reason why it is so universally used, but can get no satisfactory reply; they say it is only a decoration, but he suspects that there is more in it, and that it is a symbol of something or other, beyond being merely Iruam's shell.

Iruam is represented by a stone on the beach at Areb (pl. II. fig. 1); formerly the stone stood upright, but a heavy sea knocked it down.

The stone represented on pl. VI. fig. 2 was given to me as being "Ter-pipi Ter-serberserber," it came from Ulag. It is a rounded wedge-shaped piece of vesicular lava, 257 mm. long and 212 mm. high, rudely carved to represent the head of a fish (?). The intaglio portions are painted red and are mainly outlined with white; the hollow of the mouth is white.

5. THE TI BIRDS.

[Compiled from accounts by J. Bruce and Jimmy Dei (4 B).]

A number of young women, perhaps ten or twenty in number, lived at the foot of the hill, at a water-hole named Lakop, near the village of Zomared on the western side of the island. Although they were spoken of as young-looking girls, they were said to be very old indeed, and they had the power of changing themselves into small birds named *ti*¹.

[The water-hole near which they lived is an excavation about two feet square, with many boulders around it, situated just on the rise of the hill, and prettily shaded with trees and creepers, while the profusion of ferns and undergrowth gave it a seclusion appropriate for the dwelling-place of the young women.]

These young women were in the habit of going out to catch fish and to gather shell-fish on the adjacent reef of Mebgor; their boat was the thick leathery covering that hangs over the coco-nuts on the trees, and when dry falls to the ground. (These spathes (*geru*) are shaped like a small canoe, and the children play with them in the water and pretend that they are small canoes.) Before going into the *geru* the women changed themselves into their bird form.

One day they got ready their food before starting out on their fishing. Their

¹ *Ti* is the Sun bird, *Nectarinia australis*, a small bird about the size of a wren; the colour of the back of the head and body is a dull olive green, the under side of the body is a bright chrome yellow; the throat of the male, *kupi ti* ("dark" *ti*), is a dark metallic violet; that of the female, *noreb ti*, is yellow; the word *noreb* implies that the female is coloured like "the sere, the yellow leaf."

food was *ager*, a large bulb, as big as a man's head (pl. VI. fig. 7), and it has to be roasted before it is eaten, as the flavour when raw is too pungent to be pleasant¹.

The women prepared hot stones wherewith to cook the bulbs, and covered them over with leaves and sand, expecting that when they returned from the reef, the food would be well cooked and all ready for eating.

The women then took their tiny canoes, one each, and jumped into them, each turning at the same time into a little *ti*.

Whilst they were away fishing a very large woman named Dòpeb, who lived all by herself in the village of Korog, came walking along the beach. When she came to the village of Zomared, she turned into the bush for a few yards and came to the place where the girls had prepared their food in the native oven, as she wanted to see what was being cooked. She removed the sand and leaves, and examined the *ager* to see if it were properly cooked, and when she found that it was just nicely done she carried it off to her own place.

When the girls returned from the reef and came to the oven, they saw at once that the food had been stolen, and they were very angry, threatening severe punishments when they should catch the thief. They arranged that on the next day one of their number should stay behind while the rest went to fish, so as to find out who had stolen their food.

So on the following day, when the others, or *kupi ti*, had gone, the girl who was left behind to watch the earth-oven changed into a *noreb ti* and perched on a tree near by. Soon Dòpeb came along, and as before, she removed the *ager* from the oven, and finding it was well cooked, she carried it off with her to Korog. The *noreb ti* who had been watching her from the tree said to herself, "Ah ha, I know you Dòpeb, and will catch you next time," and when the *kupi ti* returned from the reef, she told them who had been stealing their food.

On the following day the food was prepared as usual, and it was decided that half the number of girls should remain to watch and to catch Dòpeb if she should come again, and that the others should go out fishing. So after the others had left in their little canoes, those who remained behind changed into *ti* and perched on the surrounding trees.

Dòpeb again came along: she removed the sand and tapped the *ager* with her fingers to see if it were well cooked, and finding it nicely done, she marched off with it. But when the *ti* saw her carrying it away, they attacked her with branches from which coco-nuts hang on the trees, (*pesur*, spadix of botanists). They beat her with these, and knocked her down, and being very angry with her they swore at her, calling her bad names², and at last after beating her and swearing at her, they killed her.

Soon after, the others returned from their fishing, and were shown the body of Dòpeb, and all rejoiced that they had got rid of her.

They all joined in rolling the body down the beach like a cask, using dry mid-ribs of coco-nut palm fronds as levers, and they threw it into the sea. And still they jibed and swore at the body when it was in the sea, and told Dòpeb to go

¹ The phrase used in describing this to me was, "Too much he fight, when we roast him, he no fight."

² They called her "*Au mune* (Big vagina), *Au neb kosker* (Large anus woman)."

home now to her own place and never again to come stealing their food. The tide was flowing at the time, and Dòpeb's body was washed ashore again at Baur. The *ti* put her back again into the sea, telling her to go home, but the body was again thrown up on the shore at Zaub, and again the *ti* had to go and roll her into the sea, still swearing at her. The body was washed up again at Sebeg, Bòged and Kiam, the *ti* always rolling it back into the water, until it came to Korog, Dòpeb's village. The *ti* then rolled it up the beach and a little way into the bush, and left it, telling Dòpeb she was to remain there for ever and ever, '*naiem naiem*.'

The *ti* thought they would like to live at Korog too, so starting from the beach they walked back into the bush until they came to the foot of the hill where they decided to make their abode; but they found that there was too much noise from the sea breaking over the home-reef, and making a booming and a swishing noise as it struck the beach, so they decided to leave and to go and look for a quieter spot, for they could not bear the noise of the sea breaking on the sand-beach. They came on to Sebeg, and began to excavate a passage in the ground from the beach to the foot of the hill and a little way up the hill-side, where they thought they would reside. But there also they found the noise from the sea was too loud; it disturbed them so much that they decided to leave Sebeg and find a quieter place. So they journeyed to Keweid, and again excavated a passage from the beach up to the hill-side, but found they could not live there either owing to the noise of the sea rolling on the beach. So finally they returned to their old home at Lakop¹.

They then held a consultation among themselves and agreed they would change into mosquitos, *lag*, instead of into birds, but that one of their number should still retain the form of a *ti*. They were all still to live at the water-hole, but the *ti* was to be the caretaker of the water and watch that no one stole any of it.

Lakop became *lag zogo ged*, that is, the place of the mosquito *zogo*; the water-hole is sheltered by the luxuriant growth of plants and creepers and is infested by mosquitos during the north-west monsoon; perhaps in former times when it was used as a well they were even more abundant.

The water-courses and gullies on the hill-side and along the alluvial flat to the sea are considered to be the work of the *ti*, made by them whilst looking for their new home, and there is a water-course at each of the places where they wanted to settle.

The *ti* were all virgins, and although ages old they always retained their youthful appearance, looking like young maidens; their origin is not known.

Dòpeb was a very big woman and had no husband nor friend, but managed to do everything for herself without the assistance of any man; her origin is not known.

The little *ti* bird is supposed to be endowed with the faculty of foretelling events, such as when a boat is about to arrive at the island, and how many persons are coming.

The *ti* legend is the basis of the *Lag zogo*, and the *zogo le* officiating for the time being, carried on his ceremonies at Lakop.

¹ The reason the *ti* made their home near Zomared was that though the home-reef opposite the village is much narrower than elsewhere, it is protected by an outer reef which partially breaks the surf, consequently the sea makes but little noise breaking on the beach at Zomared.