

In the bush there was a benumba tree. It was perfect for a canoe - very big. A waa man found that tree and began clearing around it. He wanted it for a canoe. Meanwhile, in the village a man went hunting. He saw that tree and cleared it for himself and went back. Later the waa came out and saw that someone had cleared the tree. "Who did this. They should know that the tree is mine." The waa would first clear it and then the village man would clear it. This went on until the village man cut down the tree for his canoe. He began to clean off the bark. At that same time a big tovei fly went and bit the old man (waa). He said, "Oh! Why did this tavei bite me?" So the wa left to check his canoe.

When he came he saw the village man. He said, "Oh toma! That is not your canoe, it is mine. You made a mistake." The village man said nothing. He stood there. So that wa man went in and helped him scrape off the bark. The wa finished his side and called out, "Toma, have you finished?" "No." So the wa went and helped him to finish the other side. Then they turned the canoe over. Both worked till it was dark. The wa said, "Toma it is getting dark so you must go to your village. Tomorrow morning I'll be waiting for you here."

So in the morning when the village man came the was was there. They finished the canoe and the wa waid, "You can go and get the sticks and strings for the outrigger and platform and we'll finish it the next day." So the man went out and did that. In the morning they went back; made the platform; drilled the holes for the black palm sticks; and then they put the canoe together. They tied it till it was finished and the outrigger was on. When they finished the waa man said, "We are finished. So you will come back tomorrow. When you do, come in your feathers and bring your spear."

In the morning they came to the same place. They both decorated themselves. "Toma", the wa said, "did you bring your spear? You must tie feathers to its end." So the man did this. The wa said, "Go up on the canoe and begin dancing." So the man did that. "You keep dancing until this canoe begins to float." That wa kept telling him that. The canoe began to float and the front part was facing the mountain. It began floating up towards the mountain. It came up there, turned around and came back. When he was going down the coast on a big river that had formed, the wa said, "Dance all the way to the coast. When you come back I'll be here." So he did that. He came back for his toma and they both went to the coast. They pulled up the canoe. The man danced with his spear all the way to the point and then back to his toma.

Both of them sat down and rested. The wa said, "Toma, I'll go back now. This is your canoe." The village man said, "Oh toma, don't say that. We'll go to my village and give you food to take back to your place." The wa said, "I don't want to go. I wouldn't want to take that food with me. I'm not a human being. I'm going back. You take your canoe and go back to your village."

They argued. Finally the wa said, "I'm going up now and you can go." When the wa went up the village man pulled down the canoe and went to his place. He pulled the canoe up there. All the people came to his house and he told them what had happened. All the people said, "Oh, why didn't you bring that man? We should see him and give him food before he goes to his place." The man said, "I told him to come here but he didn't want to come with. We argued until he said I'm going up and brought the canoe here."

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When the wa was going up he said to the village, "This river is komissi. This river is yours, koma and Jarega." So the village man told this to his people. "It is koma/Jarega's river."

Our iyon is koma/Jarega. That is your river. So he gave me ther canoe and went home; I came to my place.