In addition to the four stories in Appendix B of the Dissertation, I retell another four stories here that provide an insight in the traditional understanding of sickness and healing among the Lele people.

Story 5: The Death of “Power Pole”

A woman shared a story of a close relative. They called him “power pole” because of his stature and physical fitness. There was some *kastam wok*, ‘traditional ceremony’ going on and many people were together. When a tea was prepared for “power pole,” a woman observed how someone put *kambang*, ‘lime’ in the cup instead of milk powder (the two white powders look alike). The woman warned him. He said: *“Husait i tingting long pretim mi?”*, ‘“Who thinks that he/she can make me afraid?”’ So, ignoring the warning, he drank the tea. When he had finished his tea, at bottom of the cup they could see the *kambang*. It did not dissolve like milk powder would. A few days later, “power pole” got sick and died. Someone had prepared the *kambang* and used it as a means of sorcery. The man who had done that to him was brought to the police station and beaten up.

Story 6: No One Wants to Help the Young Men

At one of the villages where I went to conduct interviews, a man had died some time ago. First people thought it was a crocodile that took him, but later they found evidence that he was killed by other people.

My interview partner told me that two young men from the village were sick. It had to do with the man who had been killed some weeks ago. The spirit of the deceased had obviously caused the boys to become sick. They would need someone to help them with traditional means, in this case to spit at them with *kawawar*, ‘ginger,’ but none of traditional healer agreed to help them. The two boys were suspected to have been involved in the killing and now nobody wanted to help them, so they had to live with their problem.

Story 7: Make Sure you don’t Pay too Less

A man told me a story about cursing. The story is not about someone getting sick, but about someone not having children because of a curse. But this does not matter, as the curse could also be in regard to someone’s health. The purpose is to demonstrate the effectiveness of a curse.

His father had a dispute with another man. That man’s son wanted to marry my conversation partner’s sister. His father had given that man a big pig as bride price during *kastam* *work*, ‘traditional ceremonies’ but in return he received only 400 Kina, which he considered being far too less. So he cursed his daughter and said: “On your back you will only carry firewood and water, but no children.” For seven years that women did not have children. Her husband beat her and finally wanted to send her back to her parents. Then the young woman spoke to her husband about the curse. They reconciled with her father and brought some gifts. Then the father told his daughter to buy oil in town and give it to him. He also told her to sleep in the *haus kuk*, ‘kitchen’ and leave the door open. Early in the morning, before everyone else got up, he went there, and conducted a ritual. The woman was lying flat on her belly, the father poured oil over her, beat her butt with a *tanget* leave and spoke words that reversed the curse. Shortly after that she became pregnant.

Story 8: Hitting the Wrong Target

When the man was still a boy, his father took him to see the boundaries of their land. Two men wanted to blow *kambang*, ‘lime’ towards his father—an act of sorcery. But unfortunately he, the boy, was standing close to his father and so it hit him instead of his father which in turn caused him to become *longlong*, ‘mentally disturbed.’

In the hospital they couldn’t find out what kind of sickness he had. They tried their best to help him, but nothing brought relief. At the end, they told him that he might have to check with his people in the village if they could help him. His father took him to the neighbor village, where his grandfather lived who eventually spit *kawawar*, ‘ginger’ at him. He did this for five days, in the morning and in the afternoon. Then he said to him that he had already killed everything that harmed him.

I asked if he did consult a *glasman* first. He said that this was not necessary in this case. His grandfather was known to have the ability, so they went straight to him. In a dream the healer saw a duck and a dog; he had killed both of them in the dream. The duck stood for *sanguma*, ‘a special kind of sorcery/witchcraft’ and the dog for sorcery. Because he had killed them both, he was sure that the sickness was successfully defeated. And in fact, he fully recovered. The man also mentioned that through what his grandfather did, he is protected from further attacks. He does not fear them; he is somehow shielded from them.