

Tabiang

Disks: 1. Disc 2 f. a.

Handwritten Papers (CR VIII: 10) (Nei BETEUA).

Tabiang account of the ~~first~~ settlement of Banaba.

This was the manner of the land in former days: it was not divided up among the people. It only began to be divided up when the canoes came from Beru, bearing Nei Angi-ni-maeao and her brother Kouteba, with Nei Te-borata and Na-mani-ni-mate.

Nei Angi-ni-maeao and Kouteba were the dividers of the land. They stood on the foreshore; they separated; Kouteba paced the shoal water eastward, to fetch a circle round the land; and Nei Angi-ni-maeao paced the shoals to westward.

So Nei Angi-ni-maeao measured the foreshore to westward, from the place called Na-bitaki-ni-kainnano to the place called Te-rua-rua. This was the first portion, and she gave it to Na-mani-ni-mate.

She said to him, "Tiku, i-ao-n te ora aei n amarake
Remain on this foreshore to feed
i-maai-u". (i.e., Continue to use all edible things cast up on this foreshore until I claim them back from thee).

Again Nei Angi-ni-maeao measured the foreshore from the place called Te-rua-rua to the place called Te-mata-bou. That portion she gave to Nei Te-borata, saying, "Take this foreshore and use the food of it until I claim it back from thee".

And for herself Nei Angi-ni-maeao measured off the foreshore from Te-mata-bou to the place called Ao-n-te-maiango: that was her own portion. And behold, she returned to her houseplace at Tabiang, and remained there. She had two children, Na-borau and Nei Angi-ni-maeao the Younger.

Nei Angi-ni-maeao the Younger had a child, Na-kataburi.

Na-kataburi had a child, Na-borau the Younger.

Na-borau the Younger had a child, Nei Angi-ni-maeao; and she had five brothers.

Then Na-borau the Younger arose to pace out his foreshore. He came to the northern boundary, at the place called Ao-n-te-maiango. Thence he went forward until he met a man, who invited him to go home with him; but he refused and went forward again along the shore, until he came to the place called Ai-bong. There he met another man, whose name was Nan-teraro.

This man invited

him to go and live awhile in his house.

So Na-borau the Younger followed Nan-teraro home, to live with him. But when they came to Nan-teraro's house, it was not ready to be lived in, for it was being floored; so Nan-teraro took the remnants of the material of the house of his brother, Na-ning, and began to finish his floor with that. But while he was at work, his brother Na-ning called to him, saying, "Sir, ^S send ^{you} ~~thy~~ guest to me, for my house is ready for him to live in". So Na-borau the Younger left Nan-teraro, and went to live with his brother Na-ning. There he remained, until the arrival of his daughter Nei Angi-ni-maeao, who had come out in search of him.

When Nei Angi-ni-maeao found her father Na-borau with the man Na-ning, she approached him, and asked him to return home again. But he said to her, "Tai kuri moa ni kair-ai
Do not be in haste first to lead me away

ba N na iangoa aro-u nkai I mena
for I shall consider my attitude now that I am domiciled

i-rou-n teuarei" (i.e. Do not hastily call me away before I have
with this man. repaid the courtesy of this man in entertaining me thus).

And his daughter said to him, "I know nothing about it; the matter is in ^{your} ~~thy~~ hands".

And Na-borau considered, and after a while he said to his daughter, "Woman, these things ^{you shall} ~~shalt~~ ~~thou~~ give to this man:-

Wa-m n tieke, ao kana-m te
^{ask you} Thy prior right to board strange vessels ^{or} in canoes; and thy right to

amarake, ao kabira-m te ba
take the peace offering of food; and of oil for ^{anointing} thy anointment;

ao mwaem te kauē ao kana-m te ika
and thy right of garlanding the stranger who arrives; and ^{thy} right to

te on ke te kua ke kana-m
take the turtle or the porpoise stranded on the foreshore; or ^{thy} right

te ika te urua Ba aro-m ni bane aikai
to the stranded urua ^{fish}. For all these thy customary rights ^{indeed}

tiku irou-n teuarei, ba e uot+ia ba te maane.
remain with this man, for he ^{who} assumes them, being a ^{man} male.

Ao ruoia-m ao taeka-n aon te aba
And thy right to ^{direct} ordain the ruoia, and governance of the land,

ao katika-ni kora-n aon te aba ao boni buki+ia
and draw ^{the} measuring cord across the land, indeed such matters

arei i+rou-m.
are in ^{you}thy hands".

And as Na-borau told her, so did Nei Angi-ni-maeao, for these things, which Na-borau gave away to Na-ning, were not given away in very truth. For when Na-borau spoke to Na-ning, and apportioned him his foreshore, he said to him, "Tiku amarake i+ao+n
Remain, feed upon

te ora anne i+maai-u". (i.e. Remain with ^{you}thy foreshore rights this foreshore before me. until I claim them back from ^{you}thee).

Therefore, the foreshore rights were not given away in very truth.

So Nei Angi-ni-maeao returned to Tabiang, and she appointed to each of her (five) brothers a portion of the foreshore of the island.

Then the brothers of Nei Angi-ni-maeao arose in battle against the people of Tabwewa, for they disputed the Kingship of the people of Tabwewa. And behold, they won the Kingship; and the decision was that the brothers of Nei Angi-ni-maeao should rule over the land. This they did, and they upheld all the judgments of their father Na-borau concerning the foreshore rights.

Nei Angi-ni-maeao had a child, ^{my}Nang-konim;

Nang-konim had a child, Nan-tetae; and Nan-tetae's brothers were Borirai and Boi-n-te-iti.

And these were the deeds of Nan-tetae. The man Kamtea came to him ^{one}on a day, and told him that the people of Taaira had taken his land. The people of Taaira lived on the north side of Banaba, and they were eaters of men. So Nan-tetae told Kamtea that he must not give way before them. Kamtea went back to his land, and he saw that his boundaries had been pushed back to the place called ^{Te i-namoriki}Te-i-namoriki. So he told his people to move them again to their former place. They did so, but afterwards the people of Taaira came and seized the land again.

So this was the judgment of Nan-tetae: he said to Kamtea, "Prepare ^{you}thy torches of dried leaf, for we will fight with them from the sea"; and he also told the people of Uma and Buakonikai that there would be a fight at sea.

And when night came, they fought with the people of Taaira from the sea. But there was no decision in that battle.

And so the judgment went out again that there should be a fight on the summit of Banaba. First came Nan-tetae with his brothers; then came three or four of the people of Uma; then came the people of Buakonikai and also the people of Tabwewa, to fight the people of Taaira.

Na-karobeing was the leader of the people of Taaira; and it was said of him that he was skilled in the wawi (death magic).

The fight was fought; Nan-tetae and his people were victorious; and only two of their side were killed.

This then was the word of the people of Taaira to Nan-tetae about the land of Kamtea: "We have no share in it, for it is in ^{your} ~~the~~ hands". So Nan-tetae took the land, together with the ^{longer} (water-cave) called Te+ba.

Then Nan-tetae returned to Tabiang; there he had a child, whose name was Na-Mbaia.

(Genealogy follows, which is set out in pedigree attached).

(Given by Nei Beteua of Tabiang, aged about 65).