

handsome!

"Where on earth did you come from", she whispered.

"Why, I'm your pet of course and I want to lie down with you."

"You'd better hide yourself, then"

"Where?"

"Here, close to me"

So he went and lay beside Mei Katura, made love to her and then quickly put his feathers back on again.

It was not long before Mei Anti, the mother of Mei Katura, came in to see her daughter.

"Have you fed your pet bird yet?"

"No, please bring it some fish."

But the bird wouldn't eat the raw flesh.

"It's not eating", said Mei Anti, puzzled.

"Perhaps you'd better bring some cooked fish and see if it likes that"

Mei Anti brought the cooked fish.

"Look, it likes that all right. It's eating."

"Good" said Mei Katura hiding a smile, "that's the kind of food it needs. Bring some more, I wouldn't like it to go hungry."

Mei Anti brought more fish and, when the bird had eaten its fill, she went away.

When they had both eaten, Mei Katura called out to Osraia, "Come, Mei Anti has gone!". He threw off his feathers, lay down with her again and stayed there until midday.

Next time ~~the~~ Mei Anti brought her food, Mei Katura demanded, "Anti, I want some drinking coconuts! I feel as if I want to be sick and I've a bit of a headache."

While Mei Anti was away, Mei Katura drew some water and washed herself and when her mother returned, complained, "I feel like vomiting now". Mei Anti called her husband, Tarabanga, who asked what the matter was.

"The girl's not well. She's a headache and feels she wants to vomit."

"Oh, let's go outside then", said her father

hurriedly.

Mei Katara stayed where she was and called out to her parents frantically:

"Don't come back again. I'm sick! I tell you. I don't want you near me!"

"You're a silly girl," her mother replied.

"It's you who are silly. I am sick. You're both silly — and stupid. I want some raw fish!"

Her parents looked at each other and, shaking their heads, went away.

Mei Katara made sure they had gone and then called Obaia to come to her again. He had barely left when her parents returned and her mother, looking closely at her, realized she was pregnant.

"How are you feeling now?" she asked.

"Oh, I'm all right."

"You're pregnant, you know?"

"How could I be? By whom?"

Mei Anzi shrugged her shoulders.

"I don't know but you've lost your eyebrows and eyelashes!"

Mei Katara did not answer this remark and her mother called the people of Orouna together:

"Come here, all of you and see Mei Katara!"

They did so, and marvelled:

"The girl's pregnant! Who could the father be. No one could have been near her!"

"There's no doubt but that she's pregnant!" replied her mother, and added sarcastically, "It must have been that pet bird of her's, I suppose!"

After everyone had left and as Mei Katara grew fatter, heavier with child, Obaia asked her to plait a long, long cord. She got her parents to do it for her and, when it was finished, she took a small paddle and wound the cord around it. Obaia tied it to his collar and flew low over the fishing grounds. All who were out fishing looked up: "See," they exclaimed, "It's the Fingate Bird. What is it doing? Looking for a nest maybe!" Obaia heard them and, swooping swiftly down, caught sight of a school of tuna frolicking in the ocean. He dived, skewered his prey, threaded it on the

cord and carried it ashore. He put it down outside Mei Katura's house and, when she came out, she called ~~to~~ to Mei Anti. Mei Anti ran to her and saw the fish, a dozen or more of them:

"Is this your bird's catch?"

"Yes, mother, but don't look so surprised. The bird is nearly a man, you know."

"Don't be surprised, you say. A man indeed! You've made a fine choice to take a Frigate Bird to be your husband."

In the course of time, Mei Katura gave birth to a daughter and they called her Mei Kirixere. Ibaia flew off to look for kindling for a fire to keep the baby warm and, when he came back, he also dropped choice pieces of taro from the sky — much to everyone's astonishment. Then he went away ^{far and wide;} ~~once more and~~ roamed. This time, he brought back sweet toddy and lots of other food for his daughter.

Later on,
[Mei Katura became pregnant again and bore another daughter whom they called Mei Kirimoi. When this child grows up, Ibaia spoke to his wife, "The time has come for me to go and attend to my affairs. I'm going to take Mei Kirixere to look after me and leave Mei Kirimoi here with you." He spread his wings and left. Mei Katura remained behind and her mother, seeing Ibaia go, cried out, "Daughter, hold on to that husband of yours!" Mei Katura held him tight until Ibaia promised, "I'll be back after I've taken Mei Kirixere to see her grandparents." But Mei Katura wept and, when Ibaia threw off his feathers to console her, Mei Anti couldn't believe her eyes. There, before her, stood a young man, pale-skinned and handsome. She promptly called the people of Orouna together: "Come here, come here quickly, come and see Mei Katura's husband!" They all came running and were amazed when they saw Ibaia but, because Mei Katura kept on weeping, Mei Anti scolded him:

"Don't you go off. Your wife loves you so much that she'll pine away if you do."

"I must go", replied Ibaia, "but I promise

you I shan't be long. I don't want to abandon
 Anei Katura, my wife.

They had to be contented with this and, next morning,
 Obaia flew off into the sky to visit Taukarawa.

As he drew near, Taukarawa saw Obaia flying high
 in the sky and was afraid. "Look at there!" he exclaimed
 nervously, "He's taken wings. He's flying!" Everyone who
 saw Obaia was frightened too and they called out to
 Tabuariki-te-ang who waved his arms to drive
 Obaia away and shouted, "Go away, go away,
 we're afraid of you!" So Obaia returned to Oroua
 and confessed to Anei Katura; "I had to

"I had to come back, my body was too light
 for my wings and I couldn't land."

"Well then, stay here!" said Anei Auri shortly.

"No, I must go again but I shall return."

He ordered them to cover his head and body with a
 giant-clam shell and, with Anei Kivore clinging to
 his back, he took off and made for Tarawa. As
 he approached the shore, he saw Tabuariki-te-ang
 standing there still waving his arms to drive him away
 so he turned round and flew towards the northern
 tip of Tahiteua. He glided slowly on, looking
 closely at the land and decided to alight at
 Kabubuanengana where he shook off the clam-shell
 which weighed him down. And so the flight
 of Obaia came to an end. He stayed at
 Kabubuanengana until Reiamatekai arrived.

Auniana of Tarawa

by

Nauoko of Tarawa.Notes

Auniana was the son of Tabakea and Nei Unikai was his mother. He was born in the bush on an islet called Nantakea. When he grew up, he used to perform the ritual magic kauti on the ocean shore and, on one occasion, he saw a vision of a woman on Marakei called Nei Rei who was idling time away on a swing. He promptly crossed the sea to Marakei and approached Nei Rei who, when she saw him, invited him to join her games. As he drew nearer, she jumped down from her swing but Auniana turned away. 'Wait for me', she cried, 'I want to go with you'. They made love and then Auniana returned to Tarawa. On the way, he called at Abaiang where he met Nei Teareintarawa and at Betio where he found Nei Titualine. He took all three women to wife and set up home at Talmarora near Eita.

When he next performed his magic, Auniana saw Nei Teiwenei on Maiana, crossed the sea and stayed with her for a long time. Now, Auniana had left a child behind him in Tarawa who used to ask questions about her father and mother, Nei Rei, his mother, at last agreed they should go and find him. The two women set off in their canoe for Maiana and, as they approached land, Nei Rei began to sing:

'The canoe is becalmed,
The sail is idly flapping,
I cannot see him yet.
Swift as a light the warrior flees,
Our song will follow him.
He is as slippery as a garfish
This son of Tabakea,
Nei Unikai and Nei Unimaomao,
Back in Tarawa, his home,
he'll wait upon the shallow beach
where small fish school.
There we'll wait - for he will come.'

As the song died away, Nei Teiwenei

asked Auniana if he had a wife in the north. 'Yes', he replied, 'Go, answer your sister'; and Anei Temeuei chanted:

'You have come to us, Burei,
That I might hear your song,
You have come, complaining
Rudely, calling us...
You have brought into this land
Disturbance and distress.
How sick I feel,
And overcome
By giddiness
And restlessness.
I'll take to my canoe,
Fill it full with blood,
My victims' blood...
For I command the thunder
And the lightning in the heavens.'

When she finished her song, the visitors embarked in their canoe and returned to Tarawa where the child grew up.

There came a time when the chief asked Auniana for a canoe so he sounded his conch shell and summoned all the auni to build it. Some of them brought string, some wood for the ribs, some pieces for the sail; and they built the canoe except for the outrigger float. A few days later, Auniana set off for Nabanaba to cut wood for the float and he called at Banaba on the way. It is said there were folk in the maneaba when he arrived — Ngkoangkoa, Nabawe, Uka, Kanitero, Teronteaaba, Teikawai, Taburimai and Riki. They hailed him and fed him, and they gave him as presents a young clam, a puffer fish and a crab.

Auniana continued his voyage but did not reach Nabanaba (Nibanutu). He turned back to Tarawa and, in his second attempt, picked up his wives and took them with him. As they drew near his grandchildren in the west, Anei Aromangati and Anei Nomanati, his wives sailed ahead of him. Auniana followed in

the guise of an old man with white hair and the grandchildren did not recognize him. One of the women danced the moia, te takutaku riri, for them and when it was finished they all went on to Nibanutu on Nabanaba.

Now, Auniana had charged the people in these words, 'You must prepare a float for me so that my child's canoe can be launched. If it is not ready, I shall punish you all'. Tanaba and Nakekea had called their people together to fell a tree that stood there but they could not do so. In desperation, they sought the help of Nabana, a man who lived on the farthest tip of the land. He was small with frizzy hair but he had a powerful voice and he stood beside the tree and shouted as loud as he could. But the tree did not move. When they saw Auniana approaching, they put a magic spell on Mei Ribanikai, daughter of Tanaba. They cut a fringe in her hair with a nikorokoro shell and chanted:

'I have washed the fringe-cut hair
of Mei Ribanikai

And made her ready.

Where is she now? She is here.

Where is she now? She is here.

That, in his heart,

Auniana might say

'You are charming, you are lovely'

She was bathed again and the chant continued:

'I have washed the fringe-cut hair
of Mei Ribanikai.

Let her name soar high

From Auniana's lips:

'You are so charming and so lovely.'

Then, they put a garland of flowers around her and sent her to meet Auniana.

He came towards her and she sang:

'Go back, Auniana, back to the east!

In Tiri you are glorified,

In Tonga are you praised;

You tread the highest heavens

5.

And haunt the hills of Tamao;

The starry sky is gloomy

Two places where you strike;

You come upon us from the east
with storming winds and rain:

Anger seethes within you,

Calm yourself, you tree in loth to fall!

No matter how we tried

he could not hew it down;

No matter how we tried

he could not topple it.

Go back, O Auniana, go!

Go back, I beg of you,

I, Mei Ribanikai.

When Auniana heard her song, he stood in silent thought and his wives spoke up, 'You must take pity on this woman, she's so sad and miserable'. He listened but took little notice of their plea:

'Who is this woman calling out my name,
who comes to meet me,

whom I cannot see

Among the swirling mists and shadows?

I shall rampage through the land
with sword, and lay it waste!

Mei Ribanikai heard him and was even more distressed. She broke the garland hanging round her neck and sang another song. This time she pleaded that her homeland should be spared and Auniana, taking pity on her at last, took her to wife.

At Nabanaba (Nibanuru), Auniana picked up the adze, Taburitokia, and started to cut down the tree. He chanted while he worked:

'I am cutting down the tree,

Heaving down the tree

Of the kings of Rotima.

Where shall I let it drop?

I'll let it fall right here.

Now its roots are nearly severed,

And its sap is oozing out,

weeping for its strength departing.

Now it's heaving, now it's falling

Nei Ribanikai, it's shattered
 Broken into many pieces
 Into pieces all around.
 There is weeping through your homeland
 It is blasted, scattered far
 Like the reefs of Tarawa.

The tree lay in the dust and Auniana and
 his wives sailed away on it. They came to
 Banaba which Auniana turned upside down with
 the tip of his spear and then continued on their
 way. Suddenly, Auniana was attracted by a
 brilliant light which flashed beneath him and,
 standing up, told his women, 'wait here
 for me. I am going to find out where this
 light down below comes from'. He dived into
 the sea and, not very far down, landed on
 the house of Nei Rabaraba which stood on
 the island of Matang. Nei Rabaraba was the
 wife of Tangarua, Lord of Mone, whose father
 was Taubaneroa and, when he saw her,
 Auniana sang this song:

'The light is bursting out from here,
 Flashing brightly, flashing far.
 The mighty young of Rabaraba
 Rule o'er Matang in the south.
 But the end is drawing near
 I have come, fly off with me!

Nei Rabaraba replied:

'I am charmed, intrigued, excited,
 And my heart is beating fast;
 How my legs grow weak beneath me
 As I feel his manly touch,
 O, how fast our two hearts, beating,
 Leap within our heaving breasts!

As her song died away, she got up and
 went off with Auniana to his home.

When Tangarua learned about this, he
 was very angry indeed. He assembled a
 fleet of canoes and, accompanied by
 Taubaneroa, sailed into the ocean passage
 off Batic. There, they split the fleet;

Tangaroa took the northern flank and Taubanerua the southern. One of Auniana's sisters who lived in Betio saw them and asked what they intended to do. They replied that they had come to engage Auniana in battle so she returned to warn him. Auniana took up arms and went north to Buariki from where he launched his canoes and defeated Tangaroa. As daylight dawned some of the enemy canoes were left afloat except that of Taubanerua who called out to Auniana, 'we have been defeated, all my men are dead. Now, send my children back to me'. Auniana agreed and sent Mei Rei back to Marakei, Mei Ribunikai to Nabanaba, Mei Tewenei to Maiana, Mei Rabaraba to Matang and Mei Teareintarawa to Abaiang.

NOTES

1. Kauti, probably te kauti n aine, a magic ritual to win a woman performed on ocean beach early in the morning.
2. See Appendix to this story below.
3. Nikorokoro, an unidentified, bi-valvular shell-fish.
4. The text reads, Ko melboneto itiri, ko melboneto i Tonga... The syntax indicates that Tiri is a place-name.
5. The text reads, E akai n nem ni wene n Tinioro Karawa Uatao. I have read as E a kai i. n tinioro where tinioro is a compound of tiri and oro, a word not in the dictionaries.
6. The text reads, E akai n nem ni wene n tinioro ma ni bakaraerae ba nukau Tarawa. See note 5. I have treated bakaraeraeba as one word. Nukau Tarawa, lit. middle of Tarawa where the land is considerably broken by passages.

APPENDIXNotes:

Additions to above story from notes taken while listening to Maiana version as told by Ten Toakai. In Grimbble's handwriting, English except for 2.

1. When Auniana was poisoned at Banaba, he visited his tibu, an old woman of the sea between Banaba and Tarawa, whose name was Tinantoro. She cured him of his sickness.
2. On the second leg of his journey, Auniana collected his wives and they all went off to Natanaba where they met his two grand-daughters. They were fearsome women called Nei Aromangati and Nei Noumangati, and they did not recognize him from a distance. One of them cried out, 'He's a big fellow. He's got red skin. But he looks friendly enough'. The other one agreed and Auniana, who overheard their chatter, turned himself into an ugly old man with white hair and went on ahead of his wives. When the grandchildren saw the women who were with them, one of them ran to the top of the beach and the other one ran along it. Nei Tituabine gave Auniana the words of a moia and he stumbled ashore on two sticks, just like an old man:

Te taken ke takuriri, ke taku ke takurara
Tamoā, Tamoā i abana Matang: i abana
Matang nei Nanomea, i Nanomea.

Ai ngaia ao ai ngaia ao ke.

O e keniken e keniken ten Nakauki mai
antano.

Ani kenna ao ani kenna;

Ao ai ngaia ao ai ngaia ao ke.

O e bakara matani keken au man ke
katari i abana i Nanomea i Nanomea.

Ao ai ngaia ao ai ngaia ao ke.

Ai ko tirimasa ko rukomaia? Ko ti
keikei i Patouheaba?

Mani Nienua mani Nienua - o - o.

Katanga te manī, Katanga te manī
 ba Naang a tība Korōia, Korōia,
 Korōia riki - e - e.

The grandchildren were enchanted by the moia and when Auniana changed back into a huge young man with a smooth red skin and a fine head of curly hair, they recognized him. Then Auniana and his wives continued ashore.

3. Inhabitants of Nabanaba:

Te Kai ni mane and Te Kai n aine; Tauaha and Mei Ranikai his wife, Mei Ribanikai his daughter and Nakekea his brother; Natabae; Nabana, a small black man with curly hair standing straight from his head, a flat nose, and an immense voice; and, when he breathed, the dust and leaves scattered beneath his nose; (his body stank): he lived on the south-west point of the land watching the sea for sailors.

4. There was a village in Nabanaba called Nibangutu populated by skulls, skeletons and armless, headless and footless people.

5. Mataang, the home of Tituabine, was by Samoa. Sometimes it floated, sometimes it sank and sometimes flew in the air. Its inhabitants were Tangarua, Tambeneroa, Rabaraba, Bwetwennenga, Tebrata (Puisis). When Tituabine appeared, it was as lightning.

6. Auniana's father Tabakea, mother Unikani, sister Rokora, wives Rei, Teuenei, Teareintarawa, Ribanikai, Tituabine of Tarawa, Rabaraba of Mataang.

7. Father of Tabakea was Teibi.

Notes on Appendix

1. The poisoning is likely to refer to the present of a puffer-fish given to Auniana in Banaba in the Tarawa story, part of the incestuous of which is deadly. The visit to Mei Tinantoro explains why Auniana made two attempts to return to Tarawa.
2. (a) There is always doubt whether the word tibu means grandparent or grandchild. It seems to me, from the rest of the Tarawa story, that Mei Aromangati and Mei Noumangati (Nomanati) were grandchildren.
 - (b) I am not recording a translation of the ruoia: it needs the attention of someone better versed in its poetical language and allusions. I do, however, note my reservations on the transcription which, if recalled from notes taken down from an oral version as Grimble states, may not be quite accurate. I particularly doubt the words Nanomea and Nieu. The former may be rendered nano-me-a where nano means below and me-a is a tonal ending without meaning. The phrases Mani Nieuae and Mani Nieu-a-o-o may rather be something like mani ni wa-a-e (o) relating to custom (behaviour) or (canoe) crest or flag or even a dance as in Te wa n Tarawa. In short, words that appear to represent Kanak place names need to be very carefully authenticated.

The Story of Noubwehwe

narrated by

Tororo and Mautake of Tarawa.

Notes

1. When Beiamatekai was a man, he lived at Buariki and he had a servant, Noubwehwe, whose job it was to cook fish. If Noubwehwe burned or even tasted the fish, he used to be beaten about the head and sent away with bits of the belly and the heads of the fish as his portion.

2. Noubwehwe lived at Tabutehake at Tarawa and, one day, he was sleeping under a pear tree on the ocean beach when he dreamed that a woman was coming towards him from the east. The woman he saw in his dream was Mei Nimanoa, who is said to have been descended from Teuritaba of Tamoia, and when he awoke he was surprised to see her standing closely beside him.

'Is there a well nearby', she asked, 'I'd like to draw some water'.

'O yes, it's just over there', he replied and, as they walked towards it, he added,

'Mei Nimanoa, why don't we get married?'

Mei Nimanoa did not know that Noubwehwe had learned her name in his dream, or that it was always on his mind that he was unmarried, and was surprised. But she consented and Noubwehwe took her as his wife. He did not return to his work nor did Mei Nimanoa's family look for her. In time, Mei Nimanoa became pregnant but it was the wind that she bore, not a human child. Later, she gave birth to four children: Mei Hamumari, Nanikain, Tabutoa and Mei Nono.

3. When the maebo were skaling, Noubwehwe returned to Buariki. Beiamatekai was very fond of this fish and, when Noubwehwe burned it, he was beaten about the head as usual and sent away with only pieces of the belly and the heads of the fish as his share. He returned slowly to his home and his children asked him where he had been.

'I've been with people who live up north but don't speak about them or they'd do

me harm. Don't even think that they've hit me on the head or how wicked a thing that is or they'll harm you too'

'What should we do then?', asked the children.

'What we've always done.'

'No', they replied, 'we think we ought to go and look for somewhere else to live.'

Now, Nei Nimanua had died some time before so Nouhuetue took his children quietly away. They launched their canoe, Akabeia and set sail. They sailed first to Araruka but Beiamarekai learned where they were and, following them in the Akabeia, landed at Kareaki on Abemama. When Nouhuetue heard of this, he and his family set out for Nonouti but they ran into calm weather and adverse currents and drifted westwards towards Banaba. The elder boy then set course again for the lee shore of Nonouti but he did not make it. Nor did the younger boy when he tried, so they asked Nei Nono to take the helm. She did so and made landfall in the lee of Nonouti. They pulled the canoe on to the beach at Temotu on the southern tip of the island and went to look for the pleasing oar which they had lost coming ashore. They found it at Baeatan, stormed the beach, killed all the people living there and settled down. Among his dead was Tabaka whose wife, Nei Teweia, Tabutoa married.

When Beiamarekai heard that Nouhuetue and his children had reached Nonouti, he followed them. He made a landfall and set course for the isthmus of Noumatang. Nouhuetue and his family saw the canoe arrive and sent Tabutoa to the lagoon beach to see if he could recognize it. He saw it was the Akabeia and cried out, 'He won't leave us alone! The time of the Baka-mbe draws near. If he won't talk peace, then it will be war'. Beiamarekai advanced through the island and everyone quailed before him, and, as he drew nearer, he called out:

'What is that man doing who dares to talk about me?'

'Is was just talk', answered Nouhwehwe carefully.

'And who is that woman sitting at Tabutoa's head?', demanded Beiamatekai.

'That is Nei Teweia', replied his friends.

'Who is her husband?'

'Tabutoa, of course.'

'That's of no importance', said Beiamatekai, 'I want her.'

Nei Teweia got up, and went over to him even though she was already pregnant by Tabaka, while Tabutoa and Beiamatekai each waited and watched — to see what would happen next. Days passed, then Nouhwehwe slipped quietly away from Anouiti, taking his children with him, and made for Taliteuea.

For some time

When Nei Teweia told Beiamatekai that they'd gone to Taliteuea, he decided to go there too. Meanwhile, Nouhwehwe had reached Temanoku and Kabouanengana where Obaia had settled some time before. They sacked those places and killed all the inhabitants except Obaia and his family. It was not long before Beiamatekai followed them, just at the time when Nei Teweia was due to give birth to her baby. On the way, she pleaded with him, 'Look, I'm about to have my child. Please take me home to Beru'. Beiamatekai agreed and so they went on to Beru where Nei Teweia's son, Tanea toa, was born. They became man and wife ~~there~~ and Nei Teweia died there, when she gave birth to another child with a split skull.

After Nei Teweia's death, Beiamatekai sailed back to Taliteuea where he met Obaia.

'Where is your daughter, Nei Kivine', he asked.

'She's here'.

'I'd like to take her for my wife'.

'I don't object', Obaia said.

So, Beiamatekai asked Nei Kivine to

marry him and they had a son, Teboi.

One day, some travellers from Outoa came to Tabiteuea and sang the praises of Mei Komao who was held in high regard in Outoa. Very soon, a great fleet of canoes sailed in to Atamanioseke with Mei Komao on board.

Beiamatekai went down to the lagoon to pay his respects to her and he carried her ashore as bride for his son Teboi. Mei Komao and Teboi were married and conceived two children, Tekiani and a Mei Tabiria. When he had grown up, Tekiani was married and his son was the Chief, Matakolu, who was the father of Tonganibeta.

Notes

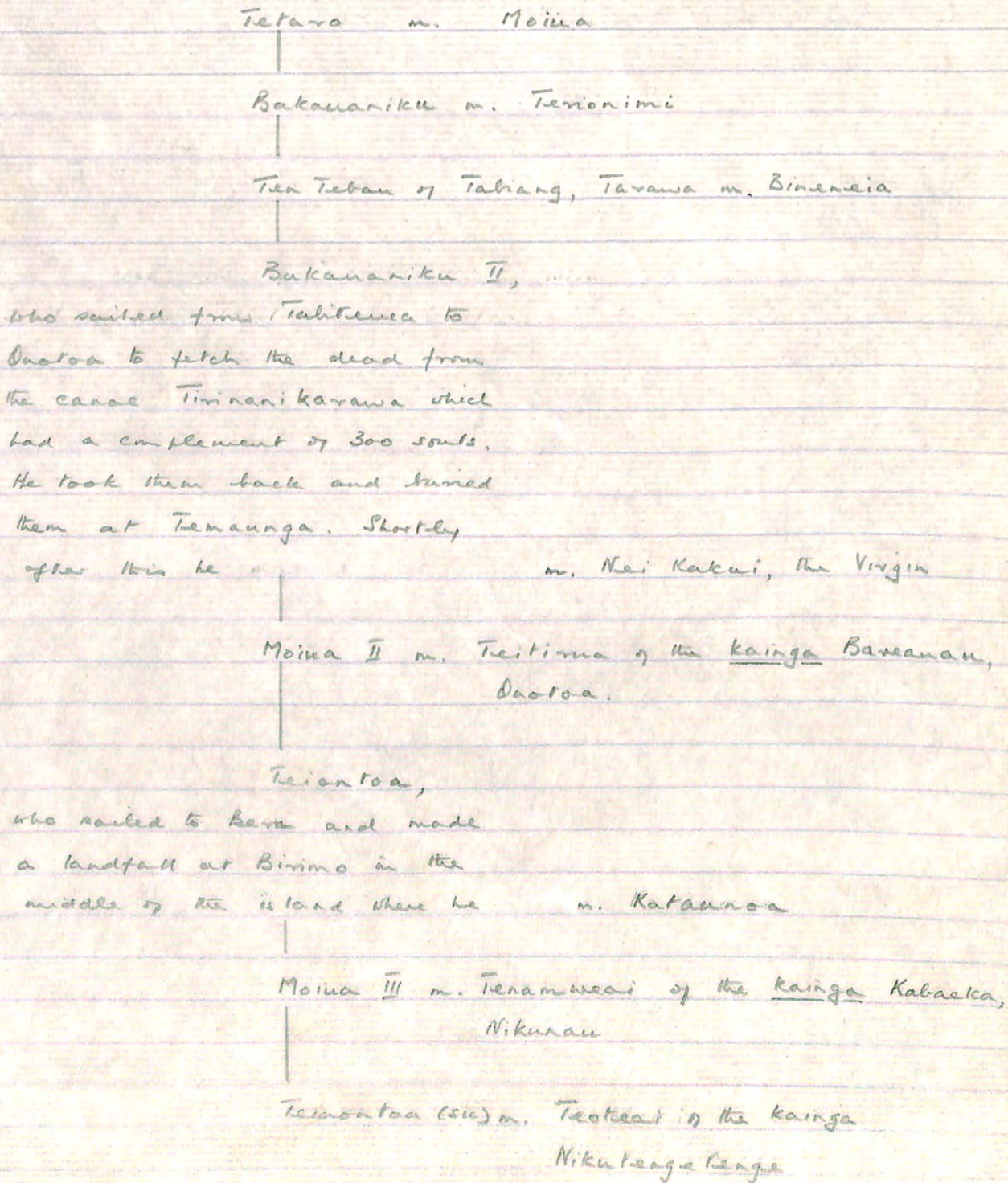
1. Beiamatekai, sometimes written Beia na Tekai in the Gilbertese text but always referred to in the singular.
2. Ren = *Meserschmidia townesfortia*
3. Maeto = a barbed lagoon fish (goat fish). *Sabatia*

The Histories of Auniana of (1) Tamoia and (2) Banata

Unattributed

1. Auniana was a Tamoan. He left here for Bern where he dropped the rope of the lower end of his lateen yard: it was called Taebaba. He then travelled west and dropped the tip of the sail at the lower end of his yard: it was called Katabanga. He continued west and his canoe capsized: he called this Banata. Later on, he wed Mei T...

2. Auniana was a Banatan and husband of Mei Tituathie of Bairiki on Tarawa. Their descendants were:



The Story of Obaia, Son of Nei Terere

narrated by

Mautake and Nauoko of Tarawa

(N.B. It seems that paras 1 and 2 of the original Gilbertese text are missing. A shorter version in English is recorded in para. 5 of 'The Tale of the Tree of Panoa' by Mautake and appears in Series H.)

3. Obaia was very fond of his mother, Nei Terere. One day, Taukarawa, his father, called out to him, 'I want you to go to Tabuarorae, Kabubuasengana, Abatiku, Atanikarawa and Temanakeu and kill all the birds roosting there.'
4. Obaia did as he was told but had no luck, so Taukarawa sent him back again and, this time, he was successful. Then, he thought, 'It would be nice if I could fly', so he stole into the shed where Taukarawa kept the birds' feathers. In next to no time, he was in the air looking and flying just like a Fingate Bird. He circled the village, soared high in the sky to the north and south and then set off for Tarawa. But he never got there because his brother, Tabuariki-te-ang, drove him away so he finished up at Onoua. He surveyed the place from on high, flying all the way from the north to the south, and decided to land in the middle. The people of Onoua looked up and cried out, 'A Fingate Bird, a Fingate Bird. Oh, if only Nei Katura could have it for a pet!' On hearing this, Obaia flew a little way off and landed again, waiting and watching. In a while, Nei Katura came out of her house and, when he saw her, Obaia flew low above her and perched on top of the house. There, he was tied up just like any other Fingate Bird and a special perch was built for him in the western gable in which he settled down. But, it wasn't long before he grew restless and Nei Katura, seeing this, called out, 'Bring the bird... here and put it under the eaves.' This suited Obaia very well indeed for, when Nei Katura lay down to rest, he slipped out of his feathers, crawled under the curtain and sat down at her feet. He called out quietly and awoke Nei Katura who fell head over heels in love all down as she saw him. He was so

A Story about Taburimai

unattributed

Taburimai was a man, the son of Bakoa and Nei Unikai. His brother was Teanoi. Taburimai left Tamoa where he was one of those people who lived under the Tree Kaintikuaba. ^{and he came from Tamoa where he was one of} ^{the people who lived under the tree, Kaintikuaba.} A whale was stranded on the beach and all the people of the Tree fell upon it. But Taburimai was not among them and was not included in the distribution of meat. The king, Namakaina, received the head of the whale.

When Taburimai arrived, the others said to him, 'There's nothing left for you. Go away and ask Namakaina to share with you'. He went to the king and asked him, 'Namakaina, may I have some of your share'. He was given some.

Some time later, a puffer-fish was stranded not far from Taburimai. 'Leave it alone!', he cried out, 'I'm going to divide up this one'. They left him and he took the gall-bladder and squeezed it over the flesh. Then he called out, 'Come here all of you and take your share'. They came, ate the flesh and they all sank to the ground unconscious. Taburimai revivied them and then ravaged Tamoa with fire. The people of the Tree, Kaintikuaba, fled for their lives from Tamoa. Taburiki went with Tetake who lived in the top of the Tree and Taburimai fled with them.

When they reached Benu, the Bird flew off and perched high above the beach. Taburimai followed and tried to throw her down but he only succeeded in striking her nest which fell to the ground. This event was called ^(beak of the Tropic Bird) Tewintakef and the name of the nest that fell was Rumbao. The

The Bird flew off, Taburimai chased her and again let fly. But he only hit another nest

which also fell to the ground. It was called Te Ngao a Take, (nest of the Tropic Bird).

Taturinai stayed in the Umananti (Madhwa of anti) in that place and it happened that he was stricken with severe stomach pains. When his bowels opened, a man called Nabutaem came forth. In due course, he left Bem for Tarawa and married with Teavein-Tarawa and their child was called Burabura.

One day, Mauatatu's canoe, Te-tukini-twe-twe, sailed in to Bem from Tarawa. The crew were Mauatatu, Bakae, Mei Katoka and Ua. There had been a fifth member of the crew, Mei Burabura; she had been cast overboard but she had reached Bem before them. The place she landed was Naniburabura. When the canoe came in, Mei Katoka went ashore to fetch water and saw that someone was already there. "Do you have any water you can let me have?" she asked. "No," replied Mei Burabura, so Mei Katoka returned to the canoe. "Did you find any water?" demanded her companions. "No," said Mei Katoka crossly, "There was a woman there and she wouldn't tell me where the well was." Her companions then decided to cast a spell and send her back again to ask for water. When the spell was complete, they told Mei Katoka to wrap her skirt around her shoulders and seat her, wading, back ashore. On shore, she met Mei Burabura who beckoned her, "Here's the well, come and draw you water." Mei Katoka dipped her bowl into the well but, try as she might, the water would not flow into it. That place is called Teriba.

After this, Burabura stood up and ran off to the north, to the place called Tebini. She ran on a little, stopped and blew on her conch-shell at the place called Katanga-te-Bu. She next was seen just off the shore at Atai and the spot she stood in was called Mei Kamanging because she squinted in the sunlight there. Then she went farther to the north where she met Koniker

who asked her for drinking water. 'wait here', she answered him 'I'll go and get you some'. When she had gone a little way, lake made a circle with her arak at the place called Tekei and a huge pool appeared. Still farther north she met Tanenroa and, because she did not know how to pass him, she went back south over the shallows. On her journey, she met Auria Tereneu whom she charged with looking after everything. Continuing south, Bura-bura came to the eastern shore opposite Buakau; she then turned west towards her Kainga at Iumanteang where she met a man who had before him a large mat of coconut leaves with food laid out on it. He saw her and drew lots and ruled that it was the right of Bura-bura to distribute food in the maneaba.

A Story about Nei Tituabine
unattributed

Notes:

Nei Tituabine came out of the sea near Tamaa. She married Tebaraki and travelled to Temotu m.

1. Nikuan. Then she went west with the kainga of Buariki and Tabutoa to Beru and landed at Teruabong. She bore a child, Tematantarata, who married Nei Ntara and their descendants were:

Tataraweneina m. Nei Kabetano

Temaua m. Teiroi

Takuia m. Teaumai

Tekinawa m. Titi

Ntaro m. Teingira

Karina m. Buranaia

Karawe

Tematantarata and his wife Nei Ntara sailed from Beru to Taliteua and landed at Teikanarina. Their kainga was Teiteranitorau. Tematantarata kept a close watch on all that happened on Taliteua. He would find you if you lay under your house or anywhere else you tried to hide. He had two children — Akau who stayed on Taliteua and Tataraweneina who went to Tarawa and landed at Taratai where he built a canoe. He gave a feast beside the canoe when it was finished and his father on Taliteua prepared a feast for its arrival there.

The canoe set sail and drifted towards Baraba. One of the crew, Taburitolia, slipped ashore to steal timber from Auriana to use as an outrigger float. They steered

for Tahiteua but did not easily reach it. The float was held in the water by Terabaraba and Tetuatua and became swollen and so heavy that the canoe could not move. Then, to everyone's surprise, the float gave birth to a large ray and the canoe picked up speed again. It was not long before the sail became pregnant by the west and south winds and the salty spray and gave birth to the Swallow-strike (Kabanci) which flies ahead of canoes. But everywhere the canoe went the land was inhabited until, at last, it ran ashore at three islets in the middle of Tahiteua. These islets look like a canoe — Baretatu like the hull; Aina like the float; and Auenene like the sail.

2. In due course, Tatarawenieina and Nei Kabetano married and their son, Teatuanimwemwe (sic) wed Biona. A time came when all their coconuts were rotten so they sailed for Bernu and landed at Ternalong. Tabakeinika, Nei Mnan and other indigent anti went with them.

One day when there was a great gathering to play Kabane, a woman, Boraran, was shut up in her house by her husband, Matarua, who was angry with her. Teatuanimwemwe saw her and planned to abduct her. Matarua was jealous and called upon a large number of people to help him. When they approached to give battle, Teatuanimwemwe assembled his crew of anti and marched to meet them. He carried his spear, Tetaumangaria, in his hand and, when the two groups were close to each other, he stuck it in the ground in front of them and leaned on it. The anger of his opponents faded rapidly away. This contest took place at Kaota.

NOTE

I am not sure about the introduction which, referring to Buanki and Tabutoa reads:

... Ho a a marga wairio ke kama i-Buanki i-Tabutoa

A Story about Taharikiunattributed

Tahariki was a man who lived in Tamoa. He came to Beru when the flower of the tree of Tamoa called Kaintikuaba was plucked and cast away. Nareau took a bud and threw it away to create Beru. Tahariki went with that bud and so became a Remua. He wed Meï Kaana and their descendants were:

Bairiki m. Meï Inaan

Tekurabo m. Teweinanāi

Temaiana m. Karibannang

Kowae m. Kinakeao

Bara m. Kakeia

Taharaba m. Tebaou

Teweiariki m. (1) Meï Tamibeia (2) Meï Tamibeia

(1) Kabannang (2) Ratabu (3) Ataniboru (4) Meï Tavei

m. (2) Atalu

(1) Bara (2) Tengata (3) Tekimaiti (4) Nakava

The Story of Bue and Rirongo

The first, very brief account of Bue and Rirongo does not agree with other versions and seems to be of little consequence.

The second story is not, in the essential details, very different from that which is given in 'Migrations, Myth and Magic from the Gilbert Islands' (Rosemary Grinnell, pp 132-6. The Grinnell account, which reads like an edited version, may have drawn on several sources and it gives more detail about Bue's confrontation with his father, the Sun, including the acquisition of the canoe crew of the Abaton and Maerna clans — the Kai-ni-kamata which, in this story, is the name of the canoe in which Bue and Rirongo sailed from Tarawa to Bera. It also contains the chant which Bue used to extract control of the rain-winds from Anei Temaing and an incident in the Tarawa-Bera voyage.

In some instances, the text I have used displays possible differences in detail from the Grinnell version and I have appended notes when this occurs.

The Story of Bue and Rirongounattributed

(1)

Notes

Noubabati was a Tamoan and Mei Tihabrie was his wife. They had a child called Nakkaumai who wed Monamona-n-Tai and their sons were Bue and Rirongo. Rirongo was the elder and his wife was Mei Bareaka. Bue married Teianaraba. The brothers did not live in the maneaba but on their land in the bush. Then Tarentoa sent Taboana to summon them to take their place in the maneaba.

(2)

Matamona was a woman from Tebongiroro and her husband was the primeval Sun. Their children were Tongea, Tangea, Nakianga, Maukikin, Bue and Mei Teraiti. The first four sons died and the Sun took Mei Teraiti away to make a curtain for him in the east. Bue was left on Tebongiroro alone.

When Bue decided it was time to travel, he built a canoe which he named Te Kuonaine. He put aboard it two pieces of smooth, red coral rock, a non fruit, an ^{old} coconut-shell bowl, a rotting coconut and a leaf-switch of a young coconut palm. He went to visit Mei Teraiti, his sister, first:

'Are you there?' he called out.

'I am, and who may you be?'

'I am Bue and I'm going to visit my father.'

'What are you taking with you?'

'Two pieces of red coral, a non fruit, a coconut-shell bowl, a rotting coconut and a switch of young palm fronds,' replied Bue.

'Come back for me when you have seen your father' Mei Teraiti pleaded.

So Bue went on his way to challenge the Sun at the six stations of its daily course — at the

knee as it rises up to the horizon and at the knee
 when it shines above the surface of the sea. He struck
 at the first ray of sunshine and it dropped back
 into the ocean. Another ray burst forth and Bue
 struck it down too. He knew his coconut-leaf bow
 at the third ray without success so he hurled the
 rotting coconut at it, hit it and it sank from
 sight. The next time the Sun's ray shone out
 it was very weak and Bue went up to it and
 bound it fast with his coconut switch. The
 imprisoned Sun cried out:

'Who are you?'

'You are my father', Bue replied.

'Who, then, is your mother?'

'Nei Matamma.'

'And what do you want of me?' growled the Sun.

'I have come to ask you to teach me all your
 skills', said Bue firmly.

2. And the Sun taught Bue how to build the
 manaba of kings called Namakaina and the
 square manaba called Tabarin; how to take
 measurements; how to construct racing canoes;
 how to call up the wind and calm the storm;
 how to perform the magic ritual for the initiation
 of warriors; and how to bury the dead according
 to the rites for kings and commoners and to
 the special rite named after Bue himself. All this
 knowledge was learnt by Bue in the east.

Bue returns from visiting his father and
 goes to see Nei Bairaro.

3. When Bue left his father, he returned to his sister,
 Nei Teraiti, and took her away with him on his canoe,
 Te Kuonaine. He made love to her on the canoe. The
 Sun watched them and commanded the fish-Ika-
 ariana; 'Go, overturn their canoe.' Everyone was
 thrown out and they sank down below the waves
 into Mone where they met their ancestors. Nei
 Teraiti was taken away to the north and Bue
 went with the ancestor of the west to the closet
 of Nei Bairaro where he hid himself. While he
 waited there, the Sun came out and spoke to

Naei Bairaro, 'Recite the magic of your winds for me'. She recited the chants for the first, second and third winds and the Sun went away. Bue, having committed the chants to memory, came out of hiding and Naei Bairaro saw him and exclaimed, 'You must wait for your father to return'. But Bue was afraid to wait and fled outside into the darkness where he found Naei Teraing, the rainmaker, from whom he stole the magic of the rain-winds in this fashion:

4

'Take away her stormy rain-wind,
Tear it from its lair.
Let it blow steadily
For me, Tabuariki,
For me, Taburimai.
Let it blow steadily
For me, Kao-buanang.
I make her wind blow,
I make her wind blow,
I make her wind blow.'

Bue goes to Tarawa.

5

As Bue was getting ready to leave, he said to Naei Teraing, 'wouldn't you like to come with me?' and, when she refused, added 'well, then, would you please let me have that uri tree you use for making fire so that I may sail away on it?' 'No', replied Naei Teraing 'you can go on your own canoe'. Then Bue called on the three winds of the Sun and Naei Bairaro to uproot the tree but they were of no help. But the tree was torn down by the force of the winds of Naei Teraing. Pieces of coral, broken up in the sea, embedded themselves around the base of the uri tree and shook it loose until the ocean surge was able to wash under it.

Bue continued on his way and landed on Tarawa where he was met by Rirongo. 'Who is your father?' Bue asked him. 'Kirata', replied Rirongo, 'and Naei Terauti is my mother'. Then Rirongo went off towards the east, to his kainga, I-Atabou. While he was there, all the coconuts and pandanus palms went up in

flames and Kirata summoned Mei Tetaiti, 'you have a companion here, don't you?' 'Yes', she replied, 'He is my brother, Bue'. She went to Bue and asked him to bring down the rains and, when a lot had fallen, Kirata sent her back again to ask him to stop the storm.

Some time later, Kirata ordered Bue to build a manaba for him and Bue built two — one in the style called Tabarin and one in the style called Namakaina.

Bue then said to his sister, 'Bring me a little food and make me some string'. She made the string and he fashioned a large scoop-net with a small handle to it and walked off through the rain to find Rirongo whom he caught in the net. He took Rirongo back to land and they lived together at Taratai or Tebonoimo and then at Tabukina-Tarawa.

6.

The Voyage of Kotua to Bem and Nikurau

Kotua set out for Bem in his canoe but he could not get there for Bue and Rirongo blew him off course. He tried three times and, by divination, he found them on the third attempt and Bue and Rirongo agreed to guide him. They did not sail in company with Kotua but made their canoe, Te Kavinikamara, invisible. Mei Tetaiti, Rirongo's mother, travelled with them suspended under the keel of the canoe in the stringy bark of the midrib of a coconut frond. As they were travelling along, Rirongo suggested, 'Let us stop a while and announce our decisions'. Bue replied, 'I'm ready to do so. I shall take the heavens, you shall have the sea and Mei Tetaiti may have Mone'.

As they approached Bem, Kotua's crew asked him, 'Where's the canoe of those other people?' Bue's companions overheard the question and urged him, 'Call upon the rain to fall so that we'll all be wet together'. Bue commanded the rain to pour down and it drenched Kotua's canoe whereupon his crew roared with laughter.

and joked, 'Look at Korua, he's caught a wet head aboard his canoe, Tebakakai'.

Closer in to shore, the winds changed and took Korua's canoe away to Nikurau. Bue and Rirongo landed in Benu but Nei Tetauti was stranded in a fish-trap in Onotoa where she married a man called Kukurake.

NOTES

1. The Gilbertese text includes:

Atinom, translated by Gumble 'smooth red coral stone'

Matanon, translated by Gumble 'fruit of the non tree (*Novinda citrifolia*)'

Ba rorongongo, a binobino (coconut-shell container) according to Gumble

Ba ni kimaimai, undeveloped leaves of a young coconut tree.

2. The Gilbertese text lists:

Namakaina (ke) Tabarin. Namakaina is described as 'maneaba of kings'. Tabarin = square and refers to such style of maneaba. If the ke was originally bracketted, the two names could have been synonyms.

Nanoan te Raurau. May be another style of maneaba but I have translated on the analogy of nanoan te bai = a measure of back or length of the head.

Koetoo. Gumble translates as a 'style of maneaba broader than it is long'. In the modern form ketoo, Sabatier gives (1) a method of constructing racing canoes (Nei Ketoo) or (2) a lean-to, mostly as a shelter for canoes. In the light of the next two words, I have followed Sabatier.

Kakeiang, method (magic) of raising the wind.

Taoang, stirring the wind (Gumble). See Taobara (Sabatier)

Kabueari, magic performed at new moon for protection of children, health and maneaba and for skill in composing dance chants (Gumble). In the light of the following

words, I have used Sabatier's translation of 'magical rite for initiation of warriors'.

Tauria mahe ... ruaia uea ... ruaia aomata ... rua si
Bue. I have translated as funeral according to appropriate rites.

3. Ika-aunania (ke) Ikaurawata. Again, I am not sure whether (ke) was bracketted originally or later. Gimble identifies ika-aunania as a porpoise, Sabatier as a fish caught by incantation. I have treated ikaurawata as a large aunania.

4. A literal translation.

5. Uri, Guetharda speciosa, used in fine-making.

6. It seems that the story of Kotua is not an integral part of the preceding saga.

not for
Reproduction
as an Oral Tradition

(90) - (96)

Series I (pp 61-66)

Stories 9-14

The origins of canoe crests & pennants

8. unattributed

The following accounts of canoe crests should be read in conjunction with the accounts given in Ch. 7 of *Migrations, Myth and Magic from the Gilbert Islands* by Rosemary Grenville (MMM). I have translated when there are significant differences in the texts.

9. Benuakura. This is the name of a clan. The crest is Te Nimitawawa representing a marine worm (Gnibble), a species of jelly-fish (Saladier). Basic text for account at pp 181-2 of MMM. Not re-translated.

10. Temataua. The canoe-crest Temataua came from Nei Taberiki who said: 'Take two pieces of the mid-rib of a coconut frond and put it on my neck and place another one on my shoulders. This is Temataua and it represents the sting-ray.

Sifters from Grenville in attributing origin to Nei Taberiki not Nei Titualine. It is the crest of the Buatara clan.

11. Tekikonang. Identical with account at p. 184 of MMM except that (a) Nei Moaine is said to have been a Tamoan and (b) she had two sons (not three) — Baba and Bono. The crest represents a star-fish and is owned by the clan Bakarawa.

12. Te Bou-uoua. The crest of the Karongoa clan came from Teuribaba who used to devour human heads in Tamoa. When he left Tamoa, he travelled in his canoe, Te-atataimua, and his crest was a human head in memory of his food.

13. Namakaina. The crest called Namakaina came from Tahurimai of Tamoa who was chased through the ocean by Te Baka and Te Rokea, the sharks. They hated the sight of him but they liked his brother, Te Anoi, for the colour of his skin. When

he left, Taburimai took the crest Namakaina with him in memory of his meeting with Namakaina, the King. Tekabaraki, Taburitokia, Riki and Taburimai were the crew and Namakaina was their crest.

This story is not mentioned in M1917. There is no indication that the crest, Namakaina (the Moon), now exists nor to which clan it belonged. Te Anoi is the hammerhead shark.

14. Kai ni kamata. This crest came from the Sun, their father, whom they went to visit. These are the things they took with them: stones, a non fruit and a rotting coconut. When they approached their father, he was very hot so they threw the stones at him, then the non fruit and finally the rotting coconut which damped down his heat. They went up to him and he gave them their canoe-crest, the Kai-ni-kamata, as a memento of their visit. As they left, the Sun said to them: 'This is the crest for your canoe and when you meet a whale or porpoise you may overcome them with these spells:

(1) Subdue the whales and porpoises
In the rolling sea.

Let them fear the passage
Of this canoe of yours

Taburimai, Auniana,

Mei Tewenei, Riki, Kaobunnang

And all the Spirits!

Let the shoaling young submit,

Let the shoaling adults fall,

Let the whales and porpoises

Die in the quiet sea!

(2) They are churning up the waves

For they are mighty fish;

Rapidly, they move away

And dive beneath the bows.

No longer are they rising now

Go, chase them far away.

Sail through them as they, dying, slip

Into the northern seas.

Thus, are you born to live and die
 O cruel fish,
 Threshing hopelessly about
 As you meet your death.

(3) Blow away, Mistar whale,
 From your home deep in the sea.
 For I am offering praise
 To Sun and Moon,
 The glories of the sky.
 Blow away, come blow away!

(4) Nei Nakinivae

Threatening whale, rising upright from the sea!
 Go, fall and smash yourself
 Far south of my canoe.
 Fearful whale, rising upright from the sea!
 Go, fall and smash yourself
 Far north of my canoe.
 You are an omen of a coming storm!

Notes on 14

1. The crest, kai-ni-kamata, is the property of the Abatou clan and derives from the visit of Bue to his father, the Sun. MMM pp 182-3.
2. It is probable that the first two chants are, in part, addressed to the kai-ni-kamata; the other two, directly to the whales and porpoises. I am not sure that the fourth chant belongs to this story though it is one which is connected with the Bue legend. I do not vouch for the accuracy of the translations of any of them since the texts are difficult and obscure.
3. Nei Nakinivae. A waterspout, tornado or magic spell to counter them (Satanic). The chant is addressed to Rubeimbei te Nang, (1) frightening position of whale having whole forehead raised to

perpendicular position (2) position, onset of coming storm
(3) shortly to avert same (satatier). The chant
appears to confirm these meanings.

The four chants are not used in I.M.M.M.

Notes:

Teiibi and the Lizard

1. (unattributed: English title in Gribble's hand)

Notes:

Teiibi was a Tamoan of the Tree who married Teburang and had a son called Tematantaratara. When the Tree of Tamoā was burnt, Tematantaratara travelled on Taburimai's canoe to Temabong on Beru where he married Nei Tituabine. They went away to Taratai on Tarawa where a tree which he called Teiibi took root on the reef flats.

Tematantaratara and his wife continued their travels and landed at Aina on Tahiteua where their children Komae, Tetabea and Teatuanimwemwe were born. The time came when Teatuanimwemwe wished to visit Taratai and Tematantaratara told him, 'when you get there, celebrate your arrival with Teiibi, your grandfather'. The canoe returned to Tahiteua and brought with them Nakiarua and Nei Immao.

1. Te iibi, a tree like itai (Calophyllum inophyllum) ...
myth. names Te iibi n Tamoā ... n Tarawa
(Sak)

The point of the story and relevance of Lizard in Gribble's title not obvious.

2. There are two phrases in the text which must be idioms not recorded in the dictionaries:

(a) Korea ramani wam Teiibi are Teburan, from analogy of Korean te maneaba, cutting thatch of maneaba with customary festivities, the phrase is likely to refer to a celebration connected with a voyage.

(b) E tamarakea ramani waiā te aomara, is likely to mean 'bring someone (additional or perhaps related) on board their canoe'.

Incarnations of Anri

(unattributed)

Auriana took with him from Tamoa the rat, the giant clam and the ^{roka} shark. The rat is the incarnation of Auriana.

One of Mei Titualime's incarnations is a black beetle (cockroach?) which you can smell when it is near. It is then said that Mei Titualime is approaching.

The large swordfish which has small teeth is an incarnation of Taburimai. The kingfish is another.

(hako)

The shark is the incarnation of Tabuariki

The family of Tetonganga

(unattributed)

Teman came from the eastern side of the ancestral Tree of Tamoa. He wed Meï Kawana and their daughter was Meï Bakeke. Tinoka came from the western side and married Meï Buranikaua. Their son, Tetonganga wed Meï Bakeke.

Tetonganga went from Tamoa to Arorae which was not settled and had children there — Teannaki and his sister, Meï Marewe. Meï Marewe roamed all over Arorae. She went north and met Tanimalang; she met Tanimaiaki in the south; Tanimaaao in the west; and Tanimainika in the east. They made her pregnant and her mother calked her, felt her all over, sniffed and pummelled her. Tetonganga and his family moved on and made her bathe near Nambawan. When the child was born, it was named Namonikeaki and in due course he married Meï Mauri.

(Ben?) Meï Mauri used to bathe in the sea and was seduced by a man called Tewannaba. Her husband asked her how she had become pregnant but she wouldn't tell him. The child was born and named Tetonganga the younger. When the older folk were dead (Nanoni) Keaki said to his wife, 'My son is about to leave us' and Tetonganga departed to the east. He did not stop there because Uakeia and Kaitu were there before him so he got Taburitia and the people of Tangea to build (a canoe) for him. He went to live at Arinibonora, took Meï Rereua as his wife and had a family.

When Tabaki's canoe was leaving, Tetonganga went with it, leaving his wife and son behind. That son was Kirata who married Kaitu and their descendants were:

Taukewa m. Teangina

Tenitu m. Tinetu

Tem Manika m. Tekokaki

Beruki m. Kaukia

Tewa m. Tewannang

Toma m. Bikebike

Toua m. Tembete

Taukai m. Kakeang

Bikebike m. Kinare

Baire m. Baita

Temoa

Auniana of Tarawa

by

Aneriba of Nui

The first beings were anti. Auniana was the son of Tabakea and Nareau was his natural brother. Auniana's companions were Tabuaniki, Mei Temenei and Teitini Karawa.

1. In those days, the sky and earth were one and six things only existed — Kima, Kika, Ketao, Riki, Bakawaniku, and Tabakea who was the father of Auniana and Nareau. Kima started to raise the sky and Auniana took it on his shoulders as high as the top of the coconut palms. Tabakea was satisfied with this for the time being but then he got Riki to lift it to its proper place.

Auniana looked around and exclaimed to his father, 'How dark it is! There's no light at all', whereupon Tabakea ordered Bakawaniku to light the earth. Bakawaniku agreed, 'Come here! Take my right eye and polish it well with pumice stone so that it may shine on the earth and in the sky'. That eye became the Sun, his left eye became the Moon and his tears turned into the stars. When his work was done, Bakawaniku was still remembered as an anti by the Ellice people.

The most revered anti in the Ellice were Tabuaniki, Teitini Karawa, Mei Temenei, Auniana, and Naka who was torn in the sky and who was lord of the souls of the human dead. Nothing more is known about the origins of these anti who were able to forecast the future.

The souls of the dead used to go to Naka in the sky. If he liked you, you were allowed to stay and were well looked after. If he did not like you, he would pierce your eyes with a pointed stick. Mei Kara used to wait with Naka

for sinners who came to live in the sky.

Our forefathers used to regard the world as being divided into northern and southern parts; and there was frequent warfare between Tarawa in the north and Samoa in the south. The northerners used to assemble their forces on Nonouri and Talikeua. Their weapons were long, strong spears and the southerners, who had similar weapons, gathered their forces in Takerau and the Rlice. The woods used for the weapons were ngrea and tongo which still grow plentifully in Kiritati. Battles were fought with throwing spears and by hand-to-hand combat.

In a great battle which lasted several days, Aurana, son of Tabakea, led the north and Tangaroo, the celebrated arici and King of Samoa, led the south. The north triumphed and the defeated southerners were considering what they should do next when a man suddenly appeared among them:

'What are you discussing?' he asked.

Tangaroo replied, 'we're thinking about the great war in which we were defeated with the loss of many men.'

'Come', said the stranger, 'let us prepare to fight again with the forces we have left and, if they will follow my orders, I will lead them.'

'You may take command', Tangaroo agreed. The battle was fought and the victorious southerners asked the stranger who he was and where he came from.

'My name is Nareau', he replied, 'Tarawa is my home, Tabakea is my father and my brother was the leader of the northern forces which defeated you. I did not let him know of my regard for you and I forbid you ever to tell anyone about this.'

Nareau then went back to Tarawa and

met Tabakea who asked, 'My son, where have you been?' Nareau looked at him, 'Why, I've been nowhere' he said 'I've not left this place'.

Aunaina, his brother, joined them and spoke:

'Father, we have been defeated by the South. Their forces were led by a man who was very black, short and a skilful fighter. When we engaged, he threw his spear at me and it knocked my helmet from my head and my shield from my hand. I was forced to retreat for fear of my life, so accomplished a spearman was he'.

Aunaina did not guess that his opponent had been Nareau, his brother. But Tabakea, their father, knew.

Notes.

1. Kina, a bivalvular shell-fish, unidentified.
Kika, a large octopus, the devil octopus.
Keroa, Actinia (sea anemone)
Riki, the anti usually personified as the eel (rabmo) but not so in the dictionaries.
Bakawaniku, giant ray.
Tabakea, personification of the sea-turtle.
2. Tekeran, Tokelau (?)
3. Ngea, *Pemphis acidula*
Tongo, Mangrove
4. The two words/phrases used in the Gilbertese text are:
Bara n tauri, helmet of spiky skin of the puffer fish (*diodon*).
Au kibena, lit. a big scoop net which I have read as a kind of string shield.