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Unriddled piece starting 'E kabo karanaiti...' (p44)

The language of this piece is too obscure to enable me to offer a reasonable translation. The best I can do is as follows:

Lightning dissipates its strength in heat,

So whence does your magic come from?

You are making magic on my sleeping mat,

The red, red powdery dust of Matang,

I am surprised.

I'll strike the standard which flouts itself
on high,

I'll seize it, crush it, keep it,

But how big it is!

As big as what you have to say about your
homeland

... ..
(translation discontinued because of obscurity).

Incantation for stranding porpoises (p44)

As with the previous piece, the language of this incantation does not allow me to offer a reasonable translation. I think I may have got the meaning of the first stanza (te finelua):

Let them be attracted to the shore

Let them be stranded, stranded there!

Let my swift spear

Flash under the fins of the sharks;

Watch out you sharks, lest you be speared

Once, twice or even three —

For the lords of Manua despise you,

I seek your help Aniana and Tengkarita

Give me your help, Ma. Tewenei,

To attract my school of porpoises.

The second stanza, guiding the porpoises ashore (te bimerana), relates how the porpoises inhabit human bodies in moae (the underworld) and, on

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answering the call of the incantation, become fish. I am not offering a translation. The language is obscure — there may be lost idiom in it — or illiterate.

The short, third stanza is the chant for the final backing ashore of the porpoises. It appears to invoke the Lord(s) of Manra.

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Invocations relating to male initiation ceremonies
(F pp 51-54)

A description of the ceremonies is given by Rosemary Grinble (pp 73-78). Although this series of invocations is in Grinble's handwriting and seems to be directly relevant to R.G.'s text, no translation was apparently made. This does not surprise me since the texts are obscure and barely literate. The problems they pose could almost certainly be overcome if they could be discussed with naimans and, if they are considered to be important enough, they should be referred to the Editors.

2. I am unable to offer more than an approximate translation for each invocation, guessing at or omitting the obscure parts:

(a) Te Kanirua

Preparation for the initiation ceremony — the ritual cutting of the youth's hair with a shark's tooth; and invocation of the fierce spirit of the tiger-shark:

Seek a tiger-shark in the deep, deep sea
That your tangled hair may be cut by its sharp tooth.
Let my spirit swell,
Fiercely as the shark's;
Let me stalk the land,
A threat to all men,
Stalk them as my prey.

(b) Karua rimana

The above spell was pronounced over a potion which the youth drank. He was struck ^{his grandfather} on the chest by a Koromatang (spear pointed at both ends) to the following invocation:

While I strike his stomach,
Dawn breaks in the east,
What do I foresee for him?
Fierce resolution.

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What do I foresee for him?

All sorts of skills.

What do I foresee for him?

Bravery in battle.

I see no coward, see no coward,

Nor a weakling;

No retreating,

No ground given;

No fear of anger.

Duly courage, skills, good fortune.

8) Te Taoba

A spell for warding off an enemy's magic,
reading approximately:

Someone casts an evil spell,

A spell of anger, mortal danger.

But I shall counter it, ward it off,

Hinder it and break its will.

Then, like a coward full of fear

It will surrender to my power.

Be not surprised my spell prevails,

It is potent, powerful.

This piece of string I take

And bind it round his arm.

So be it! The evil is overcome,

The evil is overcome.

(a) As the previous spell was ending, the youth's wrist was bound with a length of string (te ira-ni-kio = strips of cord for mat-weaving). It was worn for three days and the youth then put it under a wooden or stone block (te tina-ni-kabaka-ira) on which the women of his household prepared matting materials by beating. The belief was that the blows of the pestle entered into the string the spirit of which remained on the youth's wrist and caused his chest to palpitate and rebound.

All ^{the preceding} rites were performed when low tide first coincided with the first light of dawn.

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There follows an incantation entitled *Te nixima te amwi ac te KiriKenua* introduced by:

When about 23-25 came his time to eat the amwi:
the three nuts, one a day.

The nuts were plucked after noon and one was given at point of next dawn.

(The incantation follows but I am unable to offer a reasonable translation)

The last entry (pp 53-5) is an incantation to the sun but the text is too obscure to allow a reasonable translation to be made.