

(Pretty well identical with pp 118 - 120 Rosemary G. Additional material between asterisks: omissions marked >)

Nakuamai was the father of Tebomanti whose wife was Nei Aumeang. Their children were Nei Manganibuka and her brothers Kabaki, Tearoba and Rubeitetau. The men were interested only in fishing and, when they ~~ret~~ returned from an expedition, they would give their father only part of the catch - and not a very good part at that. They were making a fool of their father and one day Tebomanti said to his daughter, + "Go and call on your grandfather, Nakuamai". Nei Manganibuka went and found him lying flat on his back ~~so~~ so she returned home and told her father, "I've been to see grandfather but he was lying flat on his back". "Did you not know" her father replied " that that tells you the ocean was calm at that time? " * He then said to her, " Come here, my daughter, so that I may teach you navigation"; and he taught her all he knew.

2. Her brothers were jealous and sought to harm her. They took her out fishing and, when their canoe was far from land, threw her into the sea. She drifted ashore on Nikunau (2) where she planted the branch of the buka tree(3) which had been her float. Nei Manganibuka married a man named Manriki and bore a child, Teraka. Her brothers continued to fish for bonito and, sailors that they were, they came to know all the best fishing grounds.

3. Teraka grew up and his mother, Nei Manganibuka told him, " Teraka, go and meet your uncles off the eastern shores of Maiana" (2). So Teraka went and arrived there well before them. As the canoe of his uncles sped east, they saw another canoe ahead which was trolling for bonito. "See, there", they cried " that canoe is cheating us ". They trolled the same area but caught nothing and returned home.

4. When Teraka saw his mother again, she asked " Did you meet your uncles? " "Oh, yes ; he replied. " Good, then you must go and see them again tomorrow when the bonito will be running off Abemama. (2) If they are jubilant, you should say ' And why are you bragging to Naka's grandson?' When they hear that, they will take you away with them to Tebongiroro. (4) There you should pick up the pearl fish-hook I hid in the main post of my house and also the coconut-oil lotion lodged in the thatch on the eastern side. Then, after a while, you should come home."

(Account of meeting off Abemama missing)

5. After a while back home on Nikunau, Teraka had the urge to go fishing again - so, off he went. To his surprise, he met a great ~~manaba bird (5) but the bird quickly, they turned their canoe upside down and hid~~ manaba bird (5); quickly, they turned their canoe upside down and hid inside it but the bird clutched the keel of the canoe and carried it off to serve as a nest in the deep ocean. The bird slept. Nei Tituabine appeared and told Teraka, "Take a rope from your canoe and lash it to the long tail-feathers. Do it now for the bird is about to wake up."

Teraka scrambled out, completed the lashing and they all hid themselves again. When the bird awoke, it spread its wings and flew away, carrying with it Teraka and his companions. They landed at Aba-oraora. (6)

6. The High Chief of that land was a woman who shunned other people because it was degrading and against the law for her to become pregnant. When a woman did conceive, Nei Korobibi was summoned to tear open her womb and remove the child. The mother died of course because the people were so stupid. They also thought the pandanus fruit was a spirit and feared it, and ^{they} would not eat cooked fish because they regarded fire as a spirit too.

7. Teraka took the woman and, much to her dismay, she became pregnant. So he said to her, "Look here, don't call the midwife, I'll deliver you." In due course, the time came for the child to be born and the pains of labour began. Teraka delivered her and the baby was born alive. When the woman's parents came to see her, they were astonished their daughter and the child were alive and well. "Daughter, how did this come about?", they asked. They looked under her armpits, into the hollows of her teeth and inside her ears, for they thought the child might have come out of them so stupid were they.

8. The time came for Teraka to take his wife back home where he met his uncles Tearaba and Kabaki who said, "Don't be in such a hurry to take the woman away", for they wanted her as their tinaba (?). They also said, "Doesn't your wife like fresh fish? Come, let us dive for fish in this deep hole". They dived but could not reach it for the current was strong. But Teraka dived in and caught a very large karon which Kabaki took from him; he scaled it and threw a single scale far up and away, saying to his nephew, "Remember this always, it is your star to navigate by. Its name is 'Scale of Karon' ". This is the story of that star's origin. Then, Teraka went on his way home.

Notes:

1. Karon, large green fish (Cheilinus undulatus) (Sab). The star has not been identified but, as a principal navigation star, the best candidates are Alcyone (the brightest star in the Pleiades), Rigel and Antares. Assuming the star reproduces the green tinge of the fish and given that the Gilbertese language does not precisely differentiate between blue and green. Antares, a red star, is ruled out. Alcyone and Rigel are both blue stars and of these two Rigel, the Taubuki ni Karawa or Matiriki, is the more likely.

2. Nikunau, Maiana, Abemama, islands of Kiribati.

3. Buka, the tree Pisonia grandis

4. ~~Tebongiroro~~ Tebongiroro, (1) lit. very dark night (2) myth land in the west into which the setting sun sinks.

5. Mannaba, a mythical bird (Sab). The reference to tail-feathers indicates a mythically large frigate or tropic bird, the latter being the totem of ~~the~~ Nei Tituabine.

6. Abc-oraora, lit. land where raw fish is eaten (myth).

7. Tinaba, a relationship usually between a man and a woman who is the wife of his own or his brothers' sons. The relationship provides for affectionate attention in public and may involve sexual relations and the gift of land.

or the mother or mother's sisters of his wife.

Harry,

1. Please check my note on tinaba.

2. I can give interpretations of most of the personal nouns if wanted.

R.C.

I suggest that it would be best to use the text in Book C, item (17), which I fancy is what Grunble himself used, since it is more complete - in giving, for instance, the Abemama incident.