

Story Nautonga
The tale of Na Utonga.

G P c (16)

Na Atia and Nei Ikiiku ^{lived} dwelt in Te-Bongiroro: their children were three girls, whose names were Nei Ikiiku the Eldest, Nei Ikiiku the Middle, and Nei Ikiiku the Youngest.

Behold! Nei Ikiiku the Youngest began to menstruate; she said to her father and mother, "Alas! I am bleeding!" They answered, "Beze!" When she heard that word she was ashamed; she arose and left them in anger (kanaeng). She sought the seed of her tree called Te Kimatore, and when she found it she took and planted it in a far place. She dug a hole for the seed; she threw the seed on high so that it fell into the hole, and thus sang she -

I throw it on high,
 I throw on high my plant Te Kimatore.
 I have no strength,
 For I faint in the sun-glare
 And giddiness (takes me).
 Ee-e-e-e!

A short time passed, and behold! the tree grew great: it reached Heaven. Then climbed that woman into the crest of her tree. When she arrived in Heaven, there stood before her a woman named Nei Ni-karawa (Woman Of-heaven). Nei Ni-karawa called her into her house and cared for her as a nati (adopted child).

When Nei Ikiiku the Youngest had been some time in Heaven, she married Kirata-ni-karawa (Kirata-of-heaven), and they had one child, whose name was Nei Ni-karawa.

Once, when that child was going about idly, she saw a pandanus tree of which the fruit was ripe, and thus she said to her father: "I shall climb this tree to pluck (okp) its fruit (jou)". He answered, "No woman climbs ^{No} ~~a~~ tree", but she said, "I shall indeed climb it".

She climbed up, and behold! the branch of the tree that turned West broke when she mounted upon it, and she fell to Earth. She fell upon the land named Aba-tiku. When she fell, she changed her name to Konake: the reason

for this name was that she fell to Earth on the East side of a pond of mahe (garfish).

There was but one inhabitant of Abatik before her, and his name was Na Utonga. Na Utonga saw her and took her for his wife. They had two children, even Nei Matanona and Nei Matanoko.

When Nei Matanoko was five seasons (tan-u-ang) old, her mother said to Na Utonga, "~~she~~ I am about to go out. If this child cries, do not take her out into the sun-glare. Let her not see the sun". She left him, and when she was gone the child cried. Na Utonga picked her up; he tried to still her cries, but she ceased not; so he took her out into the sun-glare: she saw the sun, and her cries ceased. After that day Nei Matanoko refused to go back into the house; she remained outside, and at first she was quiet, but it was not long before she began to cry again. Her habit was to cry from morning to night.

After a time Nei Komake said to her husband, "Na Utonga, there is but one end to this child's crying. Alas! we must part with Nei Matanoko, for ^{you must} ~~you must~~ carry her to the sun and the moon. That will be the end of her crying".

That night Nei Tituabine, the ^{anti} ~~spirit~~ of Na Utonga, came to him in a dream, saying, "Na Utonga, ^{you} ~~they~~ ^{cannot} ~~cannot~~ ^{yourself} ~~cannot~~ ^{your} ~~cannot~~ carry ~~the~~ child to Heaven; but go ~~there~~ and tell the man named Nabenabe, who ^{lives} ~~dwells~~ in the midst of the sea, and beg him to carry ^{your} ~~my~~ child". So he set forth with Nei Matanoko to find that man, and when he had found him, Nabenabe said, "It is good. I will go speak with To-anti-na-omata (The half-spirit half-man), for he is a navigator". He went and spoke with To-anti-na-omata, and thus spake that man, "It is good. Tell Na Utonga to build his canoe. Let him make seventeen sails, and one

no underlining

ro (plaited anchor rope), and one tanai (adze with shell blade), and one kibena (dip net), and one kai^{ra}ni^{ka}reke (pole with lashed-on crook for pulling down branches or fruit), and one go (fish line of coconut fibre or ficus bark), and one maneka (climbing step cut in a tree trunk), and one nokomaka (broken coconut riblet used in death-magic), and one kaiⁿⁱ-^{ma}taneka (noosed pole or stick for catching eels). When all these things are ready, he shall come to me with his canoe".

rairi mataneka

So Na Utonga returned to Aba^{ti}ku and built a canoe with seventeen sails, and made the things which Te^{ti}-^{anti}ma^{om}ata had said. When all things were ready he put up one sail and voyaged back to the place where Te^{ti}-^{anti}ma^{om}ata awaited him. Then they set forth together, with the child Nei Mata^{no}ko, to visit the sun and moon in the East. They sped Eastwards. When they were far from land they met with a deep-sea octopus, which held their canoe so that it could not go forward: Na Utonga went down into the sea with his adze and cut its tentacles to pieces so that it died. The canoe sped forward towards the East.

Te Antivanata

Again, they came to the land of large eared folk which was called Taboⁿ-^{no}to, and Waituru, and Katatakeⁱ-^{ea}. There they stayed for a long while, but afterwards they set out again to Eastward, and they voyaged until the seventeen sails of their canoe were all worn out. They came to the land that is at the side of heaven to Eastward, beyond all lands, which was called Maiawa. There was no end of that land to North and no end to South: it spread over the North and the South and the Middle, as it were the containing wall (bonobono) of the sea.

There was a rock in the sea which was the place where the sun rested when he came above the Eastern horizon. They anchored their canoe to that rock and awaited the sun.

When he came, they said, "^{you} ~~the~~ grand-daughter Nei Mata-noko loves ^{you} ~~thee~~ (or desires ^{you} ~~thee~~)". As for the sun, he answered, "Give her to the moon, for she will be burned to death with me".

They sailed away until they came to another rock in the sea - the place where the moon rested - and there they anchored their canoe. When the moon came, they said, "Moon, ^{you} ~~the~~ grand-daughter loves ^{you} ~~thee~~". As for the moon, she took Nei Mata-noko and carried her away. And from that time until now the work of Nei Mata-noko is to sit in the moon and plait mats all night.

This (part of the ^{story} ~~tale~~) is finished.

Behold! Te-^Aanti-na-^Somata spoke to Na Utonga, saying, "~~Sir~~, shall we return or ^{will} ~~wilt~~ ^{you} thou go sight-seeing in Heaven?" Na Utonga answered, "We shall indeed go sight-seeing". So they mounted to Heaven, and came to a great mancaba where people were gathered together. Those were ^{whom} cruel folk: they said to each other, "Let us kill these strangers".

There stood beside the mancaba a single coconut tree, in the trunk of which lived an enormous centipede. The people told Na Utonga to climb that tree, but Nei Titusabine his anti whispered in his ear, "~~Sir~~, ^T there is a centipede in the trunk of the tree which will eat ^{you} ~~thee~~. Take ^{you} ~~thy~~ adze with ^{you} ~~thee~~". He took his adze and climbed the tree, and behold! when the centipede came out to eat him, he cut it to pieces, so that it died. The people were afraid when they saw the work of his adze, and they tried no more to kill him. So he was safe, and returned to his house-place on Aba-tiku.

Leave this; speak of the other child of Na Utonga, Nei Mata-nona, who stayed on Aba-tiku when her sister was carried to the moon. Nei Mata-nona remained by the

Bungin Tai

trunk of the pandanus tree in which her mother had fallen from Heaven. She lay with the tree and was pregnant: her children were Bue and Riirongo, and Nei Bungin-tai (Sunset).

The work of Bue and Riirongo was to seek out all tabuwa (magic rituals). Behold! they voyaged to their father the Sun in their canoe, whereof one end was called Bue^Rma^Rri^Rrongo and the other end Te Kai^Kni^Kka^Kmate; they came to the Sun and they learned tabuwa from him. When the Sun's tabuwa were all (learned), he said to them, ^{You} "Ye shall go to the Moon, and I will travel above you. But do not meddle with (kunua) your sister Nei Bungin-tai on the way." They left the Sun and sailed Westwards, but on their third day at sea they committed incest with their sister. The Sun saw them: he cut their canoe in halves and they were sundered. The woman Nei Bungin-tai drifted West and the men Bue and Riirongo were stranded upon Tarawa, at the place called Busriki, under the lee of Te^Ttongo^T-buangi. Te Tongo-buangi.

Te Ubatoi

Leave the men at Tarawa. The woman Nei Bungin-tai was stranded in the West. She married the man named Te^Tuba^Titai (name of sp. Frigate Bird), and her child was Te^Tbike, a man.

Te^Tbike set forth to see the lands of Te^Bhongiroro, and he came to the land of Nei Babatu and Nei Rarango. They were eaters of human flesh, and when they saw him arrive they said to each other, "Here comes a canoe". They called him and made him enter their ^{Rouse} lodge. He entered. Alas! they caused the roof of their ^{Rouse} lodge to fall upon him, so that he died!

Then Nei Bungin-tai bore another child, whose name was Koluwa. When he was grown up, his mother told him of his brother. He made ready his canoe to go and seek Te^Tbike. He set out, and he carried with him from his mother a hure.

shell (~~not~~) and a staff. He came to the land of Nei Babatu and Nei Rarango: they saw him and said to each other, "Here comes a canoe. Our food is near". They called him and made him enter their ^{house} ~~lodge~~, but when they thought that he slept they caused the roof of their ^{house} ~~lodge~~ to fall. But Kobure had set up the staff that his mother had given him so that it prevented the ridge pole from falling upon him, so he was safe. Then he arose and hurled the bure shell at the Eastern side of the roof. The roof was pierced; he took the body of his brother and ran out from under the roof where it was pierced by the shell.

Those women thought that Kobure was dead, and while they were busied in lifting the roof to catch him he put the body of his brother upon his canoe and sailed away. They turned and saw him; they called after him, "sit, come back", but he fled. Then they raised a great wave before him, so that his canoe should be swamped, but when he saw the wave he held his dead brother before him. The wave broke and tore away his brother's arms, but he was safe. The wave carried his brother's arms to the side of heaven: there they stayed, for they became the stars that are called Ba (arms). The breast-bone of Te+bike also became a star, even ^{Babazi mar} Baban+ni+man (breast bone of ^{gan} ~~gan~~), and his ^{gorani ki} ~~hara-ni-ki~~ (sacrum and coccyx) became Kama-te-kinaka (Kama-the-spotted - the False Cross). As for Kobure, he returned to his mother in Te+²ongiroro.

at del

(Breast bone)

Kama)