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(D)

The generations of DARKNESS and LIGHT.

DARKNESS and LIGHT lay together; they begot children; many were their children, both men and women. Their children played and swam in the ocean, and beat into foam the sea under the lee of the islands. And in the places where the children of DARKNESS and LIGHT did play, things grew - even rocks, and reefs, and sandbanks - for (these were) the tracks of their play.

Rocks grew at Tabiteuea, under the lee of Taku - even the rocks which are called the Houses of the Children until this day. Again at Onotoa grew Bike-riki (the Little Shoal) and Bike-n-aba (the Land Shoal).

Bike-riki and Bike-n-aba met; they begot children; thus appeared Tabu-toa, Na-ni-kain, Ua-mumuri, and their sister was Nei Nimanoa. They were a breed of giants, three men and a woman.

The day of voyaging struck. They voyaged southward, Tabu-toa, Na-ni-kain, Ua-mumuri, and their sister Nei Nimanoa; they arrived at Samoa, and those three men landed on Savaii. There they stayed, but their sister Nei Nimanoa remained not long, for she went eastward to Upolu.

Nei Nimanoa lay with Wai-tangitang at Upolu; she begot children with him, and Taito-kara-nanaro appeared.

When that man Taito-kara-nanaro was full grown, he went westward to Savaii, for he would visit his fathers, the brothers of his mother, Tabu-toa, Na-ni-kain and Ua-mumuri. And lo! He was a giant in stature: therefore his fathers feared him when they saw him come, and they raised their hands to slay him; and he died. And one of his fathers took his _____ and kept them in a basket.

After some time, came their sister Nei Nimanoa, who was the mother of the dead man, and she carried his _____ to her husband Wai-tangitang; and Waitangitang carried them to his father Kirio-n-te-ba.

Kirio-n-te-ba took the _____ of Taito-kara-nanaro; he made healing magic upon them, and lo! the dead man lived again.

Taito-kara-nanaro stood up alive. He grew to be a giant, and his name was changed, for he put away from him the name Taito-kara-nanaro, and he took the name Kautabuki. He was the Kautabuki who was spoken of on Upolu as the mightiest of all giants.

And after a short while, Kautabuki went westward to Savaii, for it was his intent to smite his fathers, the brothers of his mother, at whose hands he had first died. And lo! Every one of them died at his hands.

And then returned Kautabuki to his mother's place on Upolu. And he met with a woman of that land, even Nei Naubakeke; he begot children with her; Tabu-ariki-te-boboi appeared.

Tabu-ariki-te-boboi begot children; Te-ukeuke-n-anti appeared.

Te-ukeuke-n-anti begot children; there appeared Tabu-toa, Na-ni-kain, Ua-mumuri, and their sister was Nei Nimanoa.

Now were those folk about to voyage from Samoa to northward. They made ready their canoe "Te-aka-tiri-rou", they embarked therein, they set out to northward. And these were the people in the canoe: Ei-ni-batangitang and Nei Atua-rarango, and Tabu-toa, Na-ni-kain, Ua-mumuri, and their sister Nei Nimanoa; they were the people of the canoe.

They voyaged northwards, they arrived at Tabiteuea; Ei-ni-batangitang and Nei Atua-rarango landed there, on the eastern side of Tabiteuea; they dwelt there, and begot children: the names of their children were Atua-rarango and Tabeka. And Tabeka went eastward to settle on Nonouti; he settled at Buota, and he stands there as a rock upon the shoal to this day.

And when Ei-ni-batangitang and Nei Atua-rarango stayed at Tabiteuea, Tabu-toa, Na-ni-kain, Ua-mumuri, and their sister Nei Nimanoa voyaged northwards. They came to Tarawa, and there they luffed their sail, so that Nei Nimanoa might get them drinking water. And her brothers awaited her at sea, but she returned not to them, for she was held ashore; Noubwebwe held her for his wife on Tarawa. The brothers of Nei Nimanoa went away with their canoe, and whither they went we know not.

Nei Nimanoa begot children with Noubwebwe on Tarawa, and these are the names of her children with him, even Tabu-toa, Na-ni-kain, Ua-mumuri; and one woman was their sister, even Nei Nimanoa. And their father Noubwebwe was the slave of Kirata-n-te-rerei, who was the high chief of all Tarawa.

The children of Nei Nimanoa and Noubwebwe grew up, and they reached the stature of giants; and Kirata-n-te-rerei was afraid of them, for they were of the stature of giants, and Noubwebwe their father, who was his slave, became a free man through them.

And after some time, Tabu-toa, Na-ni-kain, Ua-mumuri, and their sister Nei Nimanoa arose to go; and they voyaged southwards from Tarawa to Tabiteuea. There came there to Tabeka their brother, who was the son of Ei-ni-batangitang and Nei Atua-rarango.

Then Tabeka tried them, to see how strong they were in magic. He hid their steering-oar under a shelf of rock; and they were weary with seeking their steering-oar, but found it not. But at last they saw it; and then they were weary with pulling at it, for it was stuck fast and would not come away. Only at the hand of their sister Nei Nimanoa did it move at last.

They were glad when their steering-oar came away, and they prepared for the voyage. They embarked in their canoe, they set forth from Tabiteuea. And when their canoe was hull-down on the horizon, their brother Tabeka hurled a throwing stick at them; their sail was struck and broken. And lo! They were grieved when their sail was broken, for they had but one steering-oar, and their canoe would drift away. And they took hold of their anchor, to sling it at the horizon, that perchance it might fall upon some land; but in vain did those three brothers, Tabu-toa, Na-ni-kain, Ua-mumuri, make their cast, for they got no land; and their canoe drifted away.

Only at the hand of their sister Nei Nimanoa was land gotten at last; as for her, she took the anchor to make a cast, and it fell upon Nonouti, at the place Bare-atau. And they hauled in the rope of the anchor, and came to Nonouti.

Aia moan ana kariki Taburimai

AIO karaki ni moa-n ana kariki Taburimai.
Here story of first-of his issue Taburimai.

1. Taburimai nativ ni Bakoa. Uo/mani bu/n
Taburimai child of Bakoa. Two wives-of

teuae/ Bakoa, ba e a iein rimoa ma Nei
this man Bakoa; for he married previously with Nei

Nguiriki, ao ana kariki iai bon taian ika
Nguiriki, and his issue thereby indeed the fish

ni-bane; ao e a manga bo rimwi teuae/ Bakoa ma
all ; and he again met afterwards this man Bakoa with

Nei Nguinaba, ao ana kariki iai teuae/ Taburimai
Nei Nguinaba, and his issue thereby this man Taburimai

ao tari-na teuae/ Te/anoi. Mangaia/are e a riki iai
and brother-his this man Te-anoi. And so it grew

te riribai i/rou-ia te utu aei, aika ana kariki
the hate among them the family this, who his issue

teuae/ Bakoa, ba a pati (n) riribai ana moa/n
this man Bakoa, for they much to hate his first-of

ei, aika Ta ika, nako/ia ana kaua ei
progeny, who fish, towards-them his second-of ei,
progeny,

aika Taburimai ao Te-anoi. Ba a ka'ngai k ika
who Taburimai and Te-anoi. For they say thus fish

ni-bane, "Nor-ia, ti a mate ni mama ma ni
all , "See-it, we dead to be shamed with to

maneang i/buki+n tari-ra are Taburimai, ba e
look-foolish because-of brother-our who Taburimai, for it

a okoro riki-na ma-ngaira, ba iai bai-na, ao
is different growth-his with-us , for there-is hand-his, and

iai wae-na, ao e a okoro riki+n atu-na ma
there-is foot-his, and it is different growth-of head-his with

mata-na; mangaia/are kam na kaoti nano-mi i/buki-na
face-his; and so you shall show hearts-your about-him

ba tao e riai ^{ngkana} nkana ti kamate-a; ma
for perhaps it proper if we kill-him; and

^g nkana tao a bo nano-ra n te iango
if perhaps they agree hearts-our in the thought

aei, ao ~~ke~~ ti a karaoa te ^{bowi} kabowi n-ingaabong
this, and may we make the council to-morrow

i-buki-na, ba tao ti na ^{makina} iraana ni kamate-a
about-him, for perhaps we shall how-do to kill-him

Ao ^g nke e a reke aia eti aei
And when it was gotten their decision this

ika ni-bane, ao a karaoa aia ~~kabowi~~ ni
fish all, and they make their council at

ngaina; mangai-a-e a botaki te na n
dawn; and so it was assembled the muster of

¹ ika ni-bane. ^{Ho ngka a botaki ika n tan ni bane} Ao aio moti-n te taeka,
fish all. And here judgment-of the word,

ba, e bon tau kamatea-n teuae/ Taburimai
namely, it indeed expedient killing-of this man Taburimai

^{Ma} Ao aio aro-na, ^{a na} ba, akea te-man-na ae
And here manner-its, namely, not-any one-person who

ⁿⁱ e na kakabua nakon te ingaabong, ba a
he shall be-absent until the morrow, for they

na bane ni botaki ^g nkana e a oti taai.
shall all to be-assembled when it will rise sun.

Ao aio aro-ni kamatea-na, ^{ti na} ba, a na
And here manner-of killing-his, namely, they will

kana rabata-na.
eat body-his.

^{Ma} ^g nke e a eti te eti i-rou-ia
But when it was-decided the decision with-them

ika ni-bane, ba a na kana Taburimai ni
fish all, that they will eat Taburimai at

ngaina, ao teuae/ Te-anoi, are bon tari-n
dawn, and this man Te-anoi, who indeed brother-of

Taburimai, e nako ni kaota te taeka arei
 Taburimai, he goes to show the word that

[to taska arei] *te taska arei*
 nakon teuarei tama-ia are Bakoa! Ao ngaia,
 to that-man father-their who Bakoa. And he,

amaia are *te taska arei* *ao*
 Bakoa, e aki rau nano-na i-buki-n nati-na
 Bakoa, it not peaceful heart-his about child-his

are Taburimai, ba moa-n te tangiraki i-rou-na
 who Taburimai, for first-of the loved with-him

Ma ngaia are *ana taska*
 nati-na arei. E kaangai Bakoa nakon Te-anoi,
 child-his that. He says thus Bakoa to Te-anoi,

"Nor-ia, I aki kona n raoiakin-ia, ba a
 "See-it, I not can to appease-them, for they

moa-ni bati, mangaia-are I aki kona-ia n
 first-of many, and so I not can to

tau-ia; ma nor-ia, nati-u Te-anoi, ko na
 hold-them; but see-it, child-my Te-anoi, thou shalt

tau-ia ma ko na ukera

ukera aro-n tari-m ae (e) na maiu iai.
 seek manner-of brother-ty which he shall safe thereby.

Ma nona (u) nakonai; ha

~~Ao e a manga kaangai Bakoa, "Ti a wene ma~~
~~And he again said thus Bakoa, "We shall lie with~~

nkoe n te bong aei; Ngai, ao nkoe, ao
 thee in the night this; I, and thou, and

Taburimai, ti a botaki ni matu n te
 Taburimai, we shall be assembled to sleep in the

bong aei, ba ti na ukera maiu-n tari-m.
 night this, for we shall seek safety-of brother-ty.

Ba tao a na bon roko, ngaia ni/bane,
 For perhaps they will indeed arrive, they all,

nakon te ngaina nkana e a oti tasi. Ao
 towards the dawn when it will rise sun. And

ngaira, ti na tei/rake i-mai-ni ngaina, ma
 we, we shall stand-up before dawn, and

N na tuang-ko te tabo ae ko na
 I shall tell-thee the place which thou shalt

biriakina carry away tari-m brother-thy nako-iai". to-there". Ao And ni at bongi-n night-of

te the bong day anne, that, e it aki not baka falls iai thereon matu-ni sleep-of

Bakoa, Bakoa, ba for e he tangira mourns nati-na child-his are who Taburimai. Taburimai.

I main ngaina
Ao And e he a tei-rake stood-up teuaei this=man Bakoa Bakoa i-mai-ni before

ngaina; dawn ; e he a kauta awakened nati-na child-his are who Te-anoi, Te-anoi, ao and

taku
e he a kaangai spoke-thus nakoi-na, to-him , "Nor-ia, "See-it, uti, awake, tei-rake"; stand-up";

Ao And e he tuangaa tells-him te the tabo place are which e he na shall nako-iai, to-there,

ao and nke when e he a tia finished n to taetae speak ma with Te-anoi, Te-anoi,

ao and e he a kauta awakened naba also nati-na child-his are who Taburimai; (ao) Taburimai;

e he tuang-a tells-him ni to kaangai, speak-thus, "Nati-u, "Child-my, ae who ko thou moa-n first-d

Nona
te the tangiraki loved i-rou-u, with-me, ti a we shall raure part ma-nkoe with-thee

n on te the bong day aei, this, i-buki-n because-of te the kaangaanga trouble are which

~~(e) a kan roko . Ba nna, a (a) tia ni tabow. Tavim a ka
e nang taon-ira; ba nor-ia, a riba-iko
it about-to overtake-us; for see-it, they hate-thee~~

ika ni bane ma e kangai e ti a aia taeka n te bong aei, "Ngkana e a

~~tari-m aika ika, ao a kani kamate-ko, ba
brothers-thy who fish, and they desire kill-thee, for~~

oti tai ao a na bane n roko iai ngara ni bane ba a na kaniko. Mai

~~e a okoro riki-m ma-ngaia, ao a rawa n
it is different growth-thy with-them, and they refuse to~~

a ukera arom are ko na naru iai ma n rau, ba la tia n tuanga

~~nora riki-m tari-m akekei. Mangaia-ae, ko
see growth-thy brothers-thy those . And-so thou~~

Ho Taburimai e kaeka tamana ni kangai, "Ba tukia tera are a

~~na tei-rake nkai, ao ko na toka i-ao-n
shalt stand-up now, and thou shalt mount upon~~

are a ribaiko iai tavim (tom) i tukia rikimaba e okoro [ma ngara, Ba

ngara a riki a ika ao ngkoe ko riki a donata. Ma ngara are a rawa

iai tavim aketai ni kan nora rikim. Ma ngara are ko na teirake ngkai

Lowie

natin ao ko na toka i aon akun tarini are hea poi ao kawastata

aku+n tarim are Te+anoi, ba e na
back-of brother-thy who Te-anoi, for he shall

a nako ha e a kan te ngaina na a kan (a) roko ma
uot-iko nakon te tabo teuana, are e
carry-thee to the place one, which it
ko rawa ni mate?

mena i-aa-ni karawa. Ai ngaia te tabo
situated under heaven. Just it the place

are ko na karaea-ko iai. An! tei-rake, ba
which thou shalt exile-thyself there. Come! stand-up, for

e a kean te ngaina; kanenei nako, ba ko
it is near the dawn; speed away, for thou

na rawa ni mate". Ao e a kaangai Taburimai,
shalt refuse to die ". And he spoke thus Taburimai,

"E a tau", ao e a tang.
"It is enough", and he wept .

Ao i mwin aia kakarabakau aei ao Taburimai e toka
Ao akea! Ba e toka Taburimai i, ao-n
And lo ! For he mounted Taburimai upon

(Tokai aou.)

Te+anoi (ba) E taku Te+anoi, "Kanene wae+m; ao
Te-anoi. He says Te-anoi, "Crook legs-thy; and

[omit] [aika houa] iai
bai+m, h taua au bonotai iai" E biri
hands-thy, hold my ? therewith! He hastens

[omit] Te+anoi, (Ao) E biri ni kaeta mainiku, e
Te-anoi, he hastens to make-straight east, he

ninimaunauna nako rariki-ni karawa mainiku.
grows gradually smaller towards side-of heaven east .

Ao akea! Ba e kaeta aa-n te
And lo ! For he makes straight underside-of the

[omit] [omit] Teuana n te itera ae (ao arau te itera ae) [in taeka ni Kimibaki]
itoi arei, are k-mainiku, (ba) Nguimata, boni
star that, which at-east, even Nguimata; indeed
[na ngkana ko roko i Kimibaki ao ko a rikiraki te itoi ae arana Nguimata]
fa ngaia te itoi are (a) kaeta ana (borau)
it his star to borau-rake iai Te-anoi.
ngke e borau rake nako nakon te itera ae mainiku. Te-anoi.

Ao e nako ni koro n te aba are
And he goes to run-aground on the land which

[omit] ara+na Samoa
name-its Samoa; Ao ngke e koro [Samoa ao] (iai)
e kaderake+a iai Taburimai.
he beaches-him thereon Taburimai.

A raure nkanne taari akanne, ba
They part now brothers those, for

Ao teuare
teuarei that man Te/anoi e manga bo nakonako; [e
Te-anoi he again strikes journey; he

[omit] [omit] mainiku, ao e [nako] n nim i-rariki/ni karawa
east, and he goes to cleave at-side-of heaven

[omit] [are] mainiku, ao e riki ba te itoi, ba ai
east, and he grows even the star, even just

[Ao ngkana ko akira Kiri-kate ao ko a tiri-raki te itoi ae arana

Te-anoi naba. Te-anoi]
Te-anoi also.

Sisters tail end of Scorpion - cf. Kimwimata

Ao teuare Taburimai, nke e a aerake
And that man Taburimai, when he landed

i Samoa, ao e a bo ma kaai-na, e
at Samoa, and he met with inhabitants-its, he

aine [i Samoa]
a bo ma te ara-n aine temanna man tanga-ia
met with the name-of woman one from host-their

ae arana

ba Nei Te-arei-ni-matang.
even Nei Te-arei-ni-matang.

Ao (e) bo, a iain, a
They meet, they marry, they

kariki; a oti kanoa-ia ba ni-man nati-ia;
procreate; they appear issue-their even five children-their:

Te/bongi-ma-te-ngaina, te karimoa ngaia, ao a
Te-bongi-ma-te-ngaina, the eldest he, and they

oti i-mwi-na Tabu-toa, Na-ni-kain, Ua-mumuri, ao
appear after-him Tabu-toa, Na-ni-kain, Ua-mumuri, and

te kani-man, te bina, te aine, are
the fifth, the youngest, the woman, who

Nei Nimanoa ara-na. Ai ngaia ana kariki Taburimai
Nei Nimanoa name-her. Just they his issue Taburimai

i Taamoa.
at Saamoa.

2. E a maan Taburimai i Taamoa. Ao
He stayed long Taburimai at Samoa. And

akea! Ba e a riki te nano ni kani borau
lo ! For it grew the heart to desire voyage

i-rou-na. E kaba wa-na are "Te-batoto", e
with-him. He builds canoe-his which "Te-batoto", he
Imwin Tabetai ao Taburimai e Kirania

kitana bu-na ma nati-na i Taamoa, e
leaves wife-his with children-his at Samoa, he

to-rau i-aon (wana) "Te-batoto"
kabaka wa-na, e toka i-ao-na, e bakarere
launches canoe-his, he mounts on-it, he darts

nako/iang. Ao akea! ba e a roko i Tarawa.
to-north. And lo! for he arrived at Tarawa.

E a aekaki i Tarawa Taburimai, e
He was carried ashore at Tarawa Taburimai, he

a tei wae-na iai, e a maekan-a, ao e a bo
stood foot-his thereon, he settled on-it, and he met

iai ma kaai-n Tarawa; e a ioin ma te
thereon with people-of Tarawa; he married with the

aine ae ara-na Nei Te/arei-n/tarawa. A kariki
woman who name-her Nei Te-arei-n-tarawa. He procreates

na ngaia, (ao) te/manna nati/ia, are ara-na
with her, one-person child-their, who name-his

Te-ariki-n-tarawa. E a bo ianikitarawa ma kai ierere ha
Te-ariki-n-tarawa.

neiei naita Tehekera ma Ngainabuaka.

Ao iai te kai are e tei i
And there-is the tree which it stands at

Tarawa, ba te Uekera are e bo-rake
Tarawa, even the Uekera-tree, which it strikes-up

tabera-na nako karawa-merimeri; bon te aomata
summit-its to heaven-remote; indeed the living-person

naba te kai arei. E a bo tabera-n te
also the tree that. It met summit-of the

Uekera ma Ngaina-buaka, ao akea! Ba e
Uekera with Ngaina-buaka, and lo! For it

a oti kanoa-n te kai ba Nei Te-reere. Ma
appeared offspring-of the tree even Nei Te-reere. And

e toka k Te/reere i marewe-n te Uekera,
she mounts Te-reere at Topmost shoot-of the Uekera-tree

ba boni ngaia maeka-na. Ao akea! ba e
for indeed it dwelling-her. And lo ! for he

nang rierakea te Uekera Te-ariki-n-tarawa are
about-to scale the Uekera-tree Te-ariki-n-tarawa who

nati-n Taburimai; e a roko i tabera-na, e
child-of Taburimai; he arrived at summit-its, he

ao e a faitia Teanikitawawa

La baita Nei Tereere mai marewe-na ma e
reached-down Nei Tereere from topmost shoot-its and he

a aroaia ba tana. [Araa nei nei Nei Tereere]
a ruo ma ngaia. E A a iein, ^{ma ngaia, (ao)} a kariki, e
descended with her . They marry, they procreate, it

Ti

oti kanoa-ia, ba temanna nati-ia, ba
appears progeny-their, even one person child-their, even

Kirata-n-te-rerei. Ai aei te aomata ae moa/n
Kirata-n-te-rerei. Just this the person who first-of

te tamaroa. E oti/nako tamaroa/n *te aomata aei*
the beautiful. It appears-forth beauty-of Kirata-n-te-
Kirata-n-te-

[ba] e aki iein *teuasi na e tona kariki naba*
rerei n are e boni kariki n aki bo
rerei in which he indeed procreates to not meet

i hakin tamaroana.

me te aine, ba e boni kariki naba
with the woman, for he indeed procreates also

i-buki-n oi-n tamaroa-na. Ba *ngkana e na* nor-ia, nke e
because-of very beauty-his. For see-it, when he

^{teuacai (n)}
~~a~~ amarake, ~~ate~~, ~~ao~~ ^{te} ~~the~~ ~~tabo~~ ~~are~~ ~~e~~ ~~he~~ ~~ibea~~ ^{iai} ~~kana-na~~ ~~food-his~~

~~iai~~, ~~e~~ ~~a~~ riki ~~naba~~ ^{iai} ~~te~~ ~~aomata~~ ~~iai~~, ~~ao~~
 thereon, it grew also the person thereon, and

~~ara-na~~ ~~Beia.~~ ~~ao~~ ^{ngkara} ~~nke~~ ~~e~~ ~~a~~ ~~tebotebo~~ ^{teuacai} ~~Kirata-n-te-~~
 name-his Beia. And when he bathed Kirata-n-te-

^(man)
~~rerei,~~ ~~ma~~ ~~ni~~ ~~kaaki~~ ~~taara-na~~ ~~te~~ ~~ba-n-ni~~,
 rerei, with to throw-away scraper-his the leaf-of-coconut,

^(ao) ~~e~~ ~~a~~ ~~anaana-ia~~ ~~te~~ ~~kaai~~ ~~ba~~ ~~ngao-na.~~ ~~ao~~
 it took-it the reef-heron for nest-its. And

^{teuacai are the banana?} ^{ngke (n)} ~~akea!~~ ~~ba~~ ~~e~~ ~~a~~ riki ~~te~~ ~~aomata~~ ~~man~~ ~~te~~ ~~ba-n-~~
 lo ! for he grew the person from the leaf-of-

~~ni~~ ~~i-nano-ni~~ ~~ngao-n~~ ~~te~~ ~~kaai~~, ~~are~~
 coconut-tree in nest-of the reef-heron, who

~~ara-na~~ ~~Te-kaai.~~
 name-his Te-kaai.

^{1 mwin tai tabetai ao e make teuacai kiratakenenai ao}
~~ao~~ ~~nke~~ ~~a~~ ~~ikawai~~ ~~Beia~~ ~~ma~~ ~~Te-kaai~~,
 And when they adult Beia with Te-kaai,

^{Beia [ae niki man sbean kanana] ao [teuacai] teka: [ae us niki}
~~ake~~ ~~nati-ni~~ ~~Kirata-n-te-rerei~~, ~~ao~~ ~~a~~ ~~borau~~
 who children-of Kirata-n-te-rerei, they voyage

^{man tarana te ba n ni ngke e a anaana te kai ba ngaona}
~~nako~~ ~~Nonouti.~~ ^(Ao) ~~A~~ ~~iein~~ ~~iai~~ ~~ma~~ ~~Nei Teweia~~;
 to Nonouti. They marry there with Nei Teweia;

^{a ikawai Beia na teka: ao a borau}
~~a~~ ~~kariki~~; ~~Tagne+n-toa,~~ ^(ao) ~~Donga-biri.~~ ~~nati-ia.~~
 they procreate: Taane-n-toa, Tonga-biri children-their.

~~E~~ ~~a~~ ~~iein~~ ~~Nei Tonga-biri~~ ~~ma~~ ~~Kekeia~~ ~~ae~~
 She married Nei Tonga-biri with Kekeia who

^{aine n}
~~kaai-n~~ ~~Onotoa;~~ ~~ti~~ ~~te-manna~~ ~~nati-ia,~~ ~~ba~~
 inhabitant of Onotoa; only one-person child-their, even

Nei Taabiria.
 Nei Taabiria.

~~E~~ ~~a~~ ~~iein~~ ~~Nei Taabiria~~ ~~ma~~ ~~Te-i/aokabu;~~
 She married Nei Taabiria with Te-i-aokabu;

a kariki; Te-ibi-toa, Te-koba, Tauni nati-ia.
 they procreate: Te-ibi-toa, Te-koba, Tauni children-their.

E a ieln Tauni; e mauna ara-ni
 He married Tauni; it obliterated name-of

bu-na; e kariki; Toki+te+ba, Mata+rake, ao Te-nti-nti
 wife-his; he procreates: Toki-te-ba, Mata-rake, Te-nti-nti

[Omit] nati-na. [Taari aikai h teni/man aikai, aika] E
 children-his. Brothers who three-persons these, who they

riki kaai-n aaba aika bati mai-i-rou-ia.
 grow inhabitants-of lands which many from-them .

E moa mai Norouki ni Kabuta aono ni Kiribati.

Ao Te-nti-nti naba, boni ngaia ae (e)
 And Te-nti-nti also, indeed he who it

* Ao ti [a ni] na karakina ana kariki ike e a mena i
 nglea. [Tentinti ae tania Tokiteba ao when he situated at
 Matarake.] E a borau mai Tentinti iaon Tentinti
 Te wa ae te 'Ititi' arava. wa n Nomti ma Nei Te-rua-beia,
 Te wa aer, boni wan kenae Tentinti ma with Nei Te-rua-beia,
 buna ae Nei Terua-beia. A roko i
 aono n Elisei (ao) e boni naiti ngaia Te-niko-ni-buti, ao
 iaon te wa asi. Na ti Karakina ana Te-niko-ni-buti, and
 kariki kenae Tentinti ba ngaia te
 utu n Uea ao boni ngaia naba e. E a ieln Nei
 ae (e) Karika Nui ma aono Elise e. She married Nei
 ni lane.

Te-niko-ni-buti with Te-rara-n-te-un; they kariki.
 procreate.

Te+kate+ariki nati-n Nei Te-niko-ni-buti.
 Te-kate-ariki child-of Nei Te-niko-ni-buti.

E a ieln Te+kate+ariki ma Nei Bua, A
 He procreated Te-kate-ariki with Nei Bua, ao
 and

kariki ma [aikai] (ia) naitia

ti temanna nati-ia, ba Nei Taake-iti.
 only one-person child-their, even Nei Taake-iti.

[Ma] E a ieln Nei Taake-iti ma Te+orata, ae
 SHE married Nei Taake-iti with Te-orata, and

A kariki aikai (ao) naitia ti kenanna ba Kimaere.

e oti Kimaere.
 he appears Kimaere.

E a ieln Kimaere ma (Nei) Tabe/au; a kariki
 He married Kimaere with Nei Tabe-au; aikai
 these

a kariki; Te-ibi-toa, Te-koba, Tauni nati-ia.
 they procreate: Te-ibi-toa, Te-koba, Tauni children-their.

E a iein Tauni; e mauna ara-ni
 He married Tauni; it obliterated name-of

bu-na; e kariki; Toki-te+ba, Mata-rake, ao Te-nti-nti
 wife-his; he procreates: Toki-te-ba, Mata-rake, Te-nti-nti

[DwiF] nati-na. [Taari aikai teni-man aikai, aikai] E
 children-his. Brothers who three-persons these, who they

riki kaai-n aaba aika bati mai-i-rou-ia.
 grow inhabitants-of lands which many from-them .

E moa mai Horouti ni kabuta aono ni Kimbati.

Ao Te-nti-nti naba, boni ngaia ae (e)
 And Te-nti-nti also, indeed he who it

riki Nui mai-i-rou-na; ba nke e a mena i
 grows Nui from-him ; for when he situated at

Nui, ao (e) a a kariki iai ma Nei Te-rua-beia,
 Nui, he procreated there with Nei Te-rua-beia,

ao aikai nati-na, ba Nei Te-niko-ni-but, ao
 and these children-his, even Nei Te-niko-ni-but, and

Beia-toa, ao Te-rawa, ao Batiare. E a iein Nei
 Beia-toa, and Te-rawa, and Batiare. She married Nei

Te-niko-ni-but, ma Te-rara-n-te-un; A kariki.
 Te-niko-ni-but with Te-rara-n-te-un; they procreate.

Te-kate-ariki nati-n Nei Te-niko-ni-but.
 Te-kate-ariki child-of Nei Te-niko-ni-but.

E a kariki Te-kate-ariki ma Nei Bua, A
 He procreated Te-kate-ariki with Nei Bua, ao
 and

kariki ma [aikai] (iai) nati-a

ti temanna nati-ia, ba Nei Taake-iti.
 only one-person child-their, even Nei Taake-iti.

[Ma] E a iein Nei Taake-iti ma Te-orata, ae
 She married Nei Taake-iti with Te-orata, and

A kariki aikai (ao) nati-a ti temanna ba Kimaere.

e oti Kimaere.
 he appears Kimaere.

E a iein Kimaere ma (Nei) Tabe-au; a kariki
 He married Kimaere with Nei Tabe-au; aikai
 these

ao
nati-ia Waea ma Nei Ko-ngare.
children-their Waea with Nei Ko-ngare.

E a iein Waea ma (Nei) Turakena; a kaniki ti
He married Waea with Nei Turakena; e oti
he appears

temanna natia ba

Batu-roa.
Batu-roa.

E a iein Batu-roa ma Nei Kaukari; a kaniki ti
He married Baturoa with Nei Kaukari; e oti
he appears

temanna natia ba

Tang-aba.
Tangaba.

E a iein Tang-aba ma Nei Ngakai, a kaniki
He married Tang-aba with Nei Ngakai, ao a
and they

[omir] (ao) aikai natia [aingaia taman]
oti Te-kie, Tara-ueta, Rai-aba, Mereau.
appeare Te-kie, Tara-ueta, Rai-aba, Mereau.
Saranuta Mesean

(me-amangad)

E a iein Te-kie ma Nei Kou, a kaniki
He married Te-kie with Nei Kou, (ao) aikai
and these

nati-ia aika a karik-ia: Anetiba ao Te-ro.
children-their whom they procreate-them: Anetiba and Te-ro.

(Ba e a roko ni lung aikai ba i a oti iai)

Boni ngai ae Anetiba, ae I karakinma
Indeed I Anetiba, who I relate

[omir]

te kariki [Tia kato! i a ba!]
the taeka aei nako-im, ba te tia-katei-riki
word this to-thee, for the teller of generation

ngai.
I.

3. (Ao) aio tabo+n te rongorongo aei, ae
And here end-of the news this, which

irou+ia nati+n Taburima+ h aika e kitan+ia
with-them children-of Taburimai, who he leaves-them

i Ta+moa. [Ao tomana n te taeka ae kangai ae i nukan
at Samoa. te kaba ae (e) te mata i nuka n te man ae
ababaki, ae te taeka ae (k) kangai; 'Ao tauae
Taburimai']
Akea! Ba e kitan-ia nati-na Taburimai
Lo ! For he leaves-them children-his Taburimai

* X-ref
to p. 3

ao a tiku i-mwi-na i Ta+moa, ma tina-ia
and they stay behind-him at Samoa, with mother-their

[Ao] *ngka a ikawai riria aika (a) mana i tansa ao*
 A ikawai, a riki ba taian toa. Ao
 They adult, they grow even the giants. And

a manga borau n ukera teuas tamaia are Taburimai.
 akea! ba e a riki te nano ni kani
 lo ! for it grew the heart to desire

borau i-rou-ia; a koro nano-ia ni kan
 voyage with-them; they overflow hearts-their to desire

ukera mwi-n tama-ia are Taburimai nako-iang.
 seek track-of father-their who Taburimai towards-north.

E moani kamini

Ai-kami-ra aia borau nke a mananga
 Just-wondrous-how their voyage when they set-out

[Lomit]
 nako-iang! *ba aikai [aika borau ngai]*
 towards-north! For they who a/man, aika
 who four-persons, who

Tabu+toa, Na+ni+kain, Ua+mumuri, ao Nei Nimanoa,
 Tabu-toa, Na-ni-kain, Ua-mumuri, and Nei Nimanoa,

E kanga aron aia borau:

(bon) akea te bai i+ao-n wa-ia, ba ti
 indeed not-any the thing upon canoe-their, for only

ae roan te wa
 te ati+n-ro, / ao ai ti ngaia / are a
 the anchor-rock, and just only it which they

iai n rako n ke aba ba e kanga arona.
 kona / ni karekei gaba. iai, Aio are-n
 can to fetch lands thereby. Here manner-of

Te atiro aei (bon) teuana te atibu ae (e) moan
 te ati+n-ro arei, ba iai te maea iai
 the anchor-rock that, for there-is the rope thereto

te tubura [iai] [titebo na te Anchor n taekam England ba nam

[Lomit]
 ae moa-n te anaanau; ao nkana e na
 which first-of the long ; and if it shall

te taeka ni Kiribati, ae te atiro boni ngai are ni taekam n

ukeraki te aba ao e anaaki ni katioaki
 (be)sought the land it taken to (be)swung

England [The Anchor] ao iai te maea mwina [te ropu ae mwina]

te ati+n-ro mai tabo-n te maea, ma e
 the anchor-rock from end-of the rope, and it

ae e moan te anaanau. [Ao e kanga arona]. Ngkana e na

[Lomit]
 karo-nakoaki nako rariki ni karawa, ba tao
 slung-away towards side of heaven, for perhaps

ukeraki te aba ao e anaaki ni katioaki ma e a karekokoaki ba

iai te aba teuana iai, a/e e na baka
 there-is the land one there, which it will fall

tao iai te aba ae (e) reke iai te akea, Ma a karekokoaki
 iai ke akea. Ao nkana e bakara te aba te
 thereon or not-any. And if it falls-on the land the

rariki, karawa ao ngkana a (a) ta ni karekokoaki ao a

katikoa, ao ngkana e reke iai (te aba) ao a aitia ba /
e a reke ao a rako n ke aba.

ati, ao a ait-ia, ao akea! Ba a roko
 rock, they haul-it, and lo ! For they arrive

i-eta. A maan nsakekei ni borau
 ashore. They long-time those-people to voyage

Ho ngke a nako ao a
 nako-iang, ao a nangi kakare aia ro
 towards-north, and they about-to sling their anchor

ma e ako reke naba (he aba iai). A hane
 nako ~~da-ni~~ karawa, E ~~tei-rake~~ moa Tabu-toa
 towards underside-of heaven. He stands-up first Tabu-toa

ngara ni kare, ngara aika mane aika hane man aika Tabu-toa ao
 e katioa te ati mai moa-n te wa; e
 he swings the rock from bows-of the canoe; he

Nanikain ao Hamumun ma e aki reke naba he ro i mwina. E
 ai-n-toa teuacai; e kanene-a ba ai te
 build-of-giant this-man; he makes powerful-it, for just the

arara manera ae Mei Nimanoa ma e a kare nako.

kabane; e karea rariki ni karawa. Ao
 kabane; he throws-at side of heaven. And

akea-ngaira! ba e aki reke te aba. E
 alas ! for it not gotten the land. He

a ~~tei-rake~~ Na-ni-kain; e a matebuaka naba teuacai.
 stood-up Na-ni-kain; he failed also this-man.

Ao Ua-mumuri, uana naba. E nangi tiba
 And Ua-mumuri, identical also. It about-to just-now

reke te aba i-rou-n Nei Nimanoa, are maane-ia.
 gotten the land by Nei Nimanoa, who sister-their.

nako]
 [Nke e kare (ao e nako ni baka (te
 When she throws it goes to fall the

ati) i Nonouti, n te kawa *teuana ae arana*
 rock at Nonouti, at the tabo are Bare-atau
 place which Bare-atau

Ngke a
 ara-na. A aita maea n aia ro/ *ao akea!*
 name-its. They haul rope-of their anchor, and lo!

ngke a aitia]ao a nako n
 ba a Lroko i Nonouti; a airake iai,
 for they arrive at Nonouti; they land thereon;

arara Mei Teweia.
 a bo ma kaai-na. E a iein Tabu-toa ma
 they meet with inhabitants-its. He married Tabu-toa with

*
 Mei Teweia. Ma e aki maan, ao a roko
 Mei Teweia. But it not long-time, and they arrive

* From here on, the text is based partly on Combs's redaction.

Beia ma Te-kaai mai Tarawa, aika tibu-n
 Beia and Tekaai from Tarawa, who descendants-of

(naba): ao a niki ni wane tabu-toa^{ao} Nani-kain
 Taburimai. Ao a i-taritari ma ma Tabu-toa,
 Taburimai. And they mutually-brother with Tabu-toa,

ao Hamumuri i bukin bain he ro uke a taetae
 ao Na-ni-kain, ao Ua-mumuri, ao Nei Nimanoa, ba
 and Na-ni-kain, and Ua-mumuri, and Nei Nimanoa, for

buakain Beia ao Tekaai.
 tibu-n naba Taburimai uaakai. Ma e
 descendants-of also Taburimai these people. But it

aki maan, ao a i-kang-wi ao e
 not long-time, and they quarrel-together, and it

tanewe wi-n Tabu-toa i-rou-ia Beia ma Te-kaai.
 blasphemous mouth-of Tabu-toa about-them Beia and Te-kaai.

Ao Tabu-toa e a tiba kati-nakoa ana taeka
 And Tabu-toa he has just-now uttered his word

ni kamwerengau, ao akea-ngaira! Ba e a baka ni
 to insult, and alas! For he fell to

mate, ba a kamaraiia Beia ma Te-kaai.
 die, for they death-to-the-impious Beia and Te-kaai.

E a mate Tabu-toa ao a taua bu-na
 He died Tabu-toa and they hold wife-his

are Nei Teweia Beia ma Te-kaai, ao a kariki
 who Nei Teweia Beia and Te-kaai, and they procreate

ma-ngaia; nati-ia (bon) Taane-n-toa ao Nei Tonga-biri.
 with-her; children-their Taane-n-toa and Nei Tonga-biri.

Ao ai boni ngaia naba Tonga-biri are I
 And just indeed she also Tonga-biri who I

a tia ni kateia riki-u mai-i-rou-na,
 have-finished to relate growth-my from-her,

boni ngai ANETIBA, ae te tia-katei-riki mai
 indeed I ANETIBA, who the historian from

Nui. E a moti.
 Nui. It is worn-out.

Te Bong na te Ngaina (~~47~~)

(8)
Grimble's inter-linear
translation. B9, English
types on p 69 and
Gilbertese text 69 (ch)
from Grimble.

Earliest at EHO

Used by Grimble in MMM. pp
261-4

Aia kariki te BONGI ma te NGAINA.
 Their issue the NIGHT with the DAYLIGHT.

From Antiba of Rai

A iein [te BONGI ma te NGAINA],
 They marry the NIGHT with the DAYLIGHT,

a kariki; a bati nati-ia ma^{ne} ma
 they procreate; they many children-their men with

aine. A tatakaakaro nati-ia, ma nⁿⁱ uaua
 women. They continually-play children-their, with to swim

i ^{tari} ~~kariki~~, ma ni buabua taari i^{ian} aⁿ
 at ~~kariki~~, with to beat-to-froth sea under-the-lee-of
 ocean

abamakoro. Ao [taabo ake a] takaakaro iai
 islands . And places which they play therein

nati-ia te Bongi ma te Ngaina, a riki
 children-their the Night with the Daylight, they grow

ba^{zi} iai, ba te atibu ao te rakai ao
 things there, even the rock and the reef and

te bike, ba mwi-n aia takaakaro. A riki
 the sand-bank, for tracks-of their play . They grow

atibu i Tabiteuea, i^a aⁿ Taku, ba atibu
 rocks at Tabiteuea, under-the-lee-of Taku, even rocks

aika Uma-ia Ataei ara-ia ni-karokoa naba
 which Houses-their Children name-their until also

te bong aei. A manga riki i Onotoa
 the day this. They again grow at Onotoa

Bike-riki ao Bike-n-aba.
 Bike-riki and Bike-n-aba.

A bo Bike-riki ao Bike-n-aba; a
 They meet Bike-riki and Bike-n-aba; they

kariki; ^{ao} a oti iai Tabu-toa, Na-ni-kain, ao
 procreate; they appear thereby Tabu-toa, Na-ni-kain,

Ua-mumuri, ao maane-ia Nei Nimanoa? te bu-toatoa
 Ua-mumuri, and sister-their Nei Nimanoa; the breed-gigant

ngaia, teni-man te maane ao te-man-na te
 they , three-persons the man and one-person the

aine.
woman.

~~E~~ ~~bo~~ ~~te~~ ~~bongi~~ ~~ni~~ ~~borau.~~ A borau
It strikes the day of voyage. They voyage

nako-aiaki Tabu-toa, Na-ni-kain, Ua-mumuri, ao maane-ia
towards-south Tabu-toa, Na-ni-kain, Ua-mumuri, and sister-their

are who Nei Nimanoa; a roko i Samoa^o A mana
Nei Nimanoa; they arrive at Samoa, ao a airake
and they land

i Savai; maane ake teni-man akekei; a tiku
at Savaii men who three-persons those; they stay

iai; ma maane-ia are Nei Nimanoa, e aki
thereon; but sister-their who Nei Nimanoa, she not

ao rimwi a manga raerake Ubolu^o
maan iai, ba e a wae-rake nako Uboru.
long-time there, for she went-east to Upolu.

E a iein Nei Nimanoa i Uboru ma
She married Nei Nimanoa at Upolu with

2. - Variatanitau
Wai-tangitang; e a kariki ma ngaia, ao e
Wai-tangitang; she ~~ma~~ with him, and he
procreated

Taitakararalo
oti Taito-kara-nanaro.
appeared Taito-kara-nanaro.

E a ikawai teuarei Taito-kara-nanaro, ao
He was adult that-man Taito-kara-nanaro, and

e a wai-rio nako Savai; ba e na nona
he went-west to Tawai, Savaii, for he will kavar-ia
visit-then

tana-na, ake maane-n tina-na, ake Tabu-toa
fathers-his, who brothers-of mother-his, who Tabu-toa

Na-ni-kain, Ua-mumuri. Ao akea! ba e ai-n-toa
Na-ni-kain, Ua-mumuri. And lo ! for he build-of-giant

teuarei, mangai-are a maaku-a tama-na nke
that-man, and-so they fear-him fathers-his when

7 Ao rakekei
a nora roko-na; ao a katei bai-ia ni
they see arrival-his; and they raise hands-their to

kamate-a. Ao e a mate.
kill-him. And he died .

Ao tama+na are te+man+na, e ana
And father-his who one-person, he takes

rikerike+na, ao e kawakin-a kawakin-ia i+nano+n te
-his, and he keeps-them in the

kuaroun.
basket .

Ao ~
I-mwi-n tabe-tai, e a roko maane-ia
After some-time, she arrived sister-their

are Nei Nimanoa, are tina+n teuarei are e
who Nei Nimanoa, who mother-of that man who he

3. a mate, ao e uota rikerike+na nakoni bu+na
dead , and she carries -his to husband-her

2/4 are ^{Varatanitau} Wai-tangitang; ao ^{teuarei} Wai-tangitang e uot-ia
who Wai-tangitang; and Wai-tangitang he carries-them

nakon tama+na, are Kirio-n-te-ba.
to father-his, who Kirio-n-te-ba.

~~E~~ ana rikerike-n Taito-kara-nanaro ^{no} teuarei
He takes -of Taito-kara-nanaro that man

[Kirio-n-te-ba;] e karaoi-ia ni ~~kamuari-ia,~~ -ba
Kirio-n-te-ba; he makes-them to heal-them , for

e kakai teuarei; ao akea! ba e
he performs-miracles that man; and lo ! for he

a manga mau [te mate.]
was again alive the dead man.

~~E~~ tei-rake ni mau Taito-kara-nanaro;
He stands-up to (be)alive Taito-kara-nanaro;

Ao
e riki ba te toa, ao e bitaki ara-na
he grows even the giant; and it changed name-his

ba e kaake are Taito-kara-nanaro ao e
for he discards which Taito-kara-nanaro and he

aranna are Kautabuki. Boningaia Kautabuki are
takes-name which Kautabuki. Indeed-he Kautabuki who

e atongaki i-ao-n Uperu ba te toa ae moa-n te
he mentioned on Upolu as the giant who first-of the

kakannato.
mighty .

~~Ao~~ ~~E~~ ~~aki~~ ~~maan~~ ~~ao~~ ~~e~~ ~~wai-rio~~ ~~nako~~
And It not long-time and he goes-west to .

Tawai Kautabuki, ba e ~~Ao~~ e tiring/ia
Savaii Kautabuki, for he nang about-to smite-them

tama+na ake maane+n tina+na ~~ake~~ ~~e~~ a mate
fathers-his who brothers-of mother-his who he died

rimoa i-rou-ia. Ao akea! Ba a bora
before by-them . And lo ! For they all-slain

i-rou-na.
by-him .

~~Ao~~ ~~nkanne,~~ ~~e~~ ~~okira~~ ~~mwi-n~~ ~~tina-na~~
And now ; he returns-to place-of mother-his

~~i~~ Uboru Kautabuki; ~~ao~~ e bo ma aine-n
at Upolu Kautabuki; and he meets with woman-of

~~te~~ ~~aba~~ ~~arei,~~ ~~ba~~ ~~Nei Naubakeke~~ ~~e~~ ~~kariki~~
the land that, even Nei Naubakeke; he procreates

6 ~~na~~ ~~ngaia:~~ ~~e~~ oti • Tabu+ariki+te+boboi.
with her : he appears Tabu-ariki-te-boboi.

~~E~~ ~~karkii~~ ~~Tabu+ariki+te+boboi:~~ ~~e~~ ~~oti~~
He procreates Tabu-ariki-te-boboi: he appears

Te-ukeuke-n-anti.
Te-ukeuke-n-anti.

~~E~~ ~~kariki~~ ~~Te-ukeuke-n-anti;~~ ~~a~~ ~~oti~~
He procreates Te-ukeuke-n-anti; they appear

~~Tea~~
Tabu+toa, Na+ni+kain, Ua+mumuri, ao maane+ia
Tabu-toa, Na-ni-kain, Ua-numuri, and sister-their

Nei Nimanoa ~~ane~~ maneia.
Nei Nimanoa.

A ~~nangi~~ borau ~~nkanne~~ ~~naakekei~~ mai
They about-to voyage now those-people from

~~f~~
Taamoa nako-iang. ~~A~~ ~~as~~ ~~arani~~ ~~wai+ia~~
Samoa towards-north. They prepare canoe-their

"Te-aka-tiri-rou"; ~~a~~ toka lai; ~~a~~ mananga
 "Te-aka-tiri-rou"; they mount thereon; they set-out

nako-iang; ^{ao} kaai+n te wa Ei-ni-batangitang
 towards-north; and people-of the canoe Ei-ni-batangitang

7. ma Nei Atua-rarango, ^{ao} Tabu-toa, ^{ao} Na-ni-kain,
 with Nei Atua-rarango, and Tabu-toa, Na-ni-kain,

Ua-mumuri, ^{ao} maane-ia ^{are} Nei Nimanoa; ^{are manana} ngaia ^{anne} kaai+n
 Ua-mumuri, and sister-their ^{who} Nei Nimanoa; they people of

te wa.
 the canoe.

^(?)
^{mai}
 A borau nako-iang, ~~a~~ roko i Tabiteuea,
 They voyage towards-north, they arrive at Tabiteuea,

^E ^{waerake}
^{la} ^{airake} ~~iai~~ Ei-ni-batangitang ~~ma~~ ⁱ ^{Tabiteuea} Nei Atua-rarango
 they land thereon Ei-ni-batangitang with Nei Atua-rarango

i ainiku+n Tabo-uea; ~~a~~ maekana, ^{ao} ~~a~~ e
 at east-side-of Tabo-uea they dwell on-it, and they

kariki ^{Arara} ^{ara-ia} ^{ratina} ^{Atururango} ^{ao}
 procreate thereon; names-their children-their Atua-rarango and

Tabeka. ^{ao} Tabeka ^e baka+rake ⁱ Nonouti,
 Tabeka. And Tabeka he falls-eastward to Nonouti,

^e ^{baka} ⁱ Buota, ^{ao} ^e ^{tei} ^{ba} ^{te}
 he falls at Buota, and he stands as the

atibu ^{i/ao+n} te ora ⁿⁱ - karokoa ^{te} bong ^{aei}.
 rock on the shoal until the day this.

^{ao} ^{nke} ~~a~~ tiku Ei-ni-batangitang ~~ma~~
 And when they stay Ei-ni-batangitang with

^{Atua-rarango} ⁱ ^{Tabiteuea,} ^{ao} ~~a~~ borau ^{nako-iang}
^{Atua-rarango} at ^{Tabiteuea,} they voyage towards-north

Tabu-toa, ^{Na-ni-kain,} ^{Ua-mumuri,} ^{ao} ^{Nei Nimanoa} ^{are}
 Tabu-toa, ^{Na-ni-kain,} ^{Ua-mumuri,} and ^{Nei Nimanoa} who

^{ao a}
 maane-ia. ^A roko ⁱ Tarawa, ^A kawaerakeaki
 sister-their. They arrive at Tarawa, they luffed

iai, ^{ba} ^e ^{na} ^{itia} ~~HHHHH~~ ^{nima-ia} ^{te} ^{ran}
 there, for she will draw drink-their the water

Nei Nimanoa. Ao maane-na a tanninga/ia i
 Nei Nimanoa. And brothers-her they await-her at

taari, ma e aki ^{oki okiria} okir-ia, ba e tauaki
 sea, but she not return to-them, for she held

i-eta, ~~ba~~ e tau-a Noubwebwe ba bu-na
 ashore, for he holds-her Noubwebwe as wife-his

^{ao a}
~~i~~ Tarawa. ~~A~~ nako ^{manea} ~~ma~~ne-n Nei Nimanoa ma
 at Tarawa. They go brothers-of Nei Nimanoa with

wa-ia, ~~ao~~ a nakea? Ba ti a babanga.
 canoe-their, and they whither? For we know-not.

^{ao neirei, e a}
 E kariki neirei Nei Nimanoa ma Noubwebwe
 She procreates that-woman Nei Nimanoa with Noubwebwe

~~i~~ Tarawa, ao aikai ara/ia nati-na ma
 at Tarawa, and these names-their children-her with

ngaia, ba Tabu-toa, Na-ni-kain, Ua-mumuri, ao
 him, even Tabu-toa, Na-ni-kain, Ua-mumuri, and

maane-ia te-man-na te aine ba Nei Nimanoa.
 sister-their one-person the woman even Nei Nimanoa.

Ao tama-ia ~~are~~ Noubwebwe, ana toro Kirata/
 And father-their who Noubwebwe, his slave Kirata-

n-tererei, ~~are~~ uea-n ao-n Tarawa.
 n-te-rerei, who high chief-of surface-of Tarawa.

A ikawai nati-n Nei Nimanoa ma Noubwebwe
 They adult children-of Nei Nimanoa with Noubwebwe

ao a riki n ai-n-toa; ^{Yimwi} Ao L e maaku
 and they grow to form-of-giant; and he afraid

^{na/n Noubwebwe}
 Kirata-~~n-te-rerei~~ i-rou-ia, ba a ai-n-toa, ao
 Kirata-n-te-rerei with-them, for they form-of-giant, and

^a
 [e] riki ni inaomata ^{tanare} tama-ia are ana toro
 he grows to free-man father-their who his slave

^{are who}
 Noubwebwe i-rou-ia. natina.
 Noubwebwe with-them.

^{Yimwi}
 Ao i-mwi-n tabetai, ao a tei-rake
 And after some-time, they stand-up

~~n~~ nako Tabu-toa, Na-ni-kain, Ua-mumuri, ao
to go Tabu-toa, Na-ni-kain, Ua-mumuri, and

maane-ia ~~ape~~ Nei Nimanoa, ao a ^{manga} borau nako-
sister-their who Nei Nimanoa, and they voyage towards-

~~alaki~~ mai Tarawa nako Tabiteuea, Ao a roko
south from Tarawa to Tabiteuea. They arrive

i+rou+n tari-ia ^{at arora} are Tabeka, ~~are~~ nati-n
with brother-their who Tabeka, who child-of

Ei-ni-batangitang ~~ma~~ Nei Atua-rarango.
Ei-ni-batangitang with Nei Atua-rarango.

Ao ^{teuare} Tabeka e a katafia n nora
And Tabeka he tries-them to see

? maaka-ia: ^{ao} e karaba aia bwe i+aa+n te
power-their: he hides their steer-oar under the

nangananga ni ba. Ao uakai a kua ni
shelf of bedrock. And those-people they weary to

~~Kakaea~~ aia bwe ^{ao} ma e aki rereke. Ao
search-for their steer-oar but it not gotten. And

rimwi a nor-ia ao a kua ni kakatikia,
afterward they see-it and they weary to pull-it- ,

^{Ao} ma e aki nako ba e matoatoa. Ao e
but it not goes for it fast . And it

a tiba ^{nako} mwenwe i+rou-ni maane-ia ^{ae}
only just moved with sister-their who Nei Nimanoa.
Nei Nimanoa.

A ngarengare ^{ngke} e nako aia bwe
They laugh when it goes their steer-oar

^{uaketei}
Ao a katau ^L ni borau. A toka ni wa-ia
and they prepare to voyage. They mount on canoe-their

~~a~~ mananga mai Tabiteuea. ^{ao} nke e nangi
they set-out from Tabiteuea. And when it about-to

bua wa-ia i rariki ni karawa, ao e
lost canoe-their at side of heaven, and he

kare-ia n te koro tari-ia are Tabeka
pelts-them with the throwing-stick brother-their who Tabeka;

mai mwa n te koro

e teke aia ie iai, ao e uruaki Ao
it struck their sail thereby, and it broken. And

akea! Ba a nanokaawaki nke e uruaki aia
Io ! For they grieved when it broken their

ngka e uruaki ao
Ao a nanokawaki ba akea aia bue
ie ba ti te-ai-na aia bwe, ao e nang
sail, for only one their steer-car, and it about-to

tua-nako wa-ia. Ao a taua aia ro
drift-away canoe-their. And they hold their anchor

ni karekarea rariki ni karawa iai, ba
to throw-at side of heaven therewith, for

a na karekera na ta, aki kona ba e
tao e na baka n te aba leuana; ma
perhaps it will fall on the land one ; but

? *tuanako man te aba*

a matebuaka tgari ake teni-man ake Tabu-toa,
they fail brothers who three-persons who Tabu-toa,

Na-ni-kain, Ua-mumuri, ba e aki reke te aba
Na-ni-kain, Ua-mumuri, for it not gotten the land

i-rou-ia, ao e tua-nako wa-ia.
with-them, and it drifts-away canoe-their.

Ma e a tiba reke te aba i-rou-ni
It only just gotten the land by

maane-ia are Nei Nimanoa, ba ngaia, e ana
sister-their who Nei Nimanoa, for she , she takes

te ro ni kare-nako, ao e baka i
the anchor to throw-away, and it falls at

Nonouti, n te tabo are i Bare-atau. Ao a
Nonouti, on the place which Bare-atau. And they

aite mmmmm maea-n te ro, ao a roko
haul rope-of the anchor, and they arrive

i Nonouti.
at Nonouti.