

* I have a feeling that this word has an idiomatic meaning, not in the dictionary, referring to distress, confusion etc. at sea.

Te Ninima ni Borau

The Traveller's magic draught

Tabekara) ni maia Matairua Mataironga (ranga)

R. Come, drink to M. and M. (personifications of confusion etc)

Ma taba e ma taba o

For I have lost my way (cross-eyed)

E i aki atara meang For I am off course

I do not know north

E i aki atara maiaki.

From south

I aki atara Karawa ma moae o.

As heaven from hell, the underworld

Ba taibetake kiko ni mau ni borau

Do your work, O traveller's magic draught

Ke a tuatua ngai mau angangangi

Counsel me and help me

Mataba e mataba o.

For I am in distress

Bu ba te Atua mai letu

God is my helper through Jesus

Ti ngkoe te aba te Atua

You are the dry land, O God

Ngkoe marawa.

You are the "deep ocean.

E hei ba teangi buaka (langabua ka)

Trouble besets and harasses me

I imitia, otea, karawa, nako a abana marawa.

Strike at it now, O ocean, send it on its way.

Mataba - being answered

TRADITIONS AND LEGENDS OF NUI

in

TUVALU

Translated from the Gilbertese

of

Anerba of Nui

by

Reid Cowell

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INTRODUCTION

This collection of traditions and legends from the Gilbertese-speaking island of Nui in the Tarawa archipelago is presented in two parts. Those of the first part, collected by (Sir) Arthur Grimble, were, except for one legend, contributed by Anetiba of Nui, three in his own handwriting of which one is signed and dated 21 March 1921. The second part, comprising brief accounts of custom and legend, were collected some years later by Mautake Maake of Tarawa in Kiribati on behalf of (Professor) H. E. Maude when he was Lands Commissioner. There can be little doubt that Anetiba was again the informant.

2. Edited versions of the Gilbertese texts have been prepared copies of which constitute Appendix H. They have been drawn from relevant sources given in Table 1, with precedence accorded to the earliest texts, and have been edited only to assist clarity. It is from these versions that my translations have been made.

Part 1

3. I have arranged this part of the collection so as to establish the Gilbertese ancestry of the people of Nui first (texts 1-5) and followed the segment with lore and legend (texts 6-9). Text 10 is a fragment in the creation written in English by Grimble and attributed by him to Kuaron of Nui. As one would expect, the genealogical content of the traditions focusses on Anetiba's own family and a synthesis of information on his ancestry, as recorded in the texts, is given in Table 2.

4. Text 1. The three canoes which fled to Nui from the war of Kaitu and Uakeia.

(a) The text is not much more than a statement of the complements of the canoes which left Kiribati for Nui at the time of the war of Kaitu and Uakeia with a postscript about a fourth canoe from Nukunetau in Tuvalu. In the Gilbertese text, there are several personal nouns with, apparently, the letters Ei as a prefix e.g. Eiteibaniman. I have followed the usage of an equivalent text in Part 2 (not translated) where the female indicator Nei replaces Ei: in the example given here, the name becomes Nei Teibaniman.

(b) An alternative English translation by Professor Maude is given in Appendix 1.

5. Text 2. The ancestry of Tabira on the male side.

To be read in conjunction with texts 3-5. For an understanding of the legendary component, it is necessary for the reader to know that takoa and unikai are both species of shark and that anoi is both a shark and part of the constellation Scorpio. Also, kai is a reef-heron and Beia is an anagram of ibea (see Note 4 in Part 1)

6. Text 3. The ancestry of Tabira on the female side.

(a) To be read with texts 2 and 4 where the Nonouti (Kiribati) - Nei link is established by Nei Tabira, daughter of Nei Kakeia and Tongabira.

(b) The earlier of the two Gilbertese texts has been used by Crimble, with embellishment, in 'The Legend of the Tree of Parawa' which has been included as English text 5. Other versions of the legend are given in Crimble 1972: 261-8.

(c) A straightforward English translation by Professor Maude is given in Appendix 2.

7. Text 4. The family of Taburimai

(a) The genealogies contained in the text are reproduced in simplified form in Table 2.

(b) An English translation by Sir Arthur Grimble based on this text, from which it departs quite substantially, is given in Grimble 1972: 32-5.

8. Text 5. The legend of the Tree of Tarawa.

This account is based on text 3 and possibly on material used in the stories of 'Mei Terere and the Tree of Tarawa' and 'The tale of Obaia the feathered' in Grimble 1972: 264-8.

9. Text 6. The Origin of Deep-sea Travel

(a) In this version of a well-known story, Anetiba cites the anti Teatia of Tebongiroro as the source of knowledge about deep-sea navigation and his daughter, Mei Manganihuka, and Teraka, her brother/son, as the inheritors of that knowledge.

It is usually accepted that Mei Manganihuka fled to Nikunau (Kiribati) from Tebongiroro, married there and bore children, one of whom was Teraka. A version, recorded by Tiroba of Tarawa, cites Teraka of Tebongiroro in Makin (Kiribati) as Mei Manganihuka's brother and Teraka of Nikunau as her son, named after his maternal uncle. Other versions are given in Grimble 1972: 118-121 and 145-6.

(b) Genealogies for Mei Manganihuka drawn from the three sources quoted above are included as Table 3.

10. Text 7. Creation and Death; and the Wars between Tarawa and Samoa.

(a) Grimble has entitled the Gilbertese text 'Auriana of Tarawa'.

(b) The Gilbertese is not in Anetiba's hand and, as it does not read well, many

have been taken down direct from the spoken word or been poorly transcribed from a lost original. It is just adequate as a text and, in the absence of an original for comparison, there is no advantage in editing and re-writing the Gilbertese.

(c) A much-extended version of the second part of this legend is given as 'The War of the North and the South' in Grimble 1972: 96-100.

(d) The Gilbertese text has clearly reversed the sources of the woods used for weaponry by the North and South. I have changed this reversal back in the English translation.

11. Text 8. The Offspring of Ie Bong and Ie Ngaina.

(a) There are three versions of the Gilbertese text of this legend. One is a Grimble inter-linear text/translation and a transcript of it, which differs considerably from the earlier texts and which appears in English in Grimble 1972: 261-4

(b) The legend comprises three discrete traditions about Nei Ninanoa and three of her four brothers—Tabutoa, Nanikain and Hamumuri. First, they land in Samoa where the brothers are killed. Secondly, all four sail to Tarawa where the brothers leave the story. Thirdly, Nei Ninanoa marries and has four homonymous children who sail south to Tahitea.

12. Text 9. Korata and the Anti (Gilbertese title: The War of the Anti).

The locale of the legend is Nanamea in the Tuvalu group. The community is, presumably, descended from the company of the Third Canoe of Text 1.

13. Text 10. Creation story from Nui.

As I have already remarked, this is a fragment written in English by Grimble.

Part 2

14. This part consists of seven traditions which are written in Gilbertese in two different hands. Three other Gilbertese texts (18-20) are virtually identical in content with the first three in Part 1 and there can be little doubt that Aneliba was the common source. I have not translated them in full but have included some pertinent material from them as addenda to translations 2 and 3. A translation of a further text (21), a brief biography of Tataua, has been included as an addendum to English text 1.

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Canberra,
February 1990

1. The three canoes which fled to Nui from the War of Kaitu and Uakeia.

(a) The First Canoe

The first canoe was 'Toantebuke' which was owned by Baiango of Tahiteneua and taken by his children Ieu Teroko and Nuei Teitinimatang. The navigators were Ieraeni-karawa, Buatua and Atuaniman.

The rest of the company were:

- Ieikake and Bubuke; and Tataua of Tarawa who had lost his way at sea;
- Ieikake's son Iebania;
- Bubuke's adopted son Ie Bobentau;
- Tataua's wife Nuei Tinamoe and her son Temaro with his wife Nuei Teitinimatang, daughter of Baiango and sister of Teroko;
- Temaro's brother Rarakeuni, and
- Nauama, Uakana and Tibaseka who were young men.

That was the company of the first canoe.

(b) The Second Canoe

The second canoe was 'Te Ititi' from the village of Taboaki on Anouki. It was owned by Teintiti whose wife was Nuei Ieruaheia; and Nuei Rurobu was the navigator. The others on the canoe were:

- Manibuke with his wife Nuei Kerentani and two children - Nuei Manei and the adopted child Ieueke;
- Teburang, his wife Nuei Rurobu and their adopted daughter Nuei Buangu;
- Beiaun with his wife Nuei Ieibaniman and her mother Nuei Ieini; and
- the youth Ieibeatabu.

That was the company of the second canoe.

(c) The Third Canoe

The third canoe 'Banoti' (Baneti) came from Beru and was owned by Ten Nare'i. It reached Nanumea first and the company landed there where some of them stayed and died. Among those who married in Nanumea were:

- Nare'i (whose wives from Beru were Mei Maiango and Mei Tarini) and Mei Taetere;
- Kobuti and Mei Konau;
- Tautu and Kongano;
- Tebarongai and Mei Teabe (of Naunmaeba); and
- Mei Tarina, daughter of Nare'i, and Ten Tana.

Kobuti, son of Kewekewe who killed Te Awaiki, was the navigator.

The canoe arrived at Nuni and was beached and then lost there.

These were the canoes and their companies from which we are descended.

Postscript

A fourth canoe came from Teboboniu, Nukuterau. It was owned by Koraka who was also the navigator.

Addendum 1.

(From Gilbertese text 21)

A Biography of Tatana

Tatana sailed with his children from Abaiang and Tarawa to escape from the great war and they stayed for a long time in Taetere. His son Kemaro married Mei Teitimatang, daughter of

needed

Baiango. Tataua loved Tarawa, his
homeland and set sail in the canoe of
Baiango. They travelled in company
with Tientinti's canoe which was going
to Norouti from Tahiteua.

needed

2. The ancestry of Tabina on the male side

Bakoa lay with Unikai, the daughter of Tabakea, and their children were the fish of the sea.² They mated again and Unikai bore Tearoi and Taburimai. Taburimai was not liked by his brothers in the sea but his father loved him dearly and told Tearoi to carry him ashore. Tearoi took him away and, after leaving him in Samoa, swam on to the south and became a group of stars.

In Samoa, Taburimai wed Teareinimatang but he left her and sailed to Tarawa where he took Teareintarawa as his wife. They had a son called Tearikintarawa who lay with Tevere whom he carried off from the top of the tree, Te Ukekeke.³ Their son was Kirata-te-xerei, the most handsome of men, who was high chief in Tarawa. A reef-bird carried off an old fishing-bag belonging to Kirata as a nest and from it arose the man, Tekai. And the man called Beia⁴ grew from the scraps of Kirata's food.

Beia and Tekai set sail for Nonouti and they landed at Baveatau. They wed Me'i Teveia who gave birth to Tongabiri who married Me'i Kakeia. Kakeia bore Me'i Tabina whose husband was Ribua of Tengeati and their children were Teihitoa, Taurii and Me'i Ranihiti.

Addendum

(From Gilbertese text. 18)

The chief dwelt with Taurii and they had three children — Tentinti, Tokikeba and Apatarake. Tentinti sailed to Nui and all its inhabitants are descended from him.

3. The ancestry of Tabina on the female side

This is the story of our descent from the people of Honouliuli. There was a tree on Samoa which split open. Kourabi and Kaitweleweena came out of it and Ietake as well. Kourabi lay with Me'i Te-kawai-ni-mone and Me'i Arike, who also came from the trunk of the tree. Baretoka was born and his parents wanted him to marry Me'i Abinoko who was another child of the tree. But Baretoka refused and sailed away to Tarawa, which was then a tiny bit of the heavens, where he met and married Me'i Batiauea. She bore no children to Baretoka and said to him:

'When I die, bury me carefully and, when you see a shoot sprouting above me, tend it and cultivate it carefully, too.'⁵

Me'i Batiauea died and, after a short while, a tree sprouted which was tended by Me'i Ninihong and Me'i Nihongibong.

When the tree had grown, strong winds shook it and bent it to the west and to the east. It touched Ngainabwaka and Me'i Terere was born. When Me'i Terere grew up Taukarawa, a man of the skies, took her as his wife and she gave birth to Obaiia the Bird Man who remained with his mother high up in the tree. When Obaiia was older, he asked:

'Who is my father?'

'He is Taukarawa', his mother replied.

'Well, I'm going to find him', said Obaiia.

He did indeed find his father and, in due course, set off to return home. But he was blown away by a gale to Oroua and never did return to his mother. He lay with Me'i Teanti, daughter of Kanebanga, the high chief of Oroua, and Me'i Katura, even though she lived a secluded life to preserve her beauty.⁶ They had two children — Me'i Kirivere and Me'i Kirimai.

A day came when Obaiia decided he would like to see his mother again. He told

his wife he would not be away long, took his two daughters on his back and flew away. His wife cried out to him and he returned and left Mei Kirimoi behind. He flew off again with Mei Kirirene, an amaranth flower and a giant clam shell for ballast. They landed at Temaroku on Talikeua where the clam-shell was dropped and where Obaia died. Mei Kirirene and Beia married and their children were Teboi, Tiongo, Kobuti, Obaia the lesser and Mei Beiarung their sister.

Teboi sailed to Onotoa where he took Mei Komao of Bikeua as his wife and they lived at Laorao. Mamanti was their son and he married Mweroa who bore Mange. Mange wed Tetenu of Tebukinikai and their daughter was Mei Kekaia who married Tongalini. Mei Talina was the daughter of Tongalini and Mei Kekaia and she wed Ribana of Tengeanti and gave birth to Teihitoa, Taurii and Mei Ranibuti.

Addendum

(From Gilbertese Text 19)

needed

The chief dwelt with Taurii and their children were Tentinti, Tokiteba and Matarake. Tentinti sailed to Talikeua and after meeting his relations decided to return to Noronui. He sailed on Baiango's canoe with his son Taroko to carry Tatapa of Tarawa back home. Tatapa had been a long time on Talikeua — since he had been defeated in the great war. When Noronui appeared on the horizon, Tentinti told his crew they would land to get another canoe but a gale blew up and they drifted in the open sea for about seven days. When the wind died, they were a long way from Kiridaki and they landed at Nanumanga to get drinking water. They then left and sailed to Mei, where they settled.

4. The Family of Taburimai

Taburimai was the son of Bakoa who had two wives. His first wife was Nei Nguiriki whose children were the fish of the sea; and his second wife was Nei Nguinaba whose sons were Taburimai and Teanoi. There was trouble within Bakoa's family for the children of the first marriage, the fish of the sea, were jealous of the sons of the second, Taburimai and Teanoi.

'Just look at us', said the fish. 'We are put to shame and humiliated by Taburimai, our brother. He is different from us; he has arms and legs and his head and face are not like ours. Come, let us admit what we really think — that we would like to kill him. If we are of one mind to do this, let us meet again tomorrow to make our plans.'

The fish agreed to meet the next day when all of them assembled and decided to kill Taburimai:

'We shall gather together again at dawn tomorrow. No one shall be absent. We shall kill Taburimai then and eat his body.'

While the fish were deciding how to kill and eat Taburimai, his brother, Teanoi, went off to warn their father, Bakoa. When he heard the story, Bakoa was sad and worried for he loved Taburimai very much indeed. He therefore spoke to Teanoi:

'My son, there are so many of those fish that I'll not be able to keep the peace nor hold them back. I'd like you to help me find a way to save your brother's life. Come back and sleep here tonight and you, Taburimai and I will talk about how to save him. The fish will probably arrive towards dawn as the sun rises so we shall get up before them when I'll tell you where to take Taburimai.'

Bakoa did not sleep that night; he loved Taburimai too much.

Before daylight, Bakoa got up and awakened Teanoi. 'Come on', he said, 'wake up!'

He told Tearoi where to go and then awakened Taburimai.

'My son', he said, 'we must go our separate ways from today because trouble lies ahead. Your brothers, the fish of the sea, have met in council and decided that, when the sun rises, they will come to murder you and eat you. There will be too many of them for me to stop therefore I've sought a way to save your life. I have told your brother, Tearoi, to carry you away to a far place.'

'But why should they hate me so?' asked Taburimai.

'Because you are different from them,' replied Bakoa. 'They have been born fish and you have been born man; that is why they hate you. Come, get ready now; climb on to the back of Tearoi and hurry away. Dawn is near, they will be coming soon and we don't want you to die.'

As Taburimai was about to climb on to his back, Tearoi said:

'Get up, press hard with your legs and arms and hold on to the rope around my neck.'

Tearoi sped off and set a course to the east guided by the star Nguimata. He made landfall in Samoa and then continued on towards the eastern horizon where he rose high into the sky and became the group of stars known by his name.

2. Meanwhile, Taburimai went ashore in Samoa and met a woman called Nei Tearei-ni-matang whom he took as his wife. They had four sons — Te Bong-ma-te-ngaina, Tabutoa, Nanikain and Hamumuri; and one daughter, Nei Ninanooa. Some time later, Taburimai left his wife and children in Samoa and sailed north in his canoe 'Tebatoto'. He landed in Tarawa where he married Nei Tearein-tarawa who bore one child called Tearein-tarawa.

Now, there was a woman, Nei Teere,

who lived in the top of the tree, Te Uekera. She was the daughter of Te Uekera and Nei Ngainatuaka; and Teanikitawawa carried her down from the top of the tree and married her. They had only one child, Kirata-ke-revei, whose splendour shone forth like a bright light. He never lay with woman and yet gave life to children. Somewhere he ate a man named Beia arose from the broken pieces of his food. From where he bathed, a reef-heron took away his palm-leaf towels to build its nest; and from these towels grew another man, Tekai.

When Beia and Tekai were grown up, Kirata-ke-revei died and they sailed away to Nonouti where they met and wed Nei Teweia who gave birth to Tanentoa and Tongatiri.

Tongatiri took Kekeia, a woman from Onotoa, as his wife and they had one daughter called Nei Tabinia.

Nei Tabinia married Teiaokabu and they had three sons whose names were Teibitoa, Tekoba and Tauri.

Tauri wed Nei Oa⁸ and they, too, had three sons — Tokiteka, Matarake and Tentinti. The descendants of Tokiteka and Matarake spread from Nonouti to all the islands of Kiribati and settled them. Their brother, Tentinti, sailed his canoe 'Te Ititi' from Nonouti to the Ellice Islands (Tuvalu) and took his wife, Nei Temabeia, and many other people with him. He belonged to the High Chief's family from which the people of Nui and the other islands of Tuvalu are descended.

Tentinti and Nei Temabeia had four children called Nei Kenikonituti, Beiatoa, Terawa and Batiare.

Nei Kenikonituti took Teraranteun as her husband and their son was Tekateariki.

Tekateariki married Nei Bua and their only child was Nei Takeiti.

Nei Takeiti wed Teorata and they also had only one child — Kimaree.

Kimaene's wife was Mei Taebeau and they had two children whose names were Waea and Mei Kongare.

Waea married Mei Turakena who had one child only, a son called Baturua.

Baturua wed Mei Kaukari and they, too, had one child — Tangaba.

Tangaba took Mei Ngakai as his wife and they had four children named Tekie, Saraneta, Raiaba and Merea.

Tekie and Mei Kouli married and their children were Anetiba and Tero.

I, who have written this genealogy, am that same Anetiba and the history ends with me because I was born in the present time.

3. Now, I shall go back to the story of the children of Taburimai and Mei Teareinimatang whom he left in Samoa, when the children grew up, four of them — Taburoa, Nanikain, Uamumuri and Mei Nimanoa — set out to sea in search of their father, Taburimai. It was a wonderful voyage. They took nothing on their canoe for navigation except a very large stone anchor which was attached to the canoe by a long rope. When they wanted to find land, they would pick up the stone, swing it round and round on the rope and throw it far away towards the horizon. Then they would jerk the rope and, if the stone held fast, haul away and pull themselves ashore. When they first threw out the anchor they did not find land. All the men tried in turn and failed but, when Mei Nimanoa threw it, the stone fell in the village of Bareatan on the island of Nonouki. They jerked the rope, it held fast and they hauled themselves ashore where Taburoa, Nanikain and Uamumuri took Mei Teueia as their wife. It was not long, however, before Beia and Tekai, who were also descendants of Taburimai, arrived from Tarawa. They were insulted by Taburoa and his brothers

whom they, cursed and killed with their magic powers.
Beia and Tekai then married Mei Teueia
who bore the two children Taneroa and
Tongabiri. I have already given an account
of my descent from Tongabiri.

7. Creation and Death; and the wars between
Tarawa and Samoa.

Auriana was first among the anti. He was the true son of Tabakea and Nareau was his bastard brother. His peers were Tabuariki, Nei Tewenei and Teitinikarawa.

A long time ago, the sky and the earth were united and in between them arose six living things — Te Kima, Te Kika, Te Koetoa, Riki, Bakauaniku and Tabakea the father of Auriana and Nareau.¹³ Te Kima started to move the sky and Auriana lifted it up on his shoulders until it reached the top of the coconut trees. His father, Tabakea, told Auriana he had done enough for the time being but after a little while called on him to lift it higher. So Auriana and Riki put the sky into its proper position.

When that was done, Auriana spoke to his father:

'It is as dark as night here, there's no light at all'. So Tabakea told Bakauaniku to cast light upon the world.

'Come, take my right eye', said Bakauaniku, 'clean it and polish it with pumice-stone so that the earth and sky may have light.' His right eye turned into the sun, his left into the moon; and the tears from his eyes became the stars. Bakauaniku's work was finished and he became an anti to the people of Tuvalu.

Who were the best-known anti of Tuvalu? They were Tabuariki, Teitinikarawa, Nei Tewenei, Auriana and the one who lived beyond the sky called Naka who ruled over the spirits of the dead.¹⁴ No one knows anything about the origins and destinies of these anti but they are able to tell us humans what ~~the~~ the future holds for us.¹⁵

The land to which the spirits of the dead depart is in the sky for the dead go

to Naka for their final rest. If he approves of them they will be made welcome; but if he disapproves he pricks out their eyes with a sharp stalk of the palm-leaf. Nei Kara, who lives in the heavens with Naka, awaits the arrival of all those spirits which have done wrong.

It was thought in those days that there were only two parts to the earth — the North and the South. The northern land of Tarawa and the southern land of Samoa were always at war and this was the pattern of the fighting. The northerners would assemble their men and weapons off Norouti and Ialiteua. Their weapons were made of ironwood and mangrove-trees which are still plentiful in Kiribati today. The southerners gathered their forces off Tekevan¹⁶ and Tuvalu and were armed with long, strong weapons of wood from the big trees that grew in Samoa and Tuvalu. The two sides would hurl their weapons at each other and knock their opponents down.

Auniana, son of Iatakea, commanded the northern forces and Tangarua, a renowned anti and chief of Samoa, led the southerners. On one occasion, a battle raged for many days until the North triumphed and the defeated South retreated to count their losses. While they were talking, a stranger appeared before them and spoke:

'My friends,' he said, 'what are you talking about?'

'We are discussing our defeat in the battle we fought over many days when most of our force was destroyed', replied Tangarua.

The stranger answered him:

'Well then, let's go into battle again; let us prepare our forces for action. I will lead them but they must obey the orders I give.'

'Very well,' said Tangarua, 'you may lead our forces this once.'

The South won a great victory and everyone wondered who was the man who had led

them, where he came from and what the name of his father was.

'I am Nareau of Tarawa,' he told them. 'My father is Tabakea and it was my brother who led the northerners whom we defeated. They do not know that I like you better and have chosen to take cover among you. Let no one else know about this.'

Nareau returned to Tarawa and his father asked him where he had been:

'I haven't been anywhere' said Nareau in reply. 'I've been right here.'

Later, his brother Auriaria came in and spoke to his father:

'We were defeated in battle, the South won because they were led by a brilliant commander - a short, black man who was a truly skilful warrior. When we were about to launch our attack, he let go a spear and knocked my fish-okin helmet off my head and then stripped me of my cuir armour. Naturally, I fell back in case I should be killed by that great marksman.'

Little did Auriaria know that his opponent was his brother Nareau! But Tabakea, their father, knew.

8. The Offspring of Te Bong and Te Ngaina

Night and Day lay down together and conceived many sons and daughters. These children loved to play and the whole crowd of them used to swim in the sea in the lee of the land. Strange things happened whenever they played: near Taku on Tahitiua the rocks known as the Houses of the Children appeared and in Onotoa grew the sandbanks and reefs of Bikeriki and Bikenaba.

Bikeriki and Bikenaba touched each other and gave birth to Tabutoa, Nanikain, Uamumuri and Nei Nimanoa all of whom sailed south to Samoa. The men stayed on Savaii but Nei Nimanoa continued her journey eastwards to Upolu where she wed Vaiatanitau and gave birth to Taitakaranalo. When he grew up, Taitakaranalo sailed westwards to Savaii to visit his uncles, the brothers of his mother, who killed him as soon as they saw him. One of his uncles took charge of his skeleton and kept it in a basket.

Some time later, Nei Nimanoa arrived and took Taitakaranalo's skeleton back to her husband Vaiatanitau who, in turn, gave it to his father Kirionteba. Kirionteba made magic and the skeleton came to life in the form of a giant called Kautabuki. Kautabuki killed his mother's brothers and then met and married Nautakeke who bore Tabuariki-te-boboi and Teukenke-n-anti.

Then Tabutoa, Nanikain, Uamumuri and Nei Nimanoa, their sister, left Samoa on their canoe Te-aka-tiri-rou accompanied by Kinibatangitang¹⁷ and Nei Atuararango. They sailed north and Kinibatangitang landed to the east of Tabouea on Tahitiua where his children Atuararango and Tabeka were born. He then went on to Buota on Nonoufi where he turned into a rock that stands in the shallows of the sea.

Tabutoa, and his brothers and sister continued to sail north and reached Tarawa

where Meï Nimanoa went ashore to draw fresh water. Her brothers waited at sea for her but, when she did not return because Nou-twe-twe had taken her as his wife, they sailed away. Meï Nimanoa and Nou-twe-twe, who was a servant of Kirata-he-re-rei, had four children. They too were called Tabutoa, Narikain, Uamumuri and Meï Nimanoa and they were giants. Kirata became afraid of these children and Nou-twe-twe was set free because of them.

In due course, they sailed from Tarawa to Taliteuea where they found their relation Tabeka who decided to test their prowess. He hid their steering-oar in a hole in the reef and they grew weary searching for it. When they did find it, they could not pull it out and there it stayed until Meï Nimanoa at last released it. They laughed with relief that they had got it back.

They set out to sea again and their canoe was nearly out of sight, when Tabeka lurked a spear at them which wrecked their sail. They were sorry then that they had only a steering-oar with them so they took their anchor and tossed it towards the horizon hoping it would strike land and hold fast. It did not do so: it bounced back. But, when Meï Nimanoa took hold of the anchor and threw it, it landed and held fast in Nonouti at Bateatau where they landed.

This story
 Story of Meï Nimanoa This story is a part of the legend of the Meï Nimanoa family. It is a story of a woman who was taken away from her home and her brothers. She was taken to a place called Kirata-he-re-rei where she lived with her husband and their four children. The children were giants and they were very strong. One day they were sailing on the sea and they found a hole in the reef where their steering-oar was hidden. They searched for it but they could not find it. Meï Nimanoa was the only one who could find it and she released it. They were very happy when they found it. Then they sailed away again and their canoe was nearly out of sight. Tabeka saw them and he threw a spear at them which broke their sail. They were very sorry because they only had a steering-oar with them. So they took their anchor and they threw it towards the horizon. They hoped that it would strike land and hold fast. But it did not do so. It bounced back. Then Meï Nimanoa took hold of the anchor and she threw it. It landed and held fast in Nonouti at Bateatau where they landed.

9. Korata and the Anti

Korata of Nanumea knew all about the battles of the anti because he was witness to them. They happened not long before the missionaries came to the Tuvalu islands when our people still bowed down before their idols.

The whole community had gone to camp for three months in Lakena which is at one end of the island of Nanumea and, just when it was time to go home, Korata's young son died. Now it was the custom for everyone to leave camp together and return to Nanumea in the South, ~~and~~ ~~about~~ because of his son's death, Korata did not want to go with the others. So he stayed behind alone even though it was the rule of the community that no one should remain in case he should fall prey to the anti. His companions urged him to go with them:

'Listen to me', Korata replied. 'You go on ahead and leave me. I loved my son deeply and, when I've spent three days and nights here in remembrance of him, I'll follow you.'

Korata had not been left alone for long when an astonishing thing happened. It was five o'clock in the evening, just as the sun was about to set, when he heard a loud noise like the blast of a gun, followed by the sound of many voices as if a large crowd were dancing the ruoa.¹⁸ While he was thinking about this strange event, his own personal anti, Kowero, appeared before him in the house where he lay and asked:

'Why have you stayed behind all by yourself?'

'Because my son has died', replied Korata, 'and because I told my companions I would stay for three days and nights to mourn him. I cannot now break my word.'

'Unless you want to die, it would be much better if you were to join the rest of the community', said Kowero sharply. 'Change your mind and give up the idea of staying.'

'No, I cannot go back on my word and humiliate myself. What does it matter if I'm killed and the anti devour my body?'

'Very well, I'll do what I can to save your life', said Kowero. 'I heard the assembly of anti decide to come between seven and eight o'clock tonight to take you away because the woman, Talahi, wants you

for dinner. If you pull up that blind over there you'll be able to see them.'

Korata pulled up the blind and saw that there were very many anti gathered together — perhaps six or seven hundred, just like the gathering at a very special ruoia. They were talking a lot and he saw the woman Telaki sitting with them. There was no one among the other women to equal her. She was by far the prettiest and most elegant; her skin was fair and her hair was black and curly. And how graceful she was when she stood up to dance in the ruoia! No, no one among all who were there could equal her.

Long after the sun had set, between seven and eight o'clock, Telaki spoke to the assembly:

'Fellows spirits,' she said, 'let three or four of you go and bring me that man from the house over there.'

Immediately, between ten and twenty male anti got up and, as they marched towards the house, Kowero, who was sitting inside with Korata, stood up to stop them from entering. And, until the sun rose next morning and the spirits faded away, not one of them entered the house.

Kowero rested after his labours and spoke to Korata:

'You're alive and well today because I was able to prevent those anti from taking you away last night. Now that it's daytime, I ask you again to go and join your companions. If you stay, you can be sure the spirits of the night will come back to take you away as prey for Telaki. I was able to stop them last night only because there were not too many of them but when they come back there may be more than I can hold off. Go, I say, go now or you will die.'

'I'm sorry,' said Korata firmly, 'but I cannot break my word. If you don't stop them I'm prepared to die and join you in the spirit world.'

Later on in that second day of Korata's mourning, round about three or four o'clock in the afternoon, Kowero returned:

'We are in trouble,' he said. 'The anti have gathered together again to attempt to capture you

for that woman ielahi. I'd like to be sure you don't want to go back on your word about staying here for three days and nights.'

'No, my mind is made up. I'll stay — and I'm prepared to die if necessary.'

'Right, then I'll see what can be done to save you. But you must understand that things will be quite different from yesterday. I'm going away now before the sun sets to find some allies to help me for there'll be a large army against us tonight.'

Kowero departed and Korata lay down inside the house, waiting. About five o'clock he heard a voice calling out:

'Hurry up, all of you. Come and help capture that man whom I want for dinner and who is sheltering in that house over there.'

These words upset Korata and he was still worried when Kowero returned and spoke to him:

'Pull up the blind and look out.'

He did as he was told and saw a large company of anti. He tried to count them:

'There must be nearly seven thousand,' he said.

'Never mind how many,' replied Kowero. 'I've been all over the place looking for allies to help save you. I've told them to be here by six o'clock tonight. There should be about three thousand of them so you needn't be frightened even though there will be seventeen thousand anti against us, for there are about ten thousand still to come. But we will be able to hold them off.'

Korata was relieved to hear this and he lay down again to wait for the sun to set. Precisely at six o'clock, he heard the sound of distant voices, the sound of a great crowd, as the seventeen-^{thousand} anti army began to advance from the east. At the same time, Kowero's three thousand comrades arrived and took up positions to prevent the enemy from entering the house. In this great battle, on the second day of Korata's stay at Lakana, Kowero and his friends defeated the far stronger enemy. The battle started at six o'clock at night and raged until five o'clock in the morning.

On the next, the third day of Korata's mourning there was another big surprise. About three

O'clock in the afternoon, there was an assembly of anti so large that it was impossible to count their number, no matter how hard one tried. Perhaps there were as many as two or three million of them and Korata was truly alarmed and afraid. Kowero came up to him and said:

'You have given your word that this will be your third and last day here. Please understand I'll not be able to save you tonight as I've done before. The woman Telahi has called all the anti together and hardly any have failed to respond to her call. I have only a very few friends left to help me and we cannot hope to stand against so many. Do not expect us, therefore, to be able to save your life. About five o'clock this evening they will descend on us and take you away.'

'I understand', replied Korata sadly, 'and, if you cannot save me from them and I am killed, I shall join you in the spirit world as I have said.'

Round about half-past four, there was a noise like a great clap and roll of thunder and, as it died away, they heard the voice of Telahi, saying:

'Come, let all of us go; let no one stay behind. Come, let us seize that man in the house who is my prey!'

Everyone stood up, prepared to follow her command.

When he saw the multitude approaching, Kowero called his companions to advance and oppose them but the enemy was far too strong. Korata watched as his friends fell back and waited for his foes to reach the house. But, as they came closer, there suddenly appeared a strange anti who entered the house and would allow no one else to come in. He attacked everyone who tried and threw them out; and, so powerful was he, ^{that} no one could reach Korata. This action went on until the break of day and, as dawn spread over the sky, the grand army of the anti dispersed. Only Telahi, Kowero and the stranger who had saved Korata's life remained.

Telahi spoke angrily to the stranger:

'Where have you come from, and why did you stop them ^{from} capturing my dinner for me last night?'

The stranger replied:

'Don't be angry, I didn't know what all the fighting was about. While I was at Beru, I heard a roaring and rumbling in the sky and came to find out

the cause. I found a battle raging here and saw one side being beaten so I decided to help them. I went into the house where that man over there was and stood beside him because I wanted to save his life. I didn't know that you had called the anti together to capture the fellow. Please forgive me but the fault lies with you not with me. Why didn't you tell me you were calling them together? Don't you know there is no anti who can stand against me or who is stronger than I? Had you told me, your wish might have been fulfilled but I knew nothing and therefore I did what I did.'

'Where were you after you left Bem?' demanded Telaki. 'I got tired of looking for you.'

'You know perfectly well that I roam the sky so why didn't you call me? I repeat, you're to blame not me.'

Telaki laughed when she heard this and Korata, who had listened to the conversation, called Kowero and asked:

'Who is that big fellow over there?'

'Why, he is the mighty Naka, the most powerful of the anti who roams the sky day after day. He shouts as he searches for an anti as strong as he is even though he does not expect to find one.'

'I can understand that' said Korata. 'When he fought last night, I saw with my own eyes how mighty Naka is. I watched and marvelled and, if he had not stood beside me, I should have been killed. I thank him from the bottom of my heart.'

'That's right' replied Kowero. 'You would indeed have died in the battle. But you are still alive and the time you said you were going to stay here is now over. You must return home at once and tell your people all about the battles you have seen, how the mighty Naka saved your life and what you and I, Kowero, did.'

So ends this story. For three days and nights Korata had lived alone in the bushland mourning his dead son. He had witnessed the battles of the anti which were fought because Telaki wanted him for dinner. He had survived the first two nights because friendly spirits had come to help him and, on the third night, he had been saved by the mighty Naka himself.

(b) Mei Teuenei Mei Teuenei is a female anti. If you got something that was precious such as a pearl-oyster shell or resin¹⁵ that had been washed ashore, it had to be put in a casket (baro)¹⁶ and hung up in the maneaba for safety. Everyone would be called together to witness the lowering of the casket, which was an abode of Mei Teuenei's, so that the contents¹⁷ could be put into it. Very big babai were uprooted and placed below the casket and they were surrounded by a wall of ripe coconuts. A man stood in the middle to receive the casket when it was lowered. He would intone magic words, slowly and softly, until the casket reached him. Nobody else would make a sound and no one would see inside the casket other than the person chosen to put in place the things that had been got ready.

(c) Tabakea and Auniana. Auniana was the son of Tabakea who had come into being at the time when earth and sky were still jammed together. Auniana was a giant of an anti and it is said that he carried the sky on his shoulders. He would also revel where spirits of the dead could be found and where babies about to be born would be delivered.

(d) Teitiniakarawa. Teitiniakarawa was born of thunder and lightning. She was the anti who could help you get what you wanted in matters such as the love of a woman who disliked you. You would pray to her and invoke her name like this:

'Take this food, O Teitiniakarawa,
Turn the heart of Mei Oa unto me.'

You could also get help from her in fishing, for example, or if your canoe captized at sea.

One of the islets had a shrine dedicat-

to her but you couldn't go there unless you had first asked the sorcerer for fear that thunder would strike you down and kill you. If, however, you were a member of the sorcerer's family, nothing would happen to you. These were certain people who were chosen to stay on the islet and pray at the shrine.

(c) Naka. Naka ruled over, and took good care of the heavens. He also made scoop nets. The spirits of the dead went ahead to Naka in the sky and when he saw them he tied a knot to record the deaths. Before you could get to Naka, you had to be inspected by Nei Kara and, if your body was in the proper condition, she sent you on to Naka. If she found fault with you, she would pierce your eyes with a skewer and chase you away.

These were the things the dead had to have:

An eldest child — a necklace of nta shells, four sleeping-mats and a hebei tied around the waist.

Middle children and the youngest child — necklaces made from the ntanini vine, four sleeping-mats and a baka-bennamuri. 18

If everything was in proper order, Naka would make you welcome and treat you kindly.

Creation story from Nui, related by Kuaronu a descendant
of the Nonanti fugitives from ^{Polyn} Beruan conquest.

In the beginning was the Bo ma te Maki. There was
a clearing together ^{and} ^{Bo ma} darkness. In the dark were van, Riiki,
Gel; Bakena Sting Ray; Tabakea Turtle + Nareau from
forehead of Tabakea.

Riiki & Bakena at sea - Marawa; Tabakea and
son on land - Tarawa.

Great strife arose between sea & land. Tabakea
victorious because helped by Nareau. Latter a great
sorcerer, small ill-favoured, black, curly hair standing
up from head; but v. skilful in war.

After war Tabakea wanted to lift heaven. Could not
save by N's help & sorcery. Riiki helped Nareau. When
heaven was on high N. said "There is black darkness"
so Tabakea called Bakena; plucked out right eye
- the Sun; left eye - the moon.

On summit (Buto) of heaven grow Nakaa and
Nui Karaa who keep land of dead. Souls of dead
go up to ^{aa} him on leaving body.

Harry,

Should we leave this as it is or
edit it?

Decide

11. Traditional Birth

When a child was born, the first thing done was to cut the umbilical cord and, through invocation, implore that he might grow up to be an entertainer, fighter, fisherman or whatever. Next a large ata was chosen to keep his food in. When the time came to take solid food, he was lifted from his sleeping-mat and carried into the full sun. He was fed from the left side of the mouth. The same ritual was performed around five o'clock in the evening. The thought was that the radiance of the sun should envelop the child. Most people believed that a baby would grow up strong and healthy if they chewed up the food for him with their left-side teeth. This practice was continued until the child was quite old.

12. Menstruation

When a daughter first menstruated, she was made to sit cross-legged at the base of the left-hand corner post of the house (or temarau²) so that she might be soft and gentle. A necklace of nta³ shells was put around her neck and a magic spell was cast; then her shoulders and legs were garlanded. Everyone gathered round her for a feast but she was allowed to eat sweet coconut only for three days. Next, she was washed and another spell was said so that she would be desirable and beloved. The object of the magic was to name a man with plenty of land.

13. Rituals of Death⁴

(a) An eldest child: When the eldest child died, members ^{of the family} who were tabotari⁵ were summoned to honour the dead and bury the corpse since it was their customary duty to do so. Just before burial, four sleeping-mats were got and a necklace of nta shells was put on the body which was clothed in a bebei⁶ or kaburaerae⁷. Next, the head was lifted and

2 an incantation intoned so that the spirit would go to Naka⁸. If all was not in order and to his liking, Naka would kill his companion, Nei Kara, to pierce the eyes with a skewer. Naka accepted the dead only if the proper ritual had been followed.

(b) A younger child. The ritual for the burial of a younger child was different from that used for the eldest. Again, four sleeping-mats were needed and the incantations were the same but the necklace would be made from the ntarini⁹ vine and the body was clothed in a takabenuakura¹⁰ or kangkang¹¹.

(c) Burying the body. When the body was ready to be buried, one of the mourners was chosen to tidy up the coral chips under the house. The body was then picked up, staked¹² there and wrapped in the sleeping mats. All the mourners remained beside the body for three days: no one could leave. This group were called 'the smokers' because they burned sweet-smelling things to counter the stink of decay. They remained there until all the flesh had rotted away.

14. The division of Nui

There was no established custom on Nui before the arrival of Tatana¹¹ and Tentinti. They divided the land into two parts: Tentinti took the northern part and Tatana the southern. They shared the islet of Tararororae over which Tatana exercised chiefly rights. He would allow food to be gathered on a specified day only and, if a northerner were to be seen collecting food belonging to a southerner, or vice versa, that person could be put to death or be fined a thousand coconuts.

needed
important

If you covered the wife of a friend, you would tell your family 'I love that woman, prepare a food-offering for me.'

When the offering was ready, you would go and tell your friend to collect it that evening. Your family would know if his friends came for the food. As for you, the food would have removed any obstacle¹² and you could go on your way for it was time for your friend to arrive to sleep with your wife.

You could make food-offerings to another man whose wife you covered and to a second and a third and so on until you had covered the whole of Nui.

16. To catch fish

in another's grounds,
When a man wanted to catch fish he would pay a visit to the Maiaki (South) family whose iaiki in the maneaba¹³ was Tebukinikai. A kiriuoua¹⁴ and the tip of a leaf would be collected from a coconut palm. The sorcerer would then go down to the soft sand of the beach and plant the palm-leaf there. Fish such as the turtle, porpoise and tuna were attracted ashore at that place.

17. Anti of Nui

(a) Tabuariki. When someone grew angry with you, you could cast a spell to stir up Tabuariki by saying: 'Strike him, Tabuariki!' He would then be stricken with pain until he died.

(b) Tabuariki also had authority over all fish. If a canoe were wrecked at sea, he was the only anti who could be called upon to make the jaws of fierce fish stay closed so that no one would be eaten while their canoe was capsized.

TABLE 1

PROVENANCE OF TEXTS AND TRANSLATIONS

FRHEM
only
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PART 1

		<u>Language</u>	<u>Writer</u>
E 37-8 Bk 7: 36-7	1. The three canoes etc <i>Al...</i>	Gilbertese English	A, B Maude (App. 1)
E 36-7 Bk 7: 35-6	2. The ancestry of Tabirica on the male side	Gilbertese "	A, B
E 35-6 Bk 7: 34-5	3. The ancestry of Tabirica on the female side	Gilbertese English	A, B Maude (App. 2)
B (8)	4. The family of Taburimai	Gilbertese Gilb./English English	Anetifa Grimble Grimble
S (28)	5. The legend of the tree of Tarawa	English	Grimble
B (7) Bk 7: 75-83	6. The origin of deep-sea travel	Gilbertese	Anetifa B (1)
I (99)	7. Creation and death: and the wars of Tarawa and Samoa.	Gilbertese	A (1)
E 33-4 Bk 7: 32-3	8. The offspring of Ie bong and Ie Ngaina	Gilbertese English Gilb./English	A, B Grimble Grimble
B (9) B (6)	9. Korata and the Anti	Gilbertese	Anetifa, B (1)
Bk 7: 64-74	10. Creation story from Nui	English	Grimble

Writers

A, and A (1), writers of the earliest Gilbertese texts
B and B (1), writers of secondary texts, transcriptions
of the work of A and A (1).

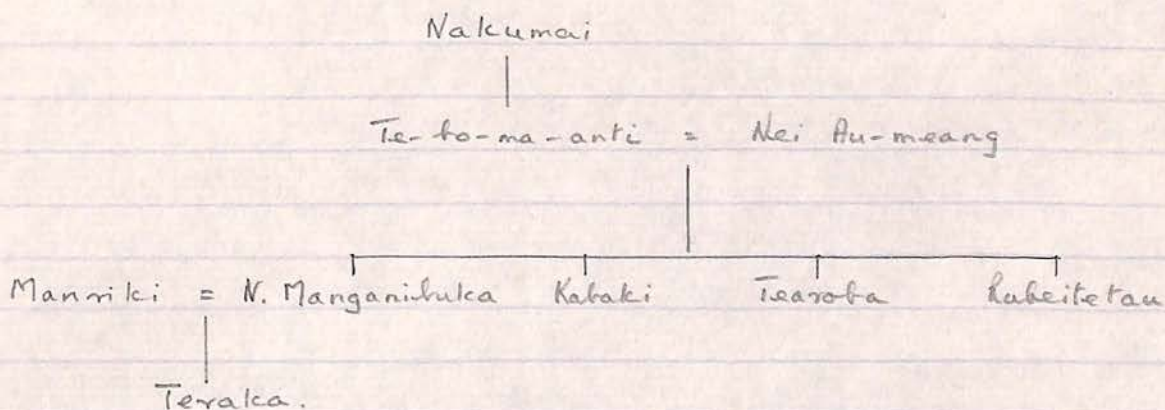
PART 2

As explained in the Introduction, seven only of the eleven Gilbertese texts in Part 2 have been translated. They are written in two different hands, one of which seems to be that of an older Anetifa: the other is likely to be that of Mautake Maake of Tarawa in Kiribati.

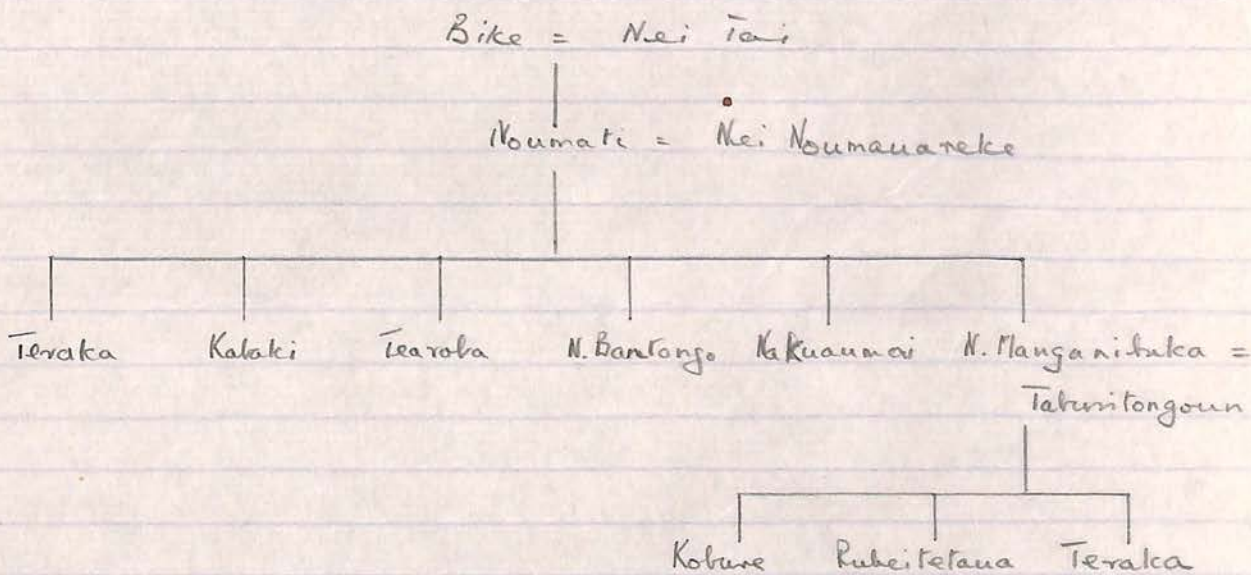
TABLE 3

Genealogies of Nei Manganibuka and Teraka

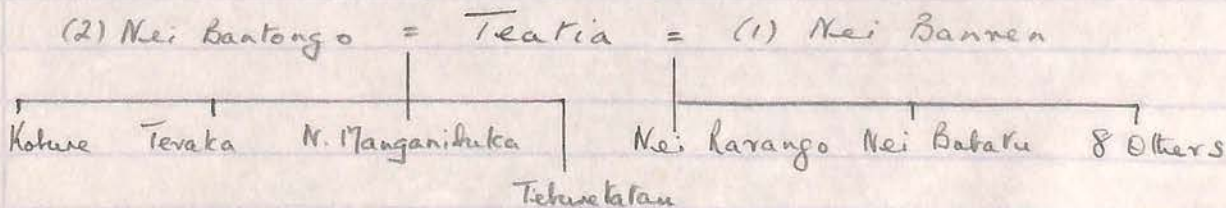
1. GRIMBLE (Grimble 1972: 118-221)



2. TIROBA — Northern Gilberts



3. ANETIBA — Nui



[Appendix 1 :

Translation of text 1 by
Professor Maude]

Lacks p. 1

inquiries when you return to the Culberts. The Nukunauans know the time of descent right down to the present.

As I have said, Kobure continued to sail north to Tebongirovo where he found his two sisters, Nei Ravango and Nei Babatu who did not recognize him. They were surprised by his arrival and asked:

'Where have you come from?'

'I'd like to rest here awhile for I'm very tired,' he replied.

'Very well' they said, 'You can lie down and have a sleep in that house over there but, when you wake up, you must go on your way.'

Kobure accepted their offer and, not suspecting he was in any danger, went off to the house to sleep. When he was sleeping soundly, the two women commanded the house to collapse and it fell down upon Kobure and killed him. Little did his sisters know that he was their brother, the son of their father, Teatia, and his second wife, Nei Bantongo. When Kobure was dead, the two sisters again spoke to the house: 'House, arise'. It stood up and they took the dead body and put it in a rock cavern.

Meanwhile Teatia, their father, and Nei Bantongo, his wife, were waiting for their son Kobure to return and, when he did not come, they guessed he must be dead. Then, Teatia called his son, Teratea:

'Son, don't wait about here. Be off and look for your brother who may be dead since he hasn't come home. If you find him alive, bring him back to me and, if he is dead, bring back his bones that I may see them.'

Teratea was making ready for the voyage when his father called out to him again:

'My son, if you see land ahead on your voyage and there are two houses on it; two trees — one a coconut and one a ren''; and a deep pool with two fish in it — a luki-luki (coral fish) and an ararataba,¹² that land will be Tongaieta. When you go ashore, take one of the fish, kill it and eat it raw; then, climb the coconut tree and take one nut to eat with your fish. When you have eaten the fish, keep its bones and throw them back into the pool; and, if you do not quite finish the coconut, throw it back up into the top of the tree. Each of them will grow again — the fish into the same species of fish and the coconut will attach itself to the tree top and grow again just as it was before.

'When you have done these things, walk eastwards through the land. Remember you will find two houses there: in one of them two women dwell and the other will be empty for it is the house of death which falls down on you when you take a rest inside it. You must therefore take a stone from the reef and a binotino (coconut shell) with you to protect yourself when you lie down in the house.

'And when you meet the two women who live in that land, they will confuse you with the questions they ask. First, they will say, "Come here, at once, where do you come from?" Pay no attention, just walk away. If they then call out inviting you into their house, go in; and, if they say to you "Go and take shelter in the other house to refresh yourself with a little sleep," reply and "Very well."

'When you go there to rest be sure to remember the stone from the reef I have told you about. Take it with you and put it underneath the main beam so that, when the house falls down, the stone will hold up the beam. It will create a gap and, since there will then be a space for air to get into and allow you to breathe, it will save your life. Also, be sure to remember the brinobino I spoke about: it, too, will help to save you. Take it and use it as a pillow when you lie down. When, all of a sudden, the house begins to fall, don't be worried but just pick up the brinobino and crush it while you are still inside the house. When those two women hear the cracking of the brinobino, they will think you are dead and will promptly say to the house: "House, lift yourself up again, your victim is dead". When the house stands upright, sit up inside it and call out, "Women, what made you do that to me while I was sleeping inside this house? You ordered the house to fall down on me and I began to think you were murderers". They will answer you, "Where do you come from? Who are your father and mother?" You will tell them the truth: "Each of you is my mother for I am your sister's child. It's a waste of time trying to kill me for you cannot do so. I know all there is to know about you — what you say and talk about, how you live, all about your land and your houses, your work and play, and everything else you do. I know all this because my mother told it to me."

When they realized he was their sister's son

They ran to embrace him, ened on his shoulder, kissed him and said:

'Are you really Nei Maanganituka's son?

'Yes, she is my mother.'

'And is she still alive?'

'O yes, she's alive.'

'And what is your name?'

'Teraka.'

'And why have you come here?'

'For three good reasons' Teraka replied: 'First of all, I wanted to see this land of ours. Secondly, I wanted to talk to you about the night excursion for Deep-Sea Sailing. Thirdly, I wanted to find my father who came here before me because I have grown weary of waiting for his return. In my heart, I know he came here and that you killed him in the same way you nearly killed me. You lured me into that house where you sent me to sleep; therefore I am sure that when he came here you prepared the same trap for ^{him} and ^{and} that he is dead.'

When they heard this, they raised their voices and wailed because they had killed their brother. Teraka continued to speak.

'There's no point in crying for, if what I have said is true, that he did land here and you killed him, then there's nothing left to say but to tell me where you put his body. It would be wrong to leave it lying unpreserved to rot away, so tell me where it is and let me have it.'

They showed him where they had put it and when he saw his father's body, he spoke again.

'There can be no doubt that you killed him. It is a sin you must bear for he

was your brother and my mother's brother too.

They burst into tears again and he spoke sharply to them:

'Stop it, you can't bring him back to life. Just tell me when the season's best for sailing the seas, and I will set his body in the heavens to bear him witness—that all who sail the ocean may look up at it and know that the best time for sailing has come. Generation after generation will see and know; and his name and reputation as a navigator will be remembered for ever.'

They agreed with this and Terraka stood up.

He took the eyes of the dead man and threw them high into the southern skies where they hang—the two stars of the south. Then he cast the head into the sky nearby and finally the body. These four stars called Kama (Southern Cross) are the body and head of Koture; and his eyes are the bright stars of the south close by. When his body shines feebly in the southern sky, it is the time for ocean voyages—the time when there are no adverse currents.

The following times are known to man as good sailing weather with no currents:

1. When Rimwimata (Antares) and the Sun are in conjunction.
2. When Mei Auri (Pleiades) and the Sun set together in the morning or evening.

When Mei Auri and Rimwimata are close together at dusk, the season is aitarā, that is they are face to face. These are the times when men of the islands take to the sea on ocean voyages in their small canoes. For the white-man it is different; it does not matter if the weather is fine or foul for they sail in ships that are big and strong.

A navigator does not sleep before he arrives at his destination and he uses these three methods to help him make a landfall;

1. By the clouds over the land.
2. By the chop on the sea.
3. By a ball of string with stone attached.

I will explain.

1. The clouds. Mariners say that land can be identified by a reflection on clouds in the sky. All islands have their own special marker clouds.
2. The chop on the sea. Seamen distinguish between the big, rolling waves of the deep sea and the short, choppy waves on the surface which they call 'companions of the wind'. There are more of these choppy waves near land and they are different from those out at sea; therefore the mariner knows if land is near or far away.
3. Before he sails, a navigator prepares and takes with him a ball of string, rope or fine line ^{in a coconut shell} with a stone tied to the end of it. If land has not been sighted by night fall, he throws the weighted line into the sea, draws it along and watches the bura or pattern it traces in the water. There are plenty of bura at night some of which tell the navigator whether land is near or far away.

The last method is of course used only if landfall has not been made in daylight by methods one and two.

There are... in the sky...

These way-shares are ^{the} ~~the~~ ^{best} ~~best~~ ^{of} ~~of~~ ^{navigation} ~~navigation. All
 quite different from the way a white navigator makes
 a landfall. The way he knows how many miles there
 are between places and, if that distance has been run
 and there is no landfall, he knows a strong current
 has affected the ship. He can then take a sight
 on the sun to fix his position and alter course by
 compass. This is a much more reliable way to navigate
 and many an islander is keen to learn it.~~

I have now related how deep-sea travel began
 and ^{how it} was learnt from the descendants of Aei
 Mangani-buka. It started long ago in
 Nikunau and spread through all the islands
 of Kiribati and Tuvalu. That is the end.
 With best wishes.

APPENDIX 3

NOTES ON THE TEXTS

PART 1

1. The great war. The Gilbertese text reads 'te buaka are Ikanake i A-faiang (ke Antetonga)'.
2. The equivalent text in Part 2 (not translated) has the fish of the sea torn of Bakoa and Wiriki - c.f. text 4.
3. Apparently a synonym for ie Uekera - see texts 4 and 5.
4. The equivalent text in Part 2 (not translated) states that Beia is an anagram of ieba (break into pieces, scraps etc.).
5. The equivalent text in Part 2 (not translated) says that it was Baretaka who died and from whose corpse arose the tree (of Tarawa). This seems to be an error.
6. A reference to the custom of secluding young virgins inside a ka (darkened enclosure) to lighten and soften the skin.
7. Ngwimata. Probably Kimwimata (Antares).
8. Nei Oa. Expression used when name of female is not known or disclosed or has been forgotten. Make equivalent, Ten Naewa.
9. Tongatini. It is generally accepted that Tongatini was a man not a woman. See, for example, genealogy of Table 2 and Latouche 277:321 and his genealogy VII.
10. Anti. Spirit. Every family had its anti whose help was invoked when necessary. Some had always been spirits and others became spirits. Grimble / Maude 1989: Glossary.
11. Ren. Common beach tree in the South Pacific (1). (Messerschmidia argentea)
12. Araratabu. Probably arataba, large red, deep-sea fish (Sab.)
13. These are all creatures of the sea. In order, they are - clam, squid, sea anemone, giant eel (Riki), giant ray and Tabakea, the turtle. Although Riki is spoken of as a giant eel in translations of legends, I think the attribution

may be mistaken arising from the myth that his body was broken and scattered to become the seals (raono). This by no means means that Riki was considered to be an seal.

14. See Part 2 text 17.

15. The change of tense here is deliberate. I do not think that anti are entirely disregarded today.

16. I have left the place-name Tekeran unchanged. Takekan may be meant but the ocean between there and Tuvulu is rather too vast ^{and empty} to be a credible assembly area for war canoes.

17. Einibatangitang. The Gilbertese text points to this as being a make name but not definitively so — see para. H(a) of the Introduction.

18. Ruoia. The classical Gilbertese dance.

PART 2

1. Ati a box-like container possibly of woven pandanus-leaf originally.
2. Temarau lit. supple, tender (marau). The Gilbertese text treats the word as if it were a synonym for 'left-hand corner post.' Perhaps, the shady spot or side?
4. Rituals of Death. The Gilbertese text does not make it clear whether the rituals applied to male and female.
5. Tabotari meaning uncertain. The etymology suggests 'a meeting of near relatives to honour a member of the family.' Gilbertese text
3. Nta small, red bi-valve shell (Sab.). Permissified in the
6. Bebei a niri (lavalava, loin-cloth) made of hammered leaves (Sab.)
7. Kaburaerae lavalava (half mat) tied under armpits, with fringe (Sab.)
8. Naka an anti (see tradition 17 (a) also), guardian of Boutru and Neineaba, lands of the dead.
9. Ntanini climbing plant (Cassytha filiformis) with no leaves (Sab.). Permissified in the Gilbertese text.
10. Bakabenuakura (syn. bakabenuamuri). fringed lavalava made of two pieces and tied at sides (Sab. see also entry under niri)
11. Tataua see Part 1, text 1 (a) and addendum.
12. As for you ... any obstacle... The Gilbertese text here reads 'ʻAo ngkoe ko boni kataea moa nangin n amara ke ...' (Sab. see nang)
13. Inaki ... maneaba Inaki is a synonym for boti which is the sitting-place for a clan in a maneaba, a meeting-house and, by extension the clan itself. Inaki is commonly used in Tabiteuea and other southern islands. (Gimblet Maude 1989: Glossary)
14. Kirioua in groups of two (Sab). In this context the word seems to mean a part of the Coconut tree, complementing the tip of a leaf (bukinikoriri).
15. Textual omission I have omitted a Gilbertese phrase

(atu)

naming the head of a porpoise among the precious things. The omission does not affect the sense of the translation but given the size of a porpoise's head, one must wonder whether atut has ^{not} a more appropriate meaning.

16. Baro box for provisions, a small box syn. kairaro cf. ati (Sab.)
17. Babai the great swamp taro (*Cyrtosperma chamissonis*), a much-prized food. (Grinnell/Maude 1972: Glossary)
18. Baka Bemumuri see note 10.

20. Batab

APPENDIX 4

The numbering of the texts in this appendix corresponds to the numbering of the English translations.

1. Ba ake teniwa ake a mumum nako Nui man ke huaka ake Kaitu ma Uakeia.
2. Ana itera ni mane iahiria.
3. Karakin Tahiria: ana itera n aine.
4. Aio moan ana kariki Tahurimai.
5. No Gilbertese text
6. Aio moan rikin ke Tongahiti (te borau) i aonon Ellice ao Kiribati naba
7. Aunania o Tarawa
(English: Creation and Death; and the wars between Tarawa and Samoa)
8. Aia kariki ke Bong ma ke Ngaina
9. Rongorongon aia huaka anti.
(Korata ma ke tanga n Anti)
10. No Gilbertese text
11. Katein ke bung
12. Te keiao
13. Katein ke make
14. Katein aon ke aba
(English: The division of Nui)
15. Te aro keuana
(English: Exchanging wives)

16. Karekean te Ika

17. Anti ~ Nui

18. Ana itera ni mane Nei Iatiria

19. Ana itera ni aine (Nei) Iatiria.

20. Wa ake uowa a ika roko i Nui

21. Ana riki Iatana

10. Creation story from Nui, related by Kuaroun a descendant of the Nonouti fugitives from Beruan conquest.

In the beginning was the Boma te Maki. There was a cleaving together and darkness. In the dark were born Riiki, Eel; Bakeua StringRay; Tabakea Turtle and Nareau from forehead of Tabakea

Riiki Bakeua at sea - Marawa: Tabakea and son on land - Tarawa.

Great strife arose between sea and land. Tabakea victorious because helped by Nareau. Latter a great sorcerer, small ill-favoured black, curly hair standing up from head; but very skilful in war.

After war Tabakea wanted to lift heaven. Could not save by Nareau's help and sorcery. Riiki helped Nareau. When heaven was on high Nareau said "There is black darkness" so Tabakea called Bekeua; plucked out riht eye - The Sun; left eye - The moon.

On summit (Buto) of heaven gave Nakaa and Nei Karaa who keep land of dead. Souls of dead go up to him on leaving body.

11. Traditional Birth

When a child was born, the first thing done was to cut the umbilical cord and, through invocation, implore that he might grow up to be an entertainer, fighter, fisherman or whatever. Next a large ati was chosen to keep his food in. When the time came to take solid food, he was uplifted from his sleeping-mat and carried into the full sun. He was fed from the left side, of the month. The same ritual was performed around five o'clock in the evening. The thought was that the radiance of the sun should envelop the child. Most people believed that a baby would grow up strong and healthy if they chewed up the food for him with their left-side teeth. This practice was continued until the child was quite old.

12. Menstruation

When a daughter first menstruated, she was made to sit cross-legged at the base of the left-hand corner post of the house (or temarau) so that she might be soft and gentle. A necklace of nta shell was put around her neck and a magic spell was cast; then her shoulders and legs were garlanded. Everyone gathered round her for a feast but she was allowed to eat sweet coconut only for three days. Next, she was washed and another spell was said so that she would be desirable and beloved. The object of the magic was to name a man with plenty of land.

13. Rituals of Death

(a) An eldest child. When the eldest child died, members of the family who were tabotari were summoned to honour the dead and bury the corpse since it was their customary duty to do so. Just before burial, four sleeping-mats were got and a necklace of nta shells was put on the body which was clothed in a hebei or kaburaerae. Next, the head was lifted and an incantation intoned so that the spirit would go to Nakaa. If all was not in order and to his liking, Nakaa would tell his companion, Nei Karaa, to pierce the eyes with a skewer. Nakaa accepted the dead only if the proper ritual had been followed.

(b) A younger child. The ritual for the burial of a younger child was different from that used for the eldest. Again, four sleeping-mats were needed and the incantations were the same but the necklace would be made from the ntanini vine and the body was clothed in a hakaberuakura or kangkang.

(c) Burying the body. When the body was ready to be buried, one of the mourners was chosen to tidy up the coral chips under the house. The body was then picked up, taken there and wrapped in the sleeping-mats. All the mourners remained beside the body for three days: no one could

leave. This group were called 'the smokers' because they burned sweet-smelling things to counter the stink of decay. They remained there until all the flesh had rotted away.

14. The division of Nui

There was no established custom on Nui before the arrival of Tataua and Tentinti. They divided the land into two parts: Tentinti took the northern part and Tataua the southern. They shared the islet of Tara-arorae over which Tataua exercised chiefly rights. He would allow food to be gathered on a specified day only and, if a northerner were to be seen collecting food belonging to a southerner, or vice versa, that person could be put to death or be fined a thousand coconuts.

15. Exchange of Wives

If you coveted the wife of a friend, you would tell your family 'I love that woman, prepare a food-offering for me.'

When the offering was ready, you would go and tell your friend to collect it that evening. Your family would know if his friends came for the food. As for you, the food would have removed any obstacle and you could go on your way for it was time for your friend to arrive to sleep with your wife.

You could make food-offerings to another man whose wife you coveted and to a second and a third and so on until you had covered the whole Nui.

16. To catch fish

When a man wanted to catch fish in another's grounds, he would pay a visit to the Maiaki (South) family. Whose Inaki

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in the maneaba was Tebukinikai. A kiriouoa and the tip of a leaf would be collected from a coconut palm. The sorcerer would then go down to the soft sand of the beach and plant the palm-leaf there. Fish such as the turtle, porpoise and tuna were attracted ashore at that place.

17. Anti of Nui

(a) Tabuariki. When someone grew angry with you, you could cast a spell to stir up Tabuariki by saying: 'Strike him, Tabuariki'. He would then be stricken with pain until he died.

Tabuariki also had authority over all fish. A canoe were wrecked at sea, he was the only anti who could be called upon to make the jaws of fierce fish stay closed so that no one would be eaten while the canoe was capsized.

(b) Nei Tewerei. Nei Tewerei is a female anti. If you got something that was precious such as a pearl-oyster shell or resin that had been washed ashore, it, had to be put in a casket (haro) and hung up in the mameaba for safety. Everyone would be called together to witness the lowering of the casket, which was an abode of Nei Tewerei's so that the contents could be put into it. Very big habar were uprooted and placed below the casket and they were surrounded by a wall of ripe coconuts. A man stood in the middle to receive the casket when it was lowered. He would intone magic words, slowly and softly, until the casket reached him. Nobody else would make a sound and no one would see inside the casket other than the person chosen to put in place the things that had been got ready.

(c) Tabakea and Auriaria. Auriaria was the son of Tabakea who had come into being at the time when earth and sky were still jammed together. Auriaria was a giant of an anti and it is said that he carried the sky on his shoulders. He would also reveal where, spirits or the dead could be found and where babies about to be born would be delivered.

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(d) Teitinikarawa. Teitinikarawa was born of thunder and lightning. She was the anti who could help you get what you wanted in matters such as the love of a woman who disliked you. You would pray to her and invoke her name like this:

'Take this food, O Teitinikarawa,
Turn the heart of Nei Oa unto me.'

You could also get help from her in fishing, for example, or if your canoe capsized at sea. One of the islets had a shrine dedicated to her but you couldn't go there unless you had first asked the sorcerer for fear that thunder would strike you down and kill you. If, however, you were a member of the sorcerer's family nothing would happen to you. There were certain people who were chosen to stay on the islet and pray at the shrine.

(e) Nakaa. Nakaa ruled over, and took good care of the heavens. He also made scoop nets. The spirits of the dead went ahead to Nakaa in the sky and when he saw them he tied a knot to record the deaths. Before you could get to Nakaa, you had to be inspected by Nei Karaa and, if your body was in the proper condition, she sent you on to Nakaa. If she found favour with you, she would pierce your eyes with a skewer and chase you away.

These were the things the dead had to have:

An eldest child - a necklace of nta shells, four sleeping-mats and a bebei tied around the waist.

Middle children and the youngest child - necklaces made from the ntanini vine, four sleeping-mats and a hakabenuamuri.

If everything was in proper order, Nakaa would make you welcome and treat you kindly.

4. Aio moan ana kariki Taburimai

Taburimai bon natin Bakoa. Uoman bun Bakoa ba e iein rimoa ma Nei Nguiriki ao ana kariki iai bon taian ika ni bane. Ao e a manga bo rimwi teuae Bakoa ma Nei Nguinaba ao ana kariki iai Taburimai ao tarina teuae Teanoi. Ma ngaia are e riki iai te riribai irouia te utu aei aika ana kariki teuae Bakoa, ba a bati n riribai ana moan ei aika ika nakoia ana kauouan ei aika Taburimai ao Teanoi. Ba e kangai nanoia ika ni bane:

Noria, ti a mate ni mama ma ni maneang i bukin tarira are Taburimai ba e a okoro rikina ma ngaira. Ba iai baina ao iai waena, ao e okoro rikin atuna ma matana. Ma ngaia are kam na kaoti nanomi i bukina ba tao e riai ngkana ti kamatea. Ma ngkana tao a bo nanora n te iango aei ao ti a karaoa ti bowi ningabong i bukina ba ti na irakina ni kamatea.

Ao ngke e a reke aia eti ika ni bane ao a karaoa aia bowi ni ngaina. Ma ngaia are a botaki te nna n ika ni bane. Ao ngke a botaki ika n tari ni bane ao aio motin te taeka - ba e bon tau kamatean teuae Taburimai. Ma aio arona:

A na akea temanna ni kakabua nakon te ingabong ba ti na bane ni botaki ngkana e oti tai. Ao aio aro ni kamateana - ti na kana rabatana.

Ao ngke e eti te eti irouia ika ni bane, ba a na kana Taburimai ni ngaina, ao teuae Teanoi, are bon tarin Taburimai, e nako ni kaota te taeka arei nakon teuae tamaia are Bakoa. Ao ngke e ongo tamaia are Bakoa te taeka arei ao e aki rau nanona ibukin natina are Taburimai, ba moan te tangiraki irouna natina arei. Ma ngaia are e kangai ana taeka nakon Teanoi:

Noria, I aki kona n raoiakinia ba a moa ni bati ma ngaia are I aki konaia n tauia. Ma noria, natiu ae Teanoi, ko na talaoka ma ko na ukera aron tarim ae e na maiu iai. Ma noria n nakomai ba ti a wene ma ngkoe n te bong aei, ngai ao ngkoe ao Taburimai. Ti na botaki ni matu n te bong aei ba ti na ukera maiun tarim. Ba tao a na bon roko ngaia ni bane nakon te ngaina ngkana e a oti tai. Ao ngaira, ti na teirake i main ngaina ba N na tuangko te tabo ae ko na biriakina tarim nako iai.

Ao ni bong n te bong anne, e aki baka iai matun Bakoa ba e tangira natina are Taburimai. I main ngaina, ao e teirake teuae Bakoa. E kauta natina are Tearoi ao e taku nakoina - 'Noria, uti, teirake, ao e tuanga te tabo are e na nako iai. Ao nngke e a tia n taetae ma Tearoi ao e kauta naba natina are Taburimai ao e tuanga ni kangai:

Natiu ae moan te tangiraki irou, noria. Ti a raure ma ngkoe n te bong aei i bukin te kanganga are e a kan roko. Ba noria, e a tia ni kabowi tarim aika ika ni bane ma e kangai etin aia taeka n te bong aei. Ngkana e a oti tai ao a na bane n roko iai, ngaia ni bane, ba a na kaniko. Ma I aki konaia n tukia ke n tauia ba a maiti. Ma ngaia are I a tia n ukera arom are ko na maiu iai ma n rau. Ba I a tia n tuanga teuae tarim are Teanoi ba e na uotiko nakon te tabo teuana.

Ao Taburimai e kaeka tamana ni kangai: 'Ba bukin tera are a ribai iai?'

E taku Bakoa nakon natina are Taburimai:

Noria, te bai are a ribaiko iai tarim bon i bukin rikim ba e okoro ma ngaia. Ba ngaia, a riki n ika ao ngkoe, ko riki n aomata. Ma ngaia are a rawa iai tarim akekei ni kan nora rikim. Ma ngaia are ko na teirake ngkai natiu ao ko na toka i aon akun tarim are Teanoi ao kawaetata n nako ba e a kan te ngaina ma a kan n roko ma ko rawa ni mate.

Ao i mwin aia kakarabakau aei ao Taburimai e toka i aon Teanoi ba e taku Teanoi, 'Toka i aou ma kanene waem ao baim ao tauai ai au bonotai'. Ao e biri Teanoi, e biri ni kaeta mainiku. E kaeta an te itoi teuana n te itera ae mainiku ao aran te itoi arei ba Nguimata ba ngaia te itoi are e kaeta ana borau iai Teanoi. Ao e nako ni koro n te aba are arana Samoa. Ao ngke e koro iai ao teuare Teanoi e bo nakonako ao e roko n iterani karawa are mainiku. Ao e nako n nim i rarikini karawa ao e riki ba te itoi teuana n te itera ni mainiku.

2. Ao teuae Taburimai, ngke e aerake i Samoa ao e a bo ma te aine ae arana Nei Tearei-ni-Matang. Ao e a iein ma ngaia ao a kariki. Aran natia aika mane - Te bong-ma-te-ngaina, Tabutoa, Nanikain ao Uamumuri; ao temanna manea te aine are Nei Nimanoa arana. I mwin tabetai ao Taburimai e kitania buna ma natina i Samoa ao e borau i aon wana ae Tebatoto n nako iang. Ma e roko i Tarawa ao e a bo iai ma te aine ae arana Nei Tearei-n-Tarawa. A kariki ao temanna natia ba Te Ariki-Tarawa. E a bo Te Ariki-Tarawa ma Nei Terere ba neiei natia Te Uekera ma Ngainabuaka. Ma e toka Nei Terere i taberan te kai ae Te Uekera ao e a baitia Te Ariki-Tarawa mai taberan te kai ma e anaia ba buna. E a iein ma ngaia ao a kariki. Ti temanna natia ba Kirata-te-Rerei. Ai aei te aomata ae moan te tamaroa ao e otinako tamaroan te aomata aei. E aki iein teuae ma e boni kariki naba i bukin tamaroana. Ba ngkana e na amarake teuae ao n te tabo are e ibea iai kanana e a riki naba iai te aomata ae arana Beia. Ao ngkana e na tebotebo teuae ma n anana tarana are te ba n ni ao e a ananaia te man ae te kai ba ngaona. Ngke e aki toki ananaia te kai ba ngaona ao e a riki naba iai te aomata ae arana Tekai.

I mwin tai tabetai ao e a mate teuae Kirata-te-Rerei ao e a ikawai ana kariki aika uoman aika Beia ao Tekai. Ao ngke a ikawai ao a borau nako Nonouti. A iein iai ma Nei Teweia ao a kariki Tanentoa ao Tongabiri.

E a iein Tongabiri ma Kekeia ae aine n Onotoa ao ti temanna natia ba Nei Tabiria. E a iein Nei Tabiria ma Teiaokabu. A kariki Teibitoa, Tekoba ao Taunii.

E iein Taunii ma Nei Oa. A kariki Tokiteba, Matarake ao Tentinti. E riki iai aono ni Kiribati ni bane irouia Tokiteba ao Matarake - e moa mai Nonouti ni kabuta aono ni Kiribati.

Ao taria ae teuae Tentinti, boni ngaia ae e riki iai Nui ao ti na karakina ngkai ana kariki. E a borau mai Tentinti i aon te wa ae 'Te Ititi' arana. Wa n Nonouti te wa aei - boni wan teuae Tentinti ma buna ae Nei Teruabeia. A roko n aono n Elise ao e boni maiti i aon te wa aei. Ma ti karakina ti ana kariki teuae Tentinti ba ngaia te Utu n Uea

ao boni ngaia naba ae e karika Nui ao aono n Elise ni bane. Ngke e a mena i Nui ao e a kariki iai teuae Tentinti ma Nei Teruabeia. Aikai natia: Nei Tenikonibuti, Beiatoa, Terawa ao Batiane.

E a iein Nei Tenikonibuti ma Teraran-te-un. A kariki Tekateariki. E a iein Tekateariki ma Nei Bua. A kariki ma iai natia ti temanna ba Nei Takeiti. E a iein Nei Takeiti ma Teorata. A kariki aikai ao natia ti temanna ba Kimaere. E a iein Kimaere ma Nei Taebeau. A kariki aikai ao natia Waea ao Nei Kongare. A iein Waea ma Nei Turakena. A kariki ti temanna natia ba Baturao. E a iein Baturao ma Nei Kaukari. A kariki ti temanna natia ba Tangaba. E a iein Tangaba ma Nei Ngakai. A kariki ao aikai natia: Tekie, Saraneta, Raiaba ao Merean. E a iein Tekie ma Nei Kouli. A kariki ao aikai natia: Anetiba ao Tero. Boni ngai ae Anetiba are I korea te kariki aei. E a toki irou ba e a roko ni bong aikai ba I a oti iai.

3. Ao aio tabon te rongorongo aei ae irouia natin Taburimai ma Nei Tearei-ni-Matang aika e kitania i Samoa. Ngke a ikawai natina aika a mena i Samoa, ao a manga borau n ukera teuae tamaia are Taburimai. E moani kamimi aia borau, ba ngaia aikai aika aman aika Tabutoa, Nanikain, Uamumuri ao Nei Nimanoa, e kangai aron aia borau. Bon akea te bai i aon waia ba ti te atinro ae a roan te wa ao ai ngaia te bai are a kona iai n roko n te aba ba e kangai arona. Te atinro aei bon teuana te atibu ae e moa n te bubura aoi ai te maea mwina ae e moa n te ananau. Ngkana e na ukeraki te aba ao e anaki ni katioaki ma e a karenakoaki ba tao iai te aba ae e reke iai ke akea. Ma a karenako ao a katikia; ao ngkana e reke iai te aba ao a aitia ba e a reke ao a roko n te aba.

Ao ngke a nako ao a kakare aia ro i mwina. E anaia maneia ae Nei Nimanoa ma e a kare nako ao e nako ni baka te ati i Nonouti n te kawa teuana ae arana Bareatau. Ngke a aita mae an aia ro ao e reke ao a nako n roko i Nonouti. A iein iai Tabutoa, Nanikain ao Uamumuri ma te aine ae arana Nei Teweia.

Ma e aki man ao a roko Beia ma Tekai mai Tarawa aika tibun

Taburimai naba. Ao a riki ni mate Tabutoa, Nanikain ao Uamumuri i bukin bain te ro ngke a taetaebuakaia Beia ao Tekai. A iein Beia ma Takai ma Nei Teweia ao a kariki ma ngaia. Natia bon Tanentoa ao Tongabiri. Ao ai boni ngaia naba Tongabiri are I a tia ni kateia rikiu mairouna. Boni NGai Anetiba ae te tia-kateiriki mai Nui. E a moti.

D.C.

6. Aio moan rikin te Tongabiti (Tia Borau)
i nanon Ellice ao Kiribati naba

E bati ni bainaki te aro aei i aonaba ae te aro ae te Tongabiti ae te boborau i nanon marawa ma aron ukeran aba._

Ba moan reken te aro aei i aonon Ellice ni bane, e moa mai Nui rekena i Ereti.

2/ Ba e reke i Nui mai Kiribati ma ngaia are e kona iai n ataki i aon Ereti ni bane. Ba boni kain Nui aika a moani boborau i nanon Ereti ma mgkoa. Ao boni ngaia naba aika a reireia main Ereti te aro ni boborau i nanon marawa. Ba n tai ake ngkoa a araniki kain Nui ba tan Tongabiti; ti te bo ma taetae n England ae kangai 'Captain' araia kain Nui irouia i Ereti.

Ao ti na karakina moan reken te aro aei ae Tongabiti ae te borau. E moan reke irouia anti ba temanna te anti n te itera meang ae arana Ten Teatia ma e a iein teuae ma te anti te aine ae arana Nei Banrea. A kariki ma aikai natia: Nei Rarango, Nei Babatu, Nakuaumai, Na Kauki, Nakika, Nabunga, Naraba, Nakam, Narirongo ao Nakimaraua. Tengaun natina iroun buna aei ao ti uoman natina aika a riki n aomata ba Nei Rarango ma Nei Babatu. Ao aran abaia Tebongiroro. Rimwi e a kitania natina aikai ao buna naba Teatia. E a borau te anti aei nakon te itera ae maiaki ao e a roko i Samoa. E a bo iai ma te anti te aine ae arana Nei Bantongo ao e a manga iein ma ngaia. A kariki ao aikai natia: Kobure, Taraka, Nei Manganibuka ao Teburetatau.

E a borau teuae Kobure, ngaia ma manena ae Nei Manganibuka. Ngke a roko i an Nikunau ao e a ewenako Nei Manganibuka ni uaua ni uarake nako Nikunau. Ma e a iein iai ao e a kariki naba iai. Ao teuae Kobure, e a bo nako iang, ni ukera mwin tamaia, ni karokoa n abaia ae Tebongiroro. Ma ngaia are a rabakau iai kain Nikunau n te aro are te Tongabiti i bukin Nei Manganibuka ngke e iein ma ni kariki ma e mate iai. Ao bon iai ana kariki i aon Nikunau ni karokoa bong aikai.

Ao teuae Kobure, ngke e bo nako iang ao e nako n roko i abaia tamaia ae arana Tebongiroro. Ngke e roko teuae iai ao e boni bo ma taria aika a maeka iai aika Nei Rarango ma Nei Babatu. Ma aki ataia ngke manea ba a kuba nakekei

e/ ngke a roko naba teuae Kobure irouia. Ma ngke e roko
irouia ao a titirakina ni kangai:
Ko nako maia?

Ao ngaia e kaekaia:
I boni kakaki botu nako ikai.

Ao ngaia a taku nakoina:
Noria, ko na nako ni motikirawam i nanon te auti aei ni
matu iai. Ao ngkana ko a uti ni matu ao ko a manga
nako.

Ao teuae Kobure e kariaia ni kaeka te taeka arei. Ao e
aki ataia ngke te bai are e na mate iai. Ma e nako ni wene
ni matu i nanon te auti arei. Ao ngke e matu teuaei, ngke
e a kiro ni matu, ao ngaia a weteia te auti arei ni kangai:
Te auti O, ko na baka.

Ao te auti e baka ao e mate iai teuae Kobure. Ma a aki
ataia ngke maneia ba bon natin Teatia are tamaia ma buna are
rimwi are Nei Bantongo. Ao ngke e a mate teuae Kobure ao
ngaia a tuanga te auti ni kangai:
Te auti O, teirake.

Ao te auti e teirake. Ao ngaia a ana rabatan teuaei n
tabekia ma a uotia ni kaki ian te nangananga ni ba n te tabo
teuana. Ma a aki ataia naba ngke boni maneia.

Ao tamaia are Teatia ma buna are Nei Bantongo, a kariaria
okin natia are Kobure ma e aki oki ba e a mate. Ma a ataia
ba e a mate ba e a aki oki. Ma ngaia are e taku teuae
Teatia nakon natina are Teraka:

e/ Nao, tai tiku ma ko na teirake n nako ba ko na ukera
tarim ba tao e a mate ba e aki naba oki. Ma ngkana ko
kunea ao ko a kairia n nakomai ao ngkana e a mate ao ko
na ukeri riria ma ko a uoti mai ba N na nori.

Ao teuae Teraka e teirake ni katauraoi ao e weteia tamana n
tuanga:

Noria natiu ae Teraka ngkana ko nako ao noria teuana te
aba are i maim, arana Tongaieta. Aio aron te aba anne:
uoua te auti i aona; ti ukai te kai i aona: te kaina te
ni ao tekaina te ren; ao teuana te roto i an te aba
anne ao ti uoman te ika i nanona; temanna te bukibuki
ao temanna te araratabu. Ma ngkana ko roko iai ao ko

ana temanna te ika ma ko a tiringa n oraia. Ao ko a tamarakea te ni n ana moina teuanna ba tannam n oram. Ma ngkana ko a tia n ora oram te ika ao ko a kawakina rina ma ko a manga kaokia ni karea nanon te nei arei. Ao uana naba te ben are ko anaia ba tannan oram, ngkana tao e aki bane ba ko kana ao ko a manga tarerake nako taberan te ni ba e a manga bane ni maiu. E a manga maiu te ika are ko anaia n oraia ao uana naba te ben are ko anaia n tanna iai oram. E a manga toma ni manga nim i taberan te ni ni maiu kanga arona are rimwi.

Ao ngkana ko a tia ni karaoa aron aei ao ko a waerake nako aon te aba ma aio arona te aba anne. Noria, uoua te auti i aona; teuana te auti ae a maeka iai aine aikai ake uoman; ao teuana te auti ae akea ae maeka iai. Ma te auti aei boni ngaia te auti n tiriaomata ba e kangai arona: ngkana tao ko wene i nanona ao e babaka.

Ngkana ko roko n te aba arei ao aio arom. Ko na uota teuana te atibu mai aon te ora ba bain kamaiuam i nanon te auti aei. Ao aio naba are teuana - ko na uota teuana te binobino ba baini kamaiuam naba ba ngkana ko roko irouia iaon te aba arei.

Ao aikai aia taeka nakekei nakoim. A na kamaningko ma ni kataetaeko n taeka n titiraki. E kangai aia moani kaeka nakoim, 'Nao, karaki ikai. Ko nakomaia?' Ao ngkoe, ko na tai ngongo teutana ma ko na bon nakowati naba. Ma ngkana a kaoko ba ko na rin i nanon te auti are a wene iai ao ko na nako rin i nanon te auti. Ma ngkana a tuangko te taeka ae kangai, 'Nao, ko na nako ni wene ni motirawa i nanon te auti are teuana ni kamarurungko i nanona, ni matu moa teutana iai,' ao ngkoe ko na kangai, 'E tau'. Ao ngkana ko nako nakon te auti aei ni motirawa i nanona aio arona. Ko na uringa te atibu are i a tia n tuangko ba ko na uotia mai aon te ora ngkana ko waerake. Ko na uotia ba ko na kawenea i an tatangan te auti arei ba ngkana e baka te auti nako nano ao e a iai ukina ao ko aki mate i nanona. E a rake nen te ang ae e na roko i roumiai ao ko kona n ikeikenanon te auti arei i bukin te atibu ba e nangoa an te tatanga.